

The Mountaintop of Isaiah



Isaiah 6:1-3

Bon Diya! Obrigado for allowing Celisa and I to travel to Brazil and train the pastors of the RBBI. We didn't quite have the record crowd that registered, but we did have one hundred and seventeen participants in our RBBI. Last year was a record at one hundred and twenty five. One hundred and thirty was scheduled this year, but one of our new Indian nations that were coming had something come up and they did not get to come, but we still had one hundred and seventeen. It was absolutely awesome! They told me to give you a special message and that is *muito obrigado, muito obrigado, muito obrigado*. Three times, they wanted to say thank you very much, thank you very much, thank you very much. If it were not for you and this church and what you do, it would not be possible for us to gather all of those guys and their church leaders from all over the Amazon River, four Indian nations, and to share the Word of God with them, and they just wanted to say thank you, thank you, thank you very, very, very, very much. What a privilege we had. Celisa and I got to go and teach the word of God for seven days. If you'll remember, seven years ago we preached through the books of the Bible, Route 66. We did the 66 books of the Bible in 66 Sundays. They heard I had done that, sharing with you the big story of the Bible, and they wanted me to do that with them. It wasn't possible to do it in the same format as here, so we started four years ago teaching through the Bible, giving them the big story, and this year we came to the Major Prophets, Isaiah, Jeremiah, Ezekiel, and Daniel. We got through the

first three, but didn't get to the book of Daniel. We titled the series, Climbing the Mountains of Biblical Prophecy. You guys know that the highest mountain range in the world is the Himalayan Mountains. Did you know that fourteen mountains in that range exceed eight thousand meters, over twenty-seven thousand feet in height? Only thirty-nine men in the world have climbed all fourteen of those mountains. We personally believe that the Major Prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, are the highest mountains of the biblical prophets. So we entitled our study, Climbing the Mountain of Biblical Prophecy. It was our goal to give them the picture of Isaiah, the big story of Jeremiah, the big story of Ezekiel and Daniel. We didn't get to Daniel because we spent more time on those first three mountains. We had the privilege with those pastors on the bank of the Amazon River of standing on the highest peaks of Isaiah, Jeremiah, and Ezekiel and seeing the big picture of the book. I personally believe that the highest elevation in the Old Testament is in the prophecy of Isaiah. When you stand on the highest peak in Isaiah, you're actually standing on the highest peak in the entire Old Testament, and possibly, except for the book of Revelation, it may be the highest elevation in the entire word of God. We got to teach that principle to the church in a church service, but we got to spend all day the first day talking about the holiness of God. It took us a long time to get back home. We got delayed and didn't get home until 8:00 last night, so if you don't mind, I want us to climb again to the highest elevation in the Old Testament and see the holiness of God. Would you stand with me as we open our bibles to Isaiah chapter 6?

Now, there's a new word on the bank of the Amazon River that I don't know if they just didn't have, and I don't know where it came from, but since I've been with them, instead of doing what we do sometimes when we hear something new or something we really agree with, we in the Baptist churches say amen, right. It's kind of a dying word in Baptist churches; especially uttered publicly in a church service, but you still do it from time to time. Over the last eight to ten years at this RBBI that we do, the pastors don't say amen to me very often when I'm teaching; they've come up with this new word that they say. I'll just be teaching and I'll say a teaching and then William translates it, and they will say, "Wow!" I don't know where they got that word, but anyway. ☺ I heard the word, wow, a

lot. This morning, would you make me feel at home? I tell those guys every time I go, "There's only one other place I would rather teach the Word of God than on the bank of the Amazon River, and that's at Hardin Baptist Church." It's good to be home, but I'm telling you, I'm becoming more and more Brazilian every time I go, and we play really good *futebol* in Brazil.

Now just to help me transition, if you feel like you want to say an amen, would you just replace the amen with wow? If you say amen and you forget, just say amen, wow, or wow, amen. I don't know about you, but when we get to the top of this mountain and we look at the highest elevation in the entire Word of God, it's going to be breathtaking, especially if you've not seen this before. I can't take credit for most of what I'm going to say this morning. I studied the book of Isaiah under my Old Testament professor, Dr. John Meadows, at Midcontinent Baptist Bible College. He took me to this mountain, and while we were on this mountain, he exposed me to a man who is my favorite theologian. He's not a Baptist theologian; he's a Presbyterian theologian by the name of RC Sproul. RC and I disagree on the few things, but in that class, under the teaching of John Meadow and RC Sproul, it changed my ministry. It changed my view of God. I want to share this with you this morning with a little bit of Bro Ricky added to what I learned a long time ago in Bible College. Are you ready? We're going to go hiking this morning in Isaiah chapter 6.

