

Missions and the Glory of God's Name

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WORSHIP: THE GLORIOUS GOAL OF MISSIONS – Revelation 5:1-14

INTRODUCTION

The book of Revelation reveals ultimate and final things. In chapter five we see that ultimate things are centered around Christ. He is encircled by a vast multitude who are worshipping Him. We see here, that worship is the end result of missionary activity that has reached the entire world and all peoples. We see that the missionary enterprise is directly tied to God's ultimate purpose for all things: The worship and glorifying of the Triune God by all peoples. This chapter helps us answer vital questions about the missionary work of the Church:

What is our ultimate motive in the pursuit of missions?

Why is the Church obligated to pursue the work of missions?

This chapter puts before us the right biblical focus and priority of God's missionary enterprise and purpose in the world. Why do we do missions? Because it is our primary obligation. Why is it our primary obligation? Because it is what Christ Himself is doing in the world. He is seeking worshipers, this is His goal. Notice that the 'seven Spirits of God' are sent into all the world (verse 6). The reaching of all peoples (verse 9) is God's mission and purpose not ours! When a church commits itself to world missions, it joins what God is already doing as His ultimate purpose. A church that neglects missions as its primary purpose, is neglecting God's own primary purpose for its existence and will simply be passed by. He will raise up churches that share His passion for His own glory and use them instead. He savors, delights, and gladly receives worship. His majestic person and His sacrificial love is the object of worship in this text. It is what He pursues as His passion in His work amongst all peoples.

CHRIST IS WORSHIPED AND ADORED FOR HIS MISSIONARY ENTERPRISE IN HEAVEN FOR THREE REASONS:

I. THE MISERABLE PLIGHT FROM WHICH HE DELIVERED US BRINGS FORTH WORSHIP AND PRAISE OF HIS GLORY (vv. 1-4).

A. The Condition Of Mankind As Represented By The Book In God's Hand (v. 1).

1. The contents involved a title-deed to possession of property; in this case the earth (cp.11:15-18; 19:11-18; Jeremiah 32:7-18).

- a. To open it meant to control the occupation and use of property: in this case to control the events surrounding the occupation and use of the earth.
- b. The complete divine purpose and plan for the world is seen in it being written within and without.

2. The call for one to open it assumes it is in a condemned, foreclosed state!

Someone must come forward to redeem the world in the Old Testament sense. Almighty God holds its destiny in His hand. It is assumed that man is in a ruined condition: He is a ruined, ravaged, and condemned property! He is under the bondage of an oppressive occupancy.

B. The Challenge For Someone To Redeem Man Is Not Met.

1. The announcement of a specific need for a worthy deliverer.

It refers to a moral worthiness; someone with an inherent moral excellency and capacity with no need themselves.

2. There is an acknowledgment of no qualified person within the entire created realm (vv. 3-4).

- a. The search made is futile, for no one is found.
- b. The sorrow is overwhelming. Twice it is mentioned that "no one" can be found.

II. HIS MATCHLESS PERSON AND WORK BRINGS FORTH THE WORSHIP AND PRAISE OF HIS GLORY (vv. 5-6).

A. The Majesty Of His Person Is Represented By The Sovereignty Of The Lion.

1. The prominence is given to His past victory.

Behold a victory was won by Him who is the lion which gives Him the right to open the book. Swete

- a. The sovereign supremacy of His power was exercised.
- b. Lion: This is a reference to Genesis 49:9-10, (*Judah is a lions whelp; from the prey, my son, you have gone up ... The scepter shall not depart from Judah*) in which Judah is stated to be like a lion which indicates a ruler and his dominion.
- c. He opens the book: He has the power to carry out and fulfill the events depicted in the scroll.

2. The preeminence of His person is asserted.

- a. His deity, honor, power and authority is emphasized.
- b. His equality with God in receiving worship is emphasized.

3. His power to deliver is also emphasized.

- a. The spoiling of a usurper and oppressive power (Colossians 2:15; John 12:31).
- b. He has overcome and prevailed! He went to the cross and triumphed!

B. The Meekness Of His Person Is Represented By The Lamb Slain.

1. The central place that His role as Lamb has in heaven: "in the midst" is stated twice (v.6).

A literal reading of verse 6 is: "and I saw in the midst of the throne and in the midst of the twenty four elders a lamb standing as if slain."

