

Title: Here Am I, Send Me: The Call to Ordinary Availability

Sermon Summary: In the third installment of a series on Christian witness, the speaker challenges believers to move beyond passive church attendance and good intentions toward active, personal availability to God. Drawing from the examples of Moses, Isaiah, Ananias, the boy with the loaves and fish, and Jesus himself, the sermon argues that God consistently uses ordinary, available people rather than the exceptional or celebrated. The speaker emphasizes that Christian service flows not from a desire to earn salvation, but from gratitude for grace already received. The sermon closes with a sobering reminder of eternity's reality, urging believers to recognize that every ordinary conversation with an unsaved person carries eternal weight, and that the greatest ability a Christian can offer God is simply the willingness to say, "Here I am, use me."

Key Points:

- God has always used ordinary, available people rather than the extraordinary or celebrated
- Availability, not talent or education, is often the greatest qualification for Christian service
- Christian service flows from grace already received, not from an effort to earn God's favor
- Isaiah's pattern of seeing God, then seeing himself, then responding to the call is the correct order for understanding service
- Being sent by God most often means being sent across the street, across a dinner table, or to a family member, not necessarily to a distant mission field
- Available people are willing to be interrupted, as Jesus consistently was during his ministry
- The church is not an audience but the body of Christ, and every member has a role to play
- "Someday" is a dangerous word because it often becomes "never"
- God can and does use a believer's past, including failures and sin, as part of their testimony
- Age is not a disqualifier for service, as seen in Caleb's example at eighty-five years old

- Waiting for perfect conditions or complete comfort before serving often results in never serving at all
- Every person encountered is an eternal soul, and the gospel conversation that seems ordinary may carry eternal consequences
- Believers will one day stand before the judgment seat of Christ and give account for what they did with what they were given
- Those who do not accept Christ face the great white throne judgment described in Revelation 20
- The responsibility to share the gospel does not belong only to pastors; every believer is equipped to speak to those they know

Scripture Reference:

- 1 Corinthians 3:6, on one planting, another watering, and God causing the growth
- John 6:9, the boy with five barley loaves and two fish
- Acts 9:10, the Lord appearing to Ananias in Damascus
- Isaiah 6, Isaiah's vision of God, his confession of unworthiness, his cleansing, and his response to the call
- Luke 8:43, the woman with a hemorrhage who touched the fringe of Jesus's garment
- Mark 5:21-23, Jairus coming to Jesus on behalf of his dying daughter
- Ecclesiastes 11:4, on the one who watches the wind and never sows
- Joshua 14:12, Caleb at eighty-five asking for the hill country
- 1 Corinthians 12, the body of Christ having many members with different functions
- Luke 22:42, Jesus praying in Gethsemane that the Father's will be done
- 2 Corinthians 5:10, every believer appearing before the judgment seat of Christ
- Revelation 20:11-15, the great white throne judgment
- John 5:24, the one who hears and believes passing from death into life

Stories:

- Moses at the burning bush, offering excuses about his inability to speak, and God responding that he would be with him, ultimately providing Aaron as a spokesman
- Isaiah's vision of God in the temple, his declaration of unworthiness, his cleansing, and his immediate response of availability when God asked whom to send
- The boy with five barley loaves and two small fish in John 6, whose small offering placed into Jesus's hands fed a multitude far beyond what the boy could have imagined
- Ananias in Damascus, a disciple who was afraid to approach Saul because of Saul's reputation for persecuting Christians, yet obeyed and laid hands on him, setting in motion the ministry of the man who became Paul
- Jesus being interrupted repeatedly during his ministry, including by the woman with the hemorrhage and by Jairus pleading for his dying daughter, both interruptions occurring during the same journey
- Caleb at eighty-five years old boldly asking for the hill country, demonstrating that age does not disqualify a person from active service
- Jesus in the Garden of Gethsemane surrendering his own will to the Father, described as the ultimate example of availability and surrender