Scripture

"In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said:

"Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!"

(Prayer)

Father, one more time...I've got to do this four times in the last two weeks. It's awesome! That is to stand on what I believe is the Mount Everest of the Bible. That doesn't take away from any other mountain peaks of Yours in the Bible, but the highest elevation where we get to try to see it all is when we stand on this passage and understand that You are holy, holy, holy. *Deus é Santo, Santo, Santo.* Thank You God, *Obrigado Seu Deus.* In Your Son's name we pray, amen.

It's 740 BC. King Uzziah has just died. Isaiah was a statesman who ministered in the presence of the king. We know this from the book of Kings and Chronicles, that Isaiah was actually the historian who recorded the acts of the king and he wrote them in books so that they would be recorded so that one day there could be a presidential library of the acts of these men. The king has just died. Isaiah knows from Israelite history that when there was a good father who reigned on the throne and the authority went to his son, many times the son did not carry on the righteous acts of the father. So it was always a transitional time when a king died. No doubt, Isaiah knows this, and so what I believe he does during the mourning for King Uzziah is to go to the temple, fall on his face before God, and to pray for the nation because he knows the king of Israel is dead. When he gets to the temple and begins to pray, he sees a vision of the Lord, high and lifted up, sitting on a throne, and the train of His robe fills the temple. What's going on here? My thoughts are that Isaiah goes to the temple to mourn the death of the king and God says to him that the king of Israel is not dead. He's still sitting on His throne, high and lifted up, and the train of His robe fills the temple. While Uzziah dies, the king of Israel didn't die.

The king of Israel is Lord LORD. If you will look at the first verse, when Isaiah sees the Lord, the translators of our English bibles are trying to give us a hint. They spell the word, Lord, in the lower case form. When you get to verse 3 and see the seraphim singing their song, holy, holy, holy is the LORD; it is spelled in all caps. That's not a mistake. What's happening here is that first word, Lord, is trying to translate a Hebrew word, *Adonai*, which is a word that literally means when applied to God, sovereign ruler of the universe. But when you get to chapter 3 and see those who are the closest

to God, who have been specially created to surround His throne, they call Him by His name, and His name is *Yahveh*, not Adonai. Yahveh is the sacred name of God, so it's spelled in our bibles as LORD. Many times in the Old Testament, especially the book of Psalm, you would see a song start "O LORD, our Lord." It's kind of like when I go to Brazil. They don't call me Bro Ricky like you do. They call me 'Pastor Hickey.' I know...in the Portuguese language, the 'r' is pronounced at the beginning of words like an 'h.' I've tried to get them to call me by my American name, Ricky, instead of my Portuguese name, Hickey, and I've tried to explain to them what hickey means, and they just giggle, but keep calling me Pastor Hickey. In all of my years of going down there, nobody calls me Hickey; it's Pastor Hickey. You ought to see the way they say it. It's humbling, and honoring at the same time.

Isaiah sees Yahveh, sovereign ruler of the universe, sitting on His throne. Pastor, that describes Hickey. Hickey is my personal name in Brazil. Yahveh, all caps, is the personal name of God. Adonai is His title. So Isaiah goes in the temple to mourn the death of King Uzziah, and instead of seeing King Uzziah, he sees the true King of Israel, Yahveh, sovereign ruler of the universe, sitting on His throne, high and lifted up, and the train of His robe fills the temple.

Isn't it amazing how sometimes clothes speak about people? Sometimes you almost know someone by the clothes they wear. It was so neat; every day while I travel through Parintins going to the church, I'm on my *motocicletas*, and I can pick out the police officers in Parintins just like I can pick them out here by the uniform, by the clothes they wear. Every morning as the sun would be coming up I would go out on the balcony. As I'm out on the balcony, I could tell the road department in Parintins because of the clothes those ladies wore. They wore this special outfit. They had this special instrument in their hand, a broom. Every day that I was there except Sunday, they would sweep the road in front of my hotel, and they would sweep all of the streets of Parintins. I could tell who they were by the clothes that they were wearing.

