

# Yfc National Meeting 1960

by Torrey M. Johnson

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*The sermon emphasizes the importance of worshiping God with a pure heart and the need for redemption through faith in Jesus Christ.*

**Duration:** 34:51

**Topics:** "Convention"

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## Description

In this sermon, the speaker emphasizes that God is not concerned with talent or educational qualifications, but rather with finding individuals with loving hearts, willing spirits, and responsive attitudes. The speaker expresses their willingness to be used by God anywhere in the world and for any purpose. The sermon highlights the importance of worshiping God with sincerity and devotion, and emphasizes the need for individuals to respond to God's call and commission to share the gospel. The speaker also urges listeners to seek salvation and restoration of fellowship with God through confession of sins and faith in Jesus Christ.

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## Transcript

And time is rapidly running out. This morning, I want for you and for me to share together in the measure that is possible the experience of this great talk of the world, because the entire pivot, the focal point of all the 66 chapters of the book of Isaiah, is centered in these eight or nine verses of this sixth chapter. All of Isaiah's life prior to that time leads up to it, and to all of the experience following upon that time finds its spring in the tremendous experience recorded in this passage.

And as you and I are gathered together today here in the Billy Sunday Tabernacle, there can happen to us what happened to Isaiah as he stood long ago in contemplation in the temple of God. I can see Isaiah as he approaches the temple and now enters within its portals and perhaps together with other worshipers, is seated there and the Bible says, I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple and the house was filled with a strange, wonderful atmosphere that the Holy Spirit describes in the likeness of smoke. So that everywhere that Isaiah looked in that room, and especially as he looked up toward the Holy of Holies, his eyes were filled with the strange wonderment of something that appeared to him in a form like unto smoke.

He saw the Lord in all of his majesty, all of his power, all of his glory, and all of the wonder of his impeccable eternal holiness. And as he looked upon God, he saw also these shining ones whom the scripture calls seraphim. And as he looked upon them, they spoke out and they said, Holy, holy, holy is the

Lord of hosts.

The whole earth is full of his glory. I was glad for the hymn that we just sung. I am likewise reminded as I repeat those words, holy, holy, holy, how that so often you and I come to the house of God on this day of worship that we sing together with others, holy, holy, holy, Lord God Almighty, God in three persons, blessed Trinity.

And I am reminded again this morning of this fact, that there is only one thing, there is only one thing that you and I can give to God that he cannot get in any other way. The Bible says the silver and gold is mine, saith the Lord. The Bible reminds us again that a cattle on a thousand hills belong to him.

And there isn't any one of all these other things that God cannot get in some other way. But there is one thing that God wants that he cannot get except from the redeemed heart. And you find that mentioned to you in the words of our Lord himself in John chapter 4, rather, verse 23, where Jesus said, The hour cometh, and now is, when the true worshipers shall worship God in spirit and in truth, for the Father seeketh such to worship him.

There's only one thing that you can give to God that he cannot get entirely apart from yourself, and that he cannot get unless you give it to him, and that is the worship of your heart. Sometimes people inquire at the close of the service, what did you get out of the meeting? At the close of this hour, I want you to ask this question, what did I give to God? For what happens between 11.30 and 12 o'clock this morning is not so important in what you get, but it is desperately important in what God gets. And God was here before this service began.

And God shall be here when the benediction is pronounced. And all during this service, God is looking for one thing supremely, and that is the worship of the hearts and lives of men and women and young people, redeemed by faith in Jesus' blood, born again, regenerated by the power of the Holy Ghost, and now lifting their voices, empowering their hearts in adoration, in praise, in worship unto God. As Isaiah entered the temple that day, the glory of God filled that place.

He looked, and there was God himself upon the throne, and around the throne was a seraphim, these shining ones, and they were worshiping as they sang together, holy, holy, holy. And as you note in the scripture in verse number two, you read that each one had six wings, with twain he covered his face as he worshiped, and with twain he covered his feet in self-sacrifice, and with twain he did fly, ready for the service of God himself. Now, as you look at this chapter, the very first words of the very first verse are as follows.

In the year that King Isaiah died, here was God upon the throne. Here were these shining, perfect ones, worshiping God, bowing down in self-sacrifice and ready for service. Outside the temple was he who had been king, but now because of leprosy in his body, which was the result of leprosy in his soul, he was banished from the temple, he was separated from others, and he had no right to stand in the presence of Almighty God.