2. The contrast with His 'Lion nature' is stressed.

It refers to a little lamb, a domesticated pet lamb. (In the Exodus, the Passover lamb lived three days in the home.)

3. The character of His death focuses on violence and slaughter (See Isaiah 53:7).

4. The current exalted state is indicated by the fact that He is standing.

NOTE: He is worthy because He was slain, not because of His holy life or anything else. He died a substitutionary penal death. He bore our sins in His body in the cross! He was made sin for us! He died, the just for the unjust!

C. The Missionary Enterprise In Which He Sought Sinners.

1. His ability to carry it out is indicated by the seven horns.

The horns on an animal are used to gore and subdue. Horns were an emblem of power (1 Kings 22:11). There is a fulness of power in Christ.

2. His mission enterprise: The seven Spirits of God sent out into all the earth (v.6).

a. This refers to the Holy Spirit. It refers to His all-seeing watchfulness, His active involvement; an activity and a busyness, with a world-wide operation and energy. (Zechariah 4:10).

b. Sent out into all the earth refers to Christ's world purpose.

The perfect tense emphasizes the ongoing task. It is Christ's pursuit and purpose to reach all peoples.

III. THE MAGNITUDE OF HIS MISSIONARY REDEMPTIVE PURPOSE BRINGS FORTH THE WORSHIP AND PRAISE OF HIS GLORY (vv. 9-14).

A. The Praise Song It Evokes Centers On His Redemptive Love – His Sacrifice Is The Proof And Measure Of His Love.

It is spontaneous and living. It is single-minded and focused. It is simultaneous, solemn and filled with awe. (they fall down).

B. The Purchase Of Men From All Peoples Magnifies His Greatness And Glory.

- 1. Their plight and misery enslaved to sin and death is inherent to the term 'redeemed'.**
- 2. The price of redemption by blood stresses a loving, sacrificial death and compels praise.**
- 3. The personal and particular purchase of a people "Out of every tribe" is stressed.**
- 4. The people are from every tribe indicates the scope of His missionary redemptive purpose.**

C. It Is The Primary Objective And Pursuit Of God Throughout Scripture And Redemptive History.

- 1. The promise to Abraham focuses on it (Genesis 12:1-3).**
- 2. The prophecies of the Old Testament demonstrate it.**
 - a. Psalm 22:27-28.
 - b. Christ's inheritance is from among all nations (Psalms 2:8, 45:17).
- 3. The perspective of apostolic ministry demonstrates it (Romans 15:7-12, 18-21).**
- 4. The pattern of ministry ordained by Christ proves it (Luke 24:47; Matthew 28:18-20).**

D. The Prospect Of Ultimate Success Is Certain.

- 1. The extent of the peoples reached is asserted.**
- 2. The effectual design and nature of His atonement is asserted.**
- 3. The expectation and certainty of a completed mission gives confidence in the task of missions.**

CONCLUSION

Christ is everything to them! You cannot have too high of thoughts of Christ!

It is clear from the song I have been reading that in heaven Christ is everybody and everything. Is Christ so with you? It is a solemn question to put to persons. Is Christ first and last and middle with you, top and bottom, foundation and pinnacle, all in all? He knows not Christ who does not know that Christ is all. Christ and company will never do. Christ is the sole Savior, the sole trust, the one prophet, priest, and king to all who accept him. Is he everything to you? Ah, there are some who think they love Christ; they think they trust Christ; but if he were to come to their house he would have a seat at the far end of the table if they treated him as they treat him now. They give him part of the Sabbath-day: they were loafing about all the morning, they were only able to get here this evening, and even now they have not come to worship, but only out of curiosity. A chapter in the Bible – how long is it, young man, since you read one? Private prayer—ah, I must not go into that; it is such a sorry story that you would have to tell. If anybody said to you, "you are not a Christian," you would be offended. Well, I will say it, and you may be offended if you like, but remember you should be offended with yourself rather than with me. If you offend my Lord I am not afraid of your being offended with his servant, and therefore I tell you, if Christ be anything short of Lord and King in your soul, Christ and you are wide apart. He must be in the front rank, Lord High Admiral upon the sea, and Commander-in-Chief on the land. He is not going to be a petty officer, to come in at your odd times to be a lackey to you. You must take Him to be Head, Lord, and Master. Is it so with you? If not, you differ from those in heaven, for he is all in all to them. Once more. Can you join with the words of our text and say, "He is worthy, he is worthy"? I hope there are many here who if they for a moment heard that full burst of song, "He is worthy," would join it very heartily, and say, "Ay, he is worthy." I seemed to-night when I was praying as if I could hear them sing, "He is worthy," and I could hardly restrain myself from shouting, "Well sing ye so, ye spirits before the throne! He is worthy!" If we were to loose our silence for a moment, and break the decorum which we have observed through the sermon, and with one unanimous shout cry, "Yes, he is worthy," I think it would be a fit thing to do.