On a wedding day, you can always tell who the bride is because she's got on a special dress that's been designed especially for all of the glory to go

to her, and for that dress to say who she really is. Therefore, in our culture it takes months for a girl to settle on the dress that she's going to wear when the doors open in the church, she walks down the aisle, and her dad presents her to her future husband. Man, my life was amazingly changed on July 18th, 1980 when the doors of Ledbetter Baptist Church swung open and Celisa's dad stepped in with her on his arm. I had heard about this dress for a while, but you know the custom in America; the husband can't see the dress until the day the door opens and she walks down the aisle. When that door opened, I am not lying, as he brought her toward me in a very little church with not a long aisle, I had to pinch myself to make sure she was really marrying me, and she did. You ask her if this is not true; I've been going to Brazil for twenty-five years, and this is the first time Celisa has went. Four times, we would be at the church, the hotel, or on the street and I would pinch myself in front of her and say pinch me too just to make sure this is really happening, I'm not in a dream; you're with me in Brazil. I'd pinch myself, and it was true!

You guys know this; wedding dresses are specially designed to reveal who the bride is, but did you now that long before we started our culture in America, there was a time in the ages to where the wedding dress was a way the kingdom showed off the wealth and royalty of the royal family? My wife loves English history. She knows every king and every queen, and she's read everything there is to know about them. She loves royal weddings, and the year after Celisa and I were married, Prince Charles married Lady Diana. Wow, when they opened the doors of that church and she came down that aisle toward the prince...It happened about three o'clock in the morning here because of the time difference. I woke up and Celisa was in front of the TV, glued to the TV. I could just see her as a young bride imagining what it would be like being Lady Di. So I reminded her that she knew how Lady Diana feels today. She looked at me and said, "What do you mean? She's marrying a prince." I reminded her that she married a prince too. My Father is God, and I'm His son. If He's the King of kings and Lord of lords, I'm His prince, and she's marrying a prince! To display the wealth of the kingdom, when Lady Di walked in, it took a while for the end of her dress to get in the building. If you study history, there have been times when pages had to carry the dress of the daughter of a

king when she is getting married because the king says to the kingdom and to the world...See my wealth in that train! Lady Di came in the door, and when she stopped, the train was several feet behind her. Celisa stood beside me and her train was about this long, but she was marrying me and that's all that mattered.

Get this picture. Let's imagine this like this worship center. God's coming down the aisle and when He gets to where the throne had been sitting up here His train is still out on the parking lot. If we could run out on the parking lot, it's down at the stop sign. It's still in the city of Murray. It's still in the city of Benton. So when God gets here, He has to make another round around the church, and another, another, another, and another until finally the temple is filled with the train of His robe! What's Isaiah trying to say? What's God trying to say to Isaiah in this vision? The glory of God knows no limits!! Then around the throne, according to my Hebrew professor, Dr. Meadows, in the Hebrew language, (I didn't like Hebrew like I liked Greek, so I majored in Greek, not Hebrew) this is almost like a choir. There's going to be an antiphonal response so that seraph are going to be on this side, and on that side are going to be seraph. But if you notice them, they're special created beings who have wings, not two wings, but six wings. With two wings, they cover their face, with two, they cover their feet, and that leaves two wings for them to fly. The word, seraphim means, 'a burning one.' So we have a special group of created beings who are burning, they are holy themselves, and as they minister in the presence of God whose train is filling the temple, they cover their face and cover their feet. Why? We know that in the Old Testament no one could see God and live. But one day, there was a man named Moses who was so close to God that he just said to God, "God, I want to see You." God said, "Ok, but you can't see My face." So He hid him in the cleft of a rock, and the Bible says in the Hebrew (not our English bibles) that God passed by. When God passed by, He took His hand and covered the face of Moses so that Moses couldn't peak, because if he had peaked, he would have died. Our English bibles say, "And when God removed His hand, Moses saw the back side of God." That's not true. He didn't see the backside of God. The Hebrew says he saw the afterglow of God. Can you imagine ministering so close to God on His throne that you in your essence

are a special created burning one with this responsibility; that He on the throne was so holy, you have to cover your face, and you've never sinned? That's how holy the presence of God is. They don't just cover their feet; they have to have special wings to cover their face and their feet. Again, Moses is tending his father's goats. He's out in the desert; he sees a bush on fire...I mean, if there's a bush on fire in the desert, that could burn the whole desert. So he goes to put the fire out, and when he gets to the bush, the bush is not being consumed. He's going to try to put the bush out, but when he gets close, he sees it isn't an ordinary bush; this bush isn't being consumed. About the time that he's getting ready to check this out, he went closer and he hears a voice out of the bush. I don't know about you, but I'm turning and running...a talking bush! He doesn't turn around because the bush said, "Moses, Moses, take off your shoes, for the place you are standing is holy ground." So Moses reaches down and flips off those sandals because the area around a bush that just has the voice of God is so holy that Moses has to take off his shoes! The floor of the throne room of God is so holy that those special created beings have to cover their feet.