As Isaiah came into the temple, he saw God in his holiness. He knew that Isaiah could not enter the temple, he could not stand before the holy God, but here were the seraphim, the perfect ones, and they were singing. While Isaiah contemplated all of that, something tremendous was happening in his own soul.

A great and deep conviction came over his own heart. As you read in verse 5, then said I, woe is me. Now, if you turn to chapter 5, verse 8, you read, woe unto them that join house to house in unholy covetousness.

Verse 11, woe unto them that rise up early in the morning to follow strong drink. Verse 18, woe unto them that draw iniquity. Verse 20, woe unto them that call evil good.

Verse 21, woe unto them that are wise in their own eyes. Verse 22, woe unto them that are mighty to drink wine. But now, the second time, Isaiah repeats the same word, woe.

At this time, he cries, woe is me. And he identifies himself with all these that were sinners in the sight of Almighty God. He stands in the temple.

He sees the holy God. He witnesses while these bow themselves in the presence of God. He thinks of Isaiah, a spiritual and a physical leper, and he cries out, that's exactly what I am.

Woe is me, for I am undone, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts. If you want to see yourself as you really are, you must see yourself in the light of a holy God, in the face of Jesus Christ, revealed on the pages of this holy book that I now have before me. Research the scriptures, for in them ye think that ye have eternal life, and there they which testify of me.

And when you see yourself in the light of the perfect holiness, the perfect righteousness, the perfect personality of Jesus Christ, you can do no other than, Isaiah, when he cried out, woe is me, I am undone, I am unclean, and I dwell in the midst of a people of unclean lips. As Isaiah contemplated this scene, there came conviction of his sin, of his moral and spiritual depravity, and of his desperate need of a touch from Almighty God. And so you have not only his conviction, but you also have his compassion.

And it's a wonderful thing to bow yourself like Peter did on another occasion, in the presence of my Lord, when he said, depart from me, for I am a sinful man. And as John did in the first chapter of the book of the revelation, when he turned to hear the voice that spake concerning, he saw one like unto the Son of Man, and he fell at the feet of Jesus like one that was dead. My friends, the holiest people on earth are the people who realize that they're the deepest sinners, at most greatly in need of redemption in Christ Jesus.

Those that walk closest to God know more perfectly than any others how far away even at best they are from God. And Isaiah, under conviction, now cries out this desperate compassion, and he says, I'm unclean, I'm undone, and he knows the truth of the Bible, where the scripture says, all have sinned in Adam, and all are continually coming short of the glory of God, apart from Jesus Christ, our Savior and our God. And he knows, for he wrote also in Isaiah 64, verse 6, we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we do all fade as a leaf, and our iniquities like the wind have taken us away.

He knew he was unclean. He knew that he had nothing to commend himself to God. He knew that he had no right to the temple.

He knew that he was not prepared like the ashamed seraphim to worship, to sacrifice, and to serve Almighty God. Something had to be done. And when you turn to the sixth verse, you read, then flew one of the seraphim unto me.

I want you to note that first word, then. When was it the seraphim flew unto him? After he had seen the Lord, after he had bought and brought under conviction of his sin and of his need, after he had confessed his need, it was then that one of the seraphim flew unto him, having a live coal in his hand, which he had taken with the tongs from off the altar of sacrifice, representative of the sacrifice of Christ on Golgotha's hill. And he laid the live coal from off the altar upon my mouth, and he said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged.

When Isaiah had confessed his sin, then there was cleansing for his sin. And I want you to notice three things in verse number seven. First of all, it says, Thy sin is purged.

When you turn in your Bible to Isaiah 118, God says to his servant, Come now and let us reason together. Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool.

How did Isaiah write that? How did Isaiah understand that? He knew that by personal experience. He knew in his own heart that though a man was deep-tied like crimson, and though his man's sin had deeply stained his soul, all of that could be cleansed through faith in the promise of God in the coming of the Redeemer, the Lord Jesus Christ. Again, in that same verse, and thine iniquity is taken away.