Spurgeon, Metropolitan Tabernacle Pulpit, Vol. XXI,
Jesus the Delight of Heaven, p. 179

MISSIONS AND THE GLORY OF GOD'S NAME, Part 1

INTRODUCTION

In Revelation 5:9-14, Christ calls out men from every people, tribe, nation, and tongue. It is all for His praise and honor. This is missions. The ultimate reason for missions is based upon the value God puts on the supremacy of His own great name and glory.

I. HIS CONCERN IS THAT HIS NAME AND GLORY BE KNOWN.

A. His Design In Saving A People Is To Proclaim His Name.

1. Israel:

The people whom I formed for myself that they might declare my praise. (Isaiah 43:21), (see 1 Peter 2:9).

2. The Church:

You are a chosen race ... that you may declare the excellencies of Him who has called you out of darkness into His marvelous light. (1 Peter 2:9; Ephesians 1:6, 12, 14).

B. His Dealings With Men In General Is To Proclaim His Name And Glory.

1. His dealing with Pharaoh.

But indeed for this cause I have allowed you to remain, in order to show you my power and in order to proclaim my name through all the earth (Exodus 9:16; cp. Isaiah 63:12-14).

Our fathers ... did not remember the abundance of your steadfast love, but rebelled against the Most High at the Red Sea. Yet He saved them for His name's sake that He might make known His mighty power. (Psalm 106:7-8).

2. His deliverance of Israel from Babylon.

They profaned My holy name, because it was said of them, 'These are the people of the Lord; yet they have come out of His land.' But I had concern for My holy name, which the house of Israel had profaned among the nations where they went. Therefore say to the house of Israel, 'Thus says the Lord God, 'It is not for your sake, O house of Israel, that I am about to act, but for My Holy name ... I will vindicate the holiness of My great name. (Ezekiel 36:20-23a).

C. His Directive For Our Prayers Is To Make His Name Holy.

Our Father who art in heaven, hallowed be thy name (Matthew 6:9).

The request is that God would so work as to cause people to sanctify His name and esteem, regard, cherish, and praise His name.

II. THE CONCEPT OF HIS NAME AND GLORY IN SCRIPTURE.

A. The Meaning Of His Name And Glory.

1. The concept of a name involves reputation, renown, or fame.

I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Tubal and Javan, to the distant coastlands that have neither heard My fame nor seen My glory And they will declare My glory among the nations (Isaiah 66:19).

ILL: A brand name is a name with a renowned reputation and fame.

2. There is a connection of His name with His praise and glory.

a. Jeremiah 13:11 *I made the whole household of Israel ... that they might be for Me, a people, for renown, for praise and for glory; but they did not listen.*

- b. Isaiah 48:9-11 *For the sake of My name I delay My wrath, and for My praise I restrain it for you, in order not to cut you off. Behold, I have refined you, but not as silver. I have tested you in the furnace of affliction. For My own sake, for My own sake, I will act; for how should My name be profaned? And My glory I will not give to another.*

B. The Manifestation Of His Name And Glory Involve Specific Aspects.

1. The intrinsic supremacy and sufficiency of His majestic person is involved in His name and glory.

- a. He is self-existent: He is simply, "I am." He is an eternal being without beginning, who has always been. This manifests His supremacy.

Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" (Exodus 3:13-14).