But look at this choir. Faces covered, feet covered, and behind the wings, they're calling out, chanting, singing to each other. My Hebrew professor, John Meadows, said the way this is arranged, on this side of the presence of God, they start singing, "Holy, holy, holy is the LORD of host. The whole earth is full of His glory." When they finish singing "host," the group on that side begins to sing "Holy, holy, holy is the LORD of host..." Before they begin to sing the second line, the first side begins again with "Holy, holy, holy is the LORD of host..." That goes on forever! *Santo, santo, santo!* Holy, holy, holy is Yahveh of armies. The whole earth is full of His glory! It is the only time in Scripture something about God is said to the third superlative. The Bible never records that God is love, love, love; grace, grace, grace; mercy, mercy, mercy; only *santo, santo, santo, holy, holy, holy.*

What's going on here? The Hebrew culture didn't have what we have. When we're a writer or a singer, we have ways of emphasizing. Casey would tell you this because many times I give my notes to people. They

want my notes for teaching, and Casey is the only one in the world who can read my notes. Sometimes I'll write something on my note, and it's so special to me, so exciting to me, so truthful to me that I'll write, God is holy, and I'll put an exclamation mark after it. I realize that didn't get it, so I put another exclamation mark, and another, and another, and another!!!! We know what exclamation marks mean. When I sent my outlines to the Brazilian pastors and we outlined those three mountains, I had some statements in bold print, 20 pt. font size, while the other size was 14 and no bold print. There were a few statements that were bold, big, and I had them underlined! Hebrews didn't have ways of doing that, so if you wanted to emphasize, you had to repeat.

When I was in Bible College, RC Sproul, (through my professor) told of some armies in Genesis 14. There was a war and there were some people who got trapped in a pit. Different English bibles will say it was a bituminous pit, an asphalt pit, or a tar pit. Really, what's going on there, the reason the translations are different is because we really don't know what kind of pit it was because the Hebrew doesn't tell us what kind of pit it was, except they told us it was a pit, pit. Evidently the writer understood that it's one thing to be an army and get caught in a pit, but it's a whole other matter if you're an army and get caught in a pit, pit. We don't have any way of capturing that, so we just say it was a tar pit, a bituminous pit, or an asphalt pit, but the Hebrew culture repeated things. Do you remember Jesus? If you're like me and you cut your teeth on the King James Version of the Bible, I will always reverence the word, verily, verily. As a matter of fact, when I read a newer translation and it says, truly, truly, I want to say no, no, no! Don't translate that truly, truly; translate that with the archaic word, verily, verily. When you're reading the Bible and you come across Jesus saying verily, He didn't verily all the time, but when He verily-s that meant He was saying something different. Sometimes He didn't just verily, He verily, verily-ed. When Jesus said verily, verily, those disciples stopped what they were doing, got their notebooks and pens out, and took a note. See, when Jesus verily, verily-ed, that meant, hey guys; get your spiritual antennas up! Don't miss this; this is going to be good! Tune in to what I'm saying. It was like a teacher going to a chalkboard. A lesson to all you students, I learned early that if a teacher takes the time to

get up from her desk and write something on the board, it's probably really important and you'll probably see it later in the form of a test. I just took pictures of the chalkboards in all of my classes, and I memorized what went on the board. Wow, it's amazing how people who teach want to give you a little hint on how important something is. Just remember this! You can't remember everything I taught, but remember this! That's what Jesus did, verily, verily.