When you turn to Isaiah 53, six, you read, All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath made upon him, what? The iniquity of us all. And the seraphim came to Isaiah, and it was just as though he said, Isaiah, what you are going to write in your first chapter, what you will repeat in the fifty-third chapter, and that which will make you the great gospel prophet of the Old Testament is the experience that you now will have when his sin was purged and his iniquity was taken away. His sins being purged was subjected.

It was the washing away of the fire of his heart. His iniquity being taken away was objected when he was justified in the presence of the Holy God, therefore being justified by faith, we have peace with God through our Lord Jesus Christ. And Isaiah knew what it meant to be justified from the guilt of his sin before Holy God, as he knew what it meant to be cleansed from the detriment of his sin in his own body and in his own personality.

And then you notice in the same verse, Lo, this hath touched thy lips. Now turn with me, if you will, in your Bible to the book of Leviticus, chapter thirteen, verses forty-six and forty-five, where you read in forty-six, All the days wherein the plague of leprosy shall be in him, he shall be defiled, he is unclean, he shall dwell alone, without the camp shall his habitation be. Verse forty-five, the second half, And he shall put a covering upon his upper lip, and shall cry, unclean, unclean.

And from that moment the kind that King Isaiah had disobeyed God, and more leprosy came into his soul, and physical leprosy came into his body, and he was separated from his throne, and separated from his people outlander, all alone. Isaiah, as he stands there in the temple, hears that cry in his lips from the leprous king, unclean, unclean, unclean. I cannot go into the temple, I cannot stand in presence of the Holy God, I cannot serve the Eternal One, unclean, unclean, unclean.

And through the mind and the soul, those words echo and they re-echo, as Isaiah comes into the temple, but he sees the Shining Ones, and they do not cry out, unclean, they cry out, holy, holy, holy, is the Lord God of hosts, the whole earth is full of His glory. And as Isaiah contemplates all of that, he says to himself, how can I be like the Shining Ones, and how can I escape being like this unclean one? As he cries out, I

am undone, I am unclean, I am a mortal, I am a sinner, I am wretched, I am under condemnation, I have no rights in the presence of the Holy God, I am in need of redemption. And as he cries out, and he confesses and he repents, one of these Shining Ones takes that live toll from off the altar where the Lamb had shed His precious blood, and he applies that toll to the lips that have been shut, and to the life that has been defiled, and cleansing had come to him.

Isaiah, if you please, twenty-five hundred years ago was in the church, and that thing happened to him in the presence of the people of God and the God of the people. And what happened to Isaiah can happen to any man, any woman, any person in this room this morning. The other day in one of our campaigns out on the coast, a young woman came forward at the close of the meeting as others were gathering at the altar of decision, but instead of going there, she found a way up on the platform and came to me.

I said, what is it, young lady? Oh, she said, Mr. Dawson, I don't need to come to make the decision. I made it while you were preaching, and I've come to tell you I'm already saved. I don't need to go to the room of prayer.

I say to you, my friends, you and I are in the presence of a holy God and of His holy Son, Jesus Christ, and of the blessed Holy Spirit in this morning hour. And if you have years to hear Jesus as behold, I stand at the door and knock. If any man open the door, I will come into him.

And as many as received him, to them gave him power to become the sons of God, even to them that believe upon his name. I think it was last year during this convention, a woman came up to me at the close of the service. She said, Mr. Johnson, you don't remember me, but I've got some good news to tell you.

She said, I was in York, Pennsylvania in your campaign down there in the state fairgrounds. And she said, one night when you gave the invitation, I didn't come forward, but I gave my heart to Christ right there in the seat. And she said, I've come to tell you this, that when I went home and I told my husband what had happened, God spoke to his heart.

We knelt there in our home. He gave his heart to Jesus Christ. And now both of us are full time in county evangelism work down there in York County, Pennsylvania.

Isaiah was in the temple. He saw God. He saw those that stood before God.

He saw the one that could not stand before God. He said, neither can I. I'm a sinner. I'm guilty.

I'm depiled. I'm under condemnation. All my righteousnesses are as guilty rags.

I need to be purged and cleansed. And while he was crying out and confessing, this one came and touched him. Now notice verse number eight.

Oh, so 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. My friends, you cannot do anything for God until, first of all, God has done something for you. You cannot serve him until in Christ you have been willing to let God serve you.