- b. He is self-sufficient: He has never needed a counselor, or learned anything, or lacked the power to do something. Therefore, He has never been in debt nor obligation to anyone. ... *who has become His counselor ... who has first given to Him that it might be paid back to Him again?* (Romans 11:34-36). He is infinite and self-sufficient. This manifests His supremacy.

2. He possesses natural attributes that are infinite: Power, wisdom, and omniscience

... all its inhabitants are like grasshoppers Who stretches out the heavens like a curtain and spreads them out like a tent to dwell in. It is He who reduces rulers to nothing, who makes judges of the earth meaningless ... to whom then will you liken Me that I should be his

equal, says the Holy One. Lift up your eyes on high and see who has created these stars, the one who leads forth their host by number, He calls them all by name; because of the greatness of His might and the strength of His power, not one of them is missing (Isaiah 40:22-26).

NOTE: Natural man can be awed by God's natural attributes and not be saved (Exodus 20).

- 3. He possesses moral excellencies and attributes that are infinite: love, goodness, grace and justice, etc. (Exodus 33:18-19, 34:5-6).**

NOTE: He delights in a well known name, in being known for who He really is! He loves a world-wide reputation.

III. HIS COMMITMENT TO HIS NAME IS OUR CONFIDENCE IN MINISTRY AND MISSIONS.

A. We Are Confident That He Will Call Out A People.

- 1. He delights to have a people.**

Because it pleased the Lord to make a people for Himself (1 Samuel 12:22).

- 2. He makes a name by redeeming a people.**

What other nation on earth is like your people Israel, whom God went to redeem to be His people, making Himself a name, and doing for them great and terrible things by driving out before His people a nation and its gods? (2 Samuel 7:23).

- 3. He redeemed men from every nation, people, tongue, and tribe for His praise (Revelation 5:9-14).**

B. We Are Confident That We Will Not Be Cast Away.

1. He will forgive us (Romans 3:25).

For Your name's sake, O Lord, pardon my iniquity, for it is great. (Psalm 25:11).

O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name. (Daniel 9:19).

2. He will keep us.

The Lord will not cast away His people for His great name sake. (1 Samuel 12:22).

3. He will rescue us and deliver us

And call upon Me in the day of your trouble, I shall rescue you and you will honor Me. (Psalm 50:15; 2 Corinthians 1:10-12).

IV. HIS COMMITMENT TO THE SPREAD OF HIS NAME IN MISSIONS COMPELS OUR COMMITMENT TO MISSIONS.

A. He Wants His Name To Be Spread, (Isaiah 66:19; Psalms 66:4; 67:1-4). We Baptize In His Name (Matthew 28:19-20).

B. His Passion To Make His Name Known Is The Only Adequate Driving Force Of Missions (Acts 9:15-16).

Oh, that You would rend the heavens and come down ... to make Your name known (Isaiah 64:1-2).

1. **We go where Christ is not already named (Romans 15:9-13, 20).**
2. **"Obedience (allegiance) ... among all the Gentiles for the His name's sake" (Romans 1:5).**

C. The Call Is To Send Out Some Who Are Paul-Type Missionaries (Romans 15:9-12, 14-21).

These missionaries must be, like Paul, gripped by the reality that Christ's purpose was to become a servant (by His incarnation; Philippians 2:5-9 and His atoning death; Matthew 20:28) in order to be glorified for His mercy among all the peoples of the earth (Romans 15:9-12, 14-21; 18:28-29).

D. God Delights In His Name Being Spread!

I will send ... they have not heard My fame or seen My glory. (Isaiah 66:19, cp. Psalms 66:4, 86:9, 102:15).

E. God Extends The Gospel To The Ends Of The Earth For His Name's Sake And The Exalting Of His Glory (Isaiah 49:5-7).

The repeated emphasis of Scripture is that the reach of the gospel for the exalting of Christ's glory will be to the ends of the earth.

Isaiah 49:5-7 *And now says the LORD, who formed Me from the womb to be His Servant, to bring Jacob back to Him, so that Israel might be gathered to Him (for I am honored in the sight of the LORD, and My God is My strength), He says, "It is too small a thing that You should be My servant to raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations so that My salvation may reach to the end of the earth." Thus says the LORD, the Redeemer of Israel and its Holy One, to the despised One, to the One abhorred