Isaiah saw that God was holy, holy, holy. Hear this. The reason this is the only statement about God elevated to a third superlative is because this isn't an attribute of God; this is the very essence of God. So what Isaiah sees on the throne is they are an essence of deity. The essence of deity is holiness. This word, holy, means 'to cut in order to make a separation.' It's the same place we get our word, saint, from. When applied to God, it's trying to describe that God has not just been cut from; He's a cut above. It's trying to picture that God, who's sitting on this throne, who is holy, holy, holy, is above and beyond creation. So He's outside of time, He's transcendent, and at the same time, He's eminent, in time. Did you get that? God is outside of time and inside of time, at the same time. I'm only in time, and yet I'm sinful. It is so neat to have the perspective of someone who's not on the mountain, but someone who's on top of the mountain. He's not on top of the mountain; He's in Heaven. He's above and beyond, so He doesn't see what I see, yet because He's in time with me, He understands and sees what I see, yet He really wants me to see what He sees. At the same time He's with me in time, at the same time, He's outside of time, and that's who God is, holy, holy, holy.

Now listen to this. As the seraph are singing holy, holy, holy, the foundations of the doors shake. Last time I checked, foundations don't have life. Foundations are usually stone and stones don't respond to anything. They're inanimate objects. Can I just ask you this question? If things that don't have life shake in the presence of God who is holy, holy, holy, what do you think Isaiah did? *Oy vey ist mir*, he cried out! Isaiah knew that he, as a child of Israel, that as a nation of people they had a covenant of God that was based on conditions. He knew if they didn't meet the conditions of God and obey His voice, there were divine curses, and if

they were faithful, there were divine blessings. In an instant, this statesman who had been trained to minister in the presence of a king, when he comes into the presence of the king, he announces a divine curse on himself. He didn't raise his hands. He didn't jump a pew. He didn't run around the church! He fell on his face! He covered his face! Because he had seen God who is holy, holy, holy, *oy vey ist mir*, woe is me, for I am undone! Undone is the opposite of our English word, integrity. The only reason Isaiah was chosen to be at the court in his story is because he was a man of integrity. He had it all together, and now as he stands in the presence of the true King of Israel, he realizes he doesn't have it all together, and he's coming apart. What would you do as a sinner if you were standing in the presence of God who is holy, holy, holy, and all of your sin passed before you in an instant? Wouldn't you feel like you were coming apart too? He knew the reason he was coming apart was because he was a man of unclean lips, not unclean hands, not an unclean mind...lips. Probably knowing what Jesus would teach later, it is out of the abundance of the heart the mouth speaks. You want to see a man's heart, a lady's heart...just listen at what they're talking about. Hush for a second, and listen, and they will reveal their heart. Isaiah knows he's got a heart problem. He confesses that when he sees God. then a seraph, (a singular is seraph, plural is seraphim) while covering their feet, covering their face, takes those two wings to fly over to the altar because Isaiah has confesses, and he takes a hot coal off the altar. Watch this. A burning one, spiritual being, can't touch this coal, which is also a burning thing. He has to take a special tool, and flies with it over to Isaiah on the floor of the temple, and he takes that coal and places it on Isaiah's lips.

Before we see his reaction, you know this, right; lips are the most sensitive part of the body. If you don't believe this, just praise the Lord that you've never had a fever blister. It's horrible! I used to have fever blisters so bad they would take me to the doctor at Nashville, TN. The reason I had them so bad is because a kid in class was making fun of me and my fever blister and he poked it with a pencil. That pencil lead got in my fever blister, it got into my blood, and for years when I got a fever blister, they would break out all across my mouth. They would be so bad that I would wake up in the morning and couldn't open my mouth because they had burst in the

night and bled. My momma would have to lay wet washcloths on my lips for about an hour before I could even open my mouth. I missed many, many weeks of school when I was in elementary school because they would take me to Nashville and they would peel those fever blisters off my mouth with an instrument and then lay me under a light to treat me. I'm telling you, it's the most sensitive part of the body. That's why the Song of Solomon begins with this Shulamite wanting to run and kiss her husband, and she says, "Let him kiss me with the kisses of his mouth." I'm going to keep this PG. this is for married couples only, but we married couples understand how sensitive lips are. When Celisa runs across the room and kisses me on the lips, my lips are so sensitive that it sends signals to the rest of my body. When I kiss her back, I'm sending her that kiss that signals the rest of her body. One of the worst feelings I have in the whole world is when I kiss her and her lips don't respond, and she continues to wash the dishes. ☺ You guys know what I'm talking about.

Get this picture. A seraph has just placed a hot coal on the lips of Isaiah, and he SCREAMS...a hot coal! It hurts! It's not on the sole of your feet; it's on the lips! What's this a picture of? It's a picture of repentance. It's a picture of sin. You're a sinner and you're not longer wanting to be a sinner because you've seen the holiness of God, and you now want to be different. So that seraph takes a hot coal, places it on the lips of Isaiah, and it's a picture of what happens when you truly get your sin atoned for and your iniquity is forgiven, and you quit walking like you used to walk, and you now desire to walk differently. That hurts!! You only do that, you only have that desire because of the salvation of God that atones for your sin, and gives to you complete forgiveness. So now, a man is no longer a sinner; he's now clean before God, and for the first time, Isaiah hears the voice of the Lord. He saw God, saw himself, and saw he wasn't the only one who had this problem, everybody else that lived around him had this same problem, and now he's clean. He overhears God talking to somebody. We're not going to take the time to figure out who He's talking to. Some people think it's the trinity, God the Father, God the Son, and God the Holy Spirit talking among Themselves. Others believe there is this heavenly council, kind of like in the book of Job. It doesn't matter; God is expressing Himself to somebody in Heaven, and He says, "Whom shall I send, who will

go for Us?" Guess what Isaiah is doing...waving his hands, jumping up and down, "Woo hoo!" "Here am I Lord! Here am I! Send me!" He's not Baptist at all, amen. Baptists hear the will of God and what do we say? Here am I Lord, send Kory! Here am I Lord! My wife would be really good at that; send her! Here am I Lord! That's pitiful. When you are clean before God, you actually hear God's will revealed in His Word. God's will is for somebody to go and speak for Him to somebody else. Once Isaiah got cleansed, he wanted to be that person.

If you've been cleansed of your sin, you ought to be just like Isaiah. You ought to be sensing the will of God, and the will of God is not just for you to hear. The reason He cleansed you is so that you would see there are others who used to be just like you. They've got the same problem you've got, and He wants them to hear what you've heard. That is His will, "That none should perish, but all come to everlasting life. God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Isaiah volunteers, God says go and say, and get this picture. I'm using my sanctified imagination. Isaiah picks himself up from the altar, he's now been told to go and say, and he's running down the aisle because he's not dismissed; he's being sent, amen! Praise God for Kory changing our concept of what happens when we leave! We're never dismissed anymore; we're sent! He's sent, so he's running out and God says whoa, whoa, whoa, Isaiah! I need to tell you this. You're going to go tell them, but they're not going to listen. They're not going to respond the way you did.

The next thing you know, Isaiah says, ok Lord, how long? How long do I have to do this? God says, do this until the cities are laid waste. Do this until there's nobody left in the land. Do you sense the change? Do you remember when you first got saved, and you wanted to tell your buddy about Jesus, or your teacher, and your other friends? Do you remember those days? Most people didn't respond positively to you. Here we are now, and most of us never tell anyone the will of God. Thirty-five years ago, this church was built on a cleansed church going and telling their friends about the same salvation we experienced. There was a time when everybody who came to this church was either a family member, a

neighbor, a friend, or a work associate of somebody in this church. Do you know what's happening now? Some of us have sat here for years and never one time has anybody come with us, not one time, because we're not going and telling. We got discouraged because the people we used to go and tell didn't come, so we just quit. Do you know what the New Testament version of this is? Go you therefore into all the world, and as you go, make disciples of all nations. Do you know how long we're going to do this? We're going to do this until Jesus comes back. Do you know what the foundation of us doing this is? It is God is holy, holy, holy, He's cleansed us, and we know His will. So we're going to go until Jesus comes back. Our motivation is not them getting saved; the motivation is we are saved, and we've heard the voice of Him who is holy, holy, holy, so we are going to do what He who is holy, holy, holy has mandated for us to do. That is to go and tell.

Have you seen that the Lord is holy, holy, holy? Do you know He's cleansed you? Do you know His will? His will for you may be to take His message to a continent. He may be to take it to another country. It may be to take it to another part of the United States. It may be to take it to your next-door neighbor. It may be to take it to your family. It may be to take it to your place of employment. It may be to take it to your place of business. It may be to take it to other students who study with you at Murray State. It may be to take it into the Marshall and Calloway County Schools, our private schools, and our Christian schools. It may be to build a relationship with somebody that you don't know, and after you get to know them, tell them what the will of God is and that's for them to hear, but not just hear, hear and believe.