The first thing that any man can do is to receive Christ as personal Savior and Lord. And it wasn't until after his sin was purged, his iniquity was taken away, and his lips were once again loosened that Isaiah could hear the voice of God crying out, whom shall I send and who will go for us? And the reason some of you have never heard the voice of God is because you've never had an experience with God. The reason

some of you will never receive a challenge from the Lord is because you've never responded to the invitation of the gospel of Jesus Christ.

But now Isaiah has been cleansed. Now he can join these shining ones, and he can sing together with them, holy, holy, holy. And as he begs in worship and in adoration, the voice comes, whom shall I send and who will go for us? And then Isaiah responds, here am I, send me.

What I want you to note this morning is in that response of Isaiah was a tremendous decision of faith. He didn't know where God would send him. He didn't know what God would require of him.

He didn't know what the sacrifice might be that would be exacted. He only knew that God had done something wonderful, and now he was ready to respond to what God has done for him. And you know when you've been redeemed by the precious blood of Jesus Christ, and you know what it means to be made holy with the holiness of Christ himself.

When you know all of that, then you're ready for the work of the Lord. Isaiah said, here am I, Lord, send me. And as you read the verses that immediately follow, Isaiah was sent on a rather unfruitful mission.

He was sent on a rather unresponsive mission. He was to be sent among people that would not appreciate him, that would not welcome him, and if possible they would have liquidated him. But that mattered nothing.

All it counted, no, was the perfect will of God for his life. Here am I, Lord, send me. Here we are in the auditorium this morning, scores, hundreds, thousands of people, and multiplied thousands of others who are listening in, in their cottages, in their homes, in their cars, hospital beds, and elsewhere where people are tuned in to this great radio station this morning hour.

What God would say to your ear, what God would speak to your heart, what God would challenge your soul is this, whom shall I send? Who will go for us? It is waiting for hearts to respond. Lord, if you're not particularly concerned about talent, if you're not, Lord, qualifying people by personality, if, Lord, they do not need to meet certain high educational requirements, what you're looking for, a loving heart and a willing spirit and a responsive person, then, Lord, I am a candidate. Here am I. You can send me anywhere, all over the world, as long as you want, wherever you want, exact exploit, anything out of my right, I am yours to do it as you please.

And then you come to the last word, verse number nine, and he said, Go and tell. And so you come, finally, not only to the call and contemplation, but to come now to the commission that is servant of the Lord. As I look out over this multitude of people today and I visualize that larger crowd that are listening in and participating in this service this morning hour, my heart cries out when I think of the desperate need of a generation in which we live.

Listen to me. This service began at 1045 o'clock this morning. Every minute that this service was going on, twelve hundred people were born into this world.

And out of twelve hundred people being born every minute, eleven hundred and ninety-eight, according to the present progress of the church, eleven hundred and ninety-eight are doomed to die and to go into eternity without Christ and without hope. And when I think of that, I could say, oh God, where are all these people being born? Why do we have this tremendous population explosion? Why is the number of people on earth multiplying rapidly as never before, when eleven hundred and ninety-eight out of every twelve

hundred are going into eternity without Christ and without hope? Listen to me this morning hour. Here in these United States, there were born in 1956, four million one hundred thousand babies, 57, four million three hundred and fifty thousand babies, 58, more than four million more, and this year there will be more babies born in the United States than any other single year in all the history of our democracy.

And these men who follow these statistics are revising their figures upward all the time, and they tell us that between now and 1980, which is just twenty-one more years of time, 1980, the next twenty-one years of time, over one hundred million more babies will be born in the United States alone, which means that a hundred million souls in the United States will have to be raised in one way or another in these next twenty-one years of time. All the Bible schools, all the Christian colleges, all the theological seminaries combined, all the training institutes that there are all across our now fifty states don't begin to meet the challenge of the USA alone, apart from all the hundreds of millions of people scattered abroad in Europe, Latin America, Africa, the Orient, and the Isles of the Sea. If you knew the heart of God this morning, then you would know and you would hear all over this room these words, Whom shall I send? Who will go for us? But my friend, you'll never hear that voice until your ears have been unstopped.

You'll never understand that language until your mind has been made to know. And there'll be no response in your soul until, first of all, you receive Christ as your Savior. And then like I said, oh, there has been that dedication when you have responded, Who am I? Send me.

I have visited with some of the friends from India, and there are folk from other parts of the world here this morning. And I say the fields are ripe unto the harvest. The laborers indeed are few, are few, are few.

Thank God I settled that in my soul many years ago. And I said, oh God, I don't care how many of my friends and how many of my associates are going on with God. I propose to go on, to keep on going on, to burn and burn and burn and burn and keep on going on until there's nothing left of life or until Jesus comes in the clouds of the air.

I say I had an experience 2,500 years ago in the temple that I could wish to God that every person within this house of my voice might have today. Many of you are saved. So you don't need that live coal from off the altar in the sense of iniquity being taken away and sins being purged and your lips loosened.

And yet every believer knows that he needs a new touch from God upon his life from time to time. And this is one of the times when we ought to have it. And then this morning, those of us who are here this morning have received Christ and crowned him Lord, to hear his voice and to say, Lord, by my prayers I will go.

Lord, by my teeth and by my lips and by my life I will go. And Lord, by faithful stewardship of my substance I will go. And I shall go to the ends and to the last part of the earth shall have heard.

And the multitude shall have had an opportunity and souls shall have been saved. The body of Christ shall be completed and the head shall come and the body called up and the job done. And we shall wait in the presence of our Lord.

And in a nobler, sweeter song than now, we shall sing to the Father and we shall sing to the Son and we shall sing to the Holy Spirit. Holy, holy, holy, Lord God Almighty, God in three persons, blessed Trinity, my friends, God provided the salvation. Jesus Christ made possible the salvation and the Holy Spirit would bring that salvation to each individual heart.

In a moment of time, we're going to bow our heads. Let us do it now. While our heads are bowed, if you're here and you've never received Christ as your Savior, this is the morning hour when the Bible says, whoever shall call upon the name of the Lord shall be saved.

And you can know the joy of his salvation. This is the moment of time when if you've drifted far away and wandered astray, and you're no longer in touch with God, but you can remember the Bible says, if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. And you can know restoration and renewal of fellowship with him.

This morning hour, as we hear the call and we consecrate our lives, the commission comes, go and tell, and we respond, Lord, as long as my heart beats within my breast, as long as there's breath within my lungs, as long as I have energy to keep on, I'll keep on going till Jesus comes, spreading the seed, bearing the good news, witnessing the gospel of the grace of God. May the Lord bless our hearts to that end, that every life in this holy moment, as we stand before a holy God, may be holy years, shall we continue with our heads bowed. This has not been only the voice of Torrey Johnson this morning, but it has been the voice of God to our hearts.

Go and tell. This is God speaking. He says to you, teenager, to you, young adult, to you, mother and father, to all of us together, go, go and tell.

And I believe there are those this morning who would say, yes, Lord, here I am, here am I, send me. We're going to close this service in just a moment, in a closing prayer, but I believe there are those who would like to tell God in your own heart, first of all, and then by standing to your feet to say what God wants for me, I want. When God tells me to go, I want to go.

In all of my life I want to honor and glorify the Lord Jesus Christ and have him have his way in my life. This, you say, is a cry way down deep in my soul. And God has spoken this morning.

If this is what God has said to you, teenager or adult, I wish right now, just before we go our way, you'd stand to your feet and by so doing say, this is what I want. God will see your light. He will take your light.

And you'll say, here am I, Lord. Send me across the street or across the world, I don't care. But my life this morning will be laid anew on the altar.

And if this is what God has said right now, stand to your feet, all over the tavern. I go back in the choir. Yes, God bless you.

All over the building, God speaking to hearts. Remain standing a moment. All over the building, God is speaking.

Now obey him. Take the step of faith. Say, here I'm ready, I'm willing.

Here am I, Lord. Here am I. Send me. As the invitation continues this morning in the Billy Sunday Tabernacle, under the direction of Ted Engstrom, President of Youth for Christ International, we take our leave of this morning Bible Hour, this worship service on Sunday morning, held in the beautiful Billy Sunday Tabernacle.

Thanks for being with us. We give you a special invitation to join us this afternoon at three o'clock for the great Sunday Afternoon Musical. This is Ted Seeley along with engineer Bob Kathimer returning you to

our Chicago studios.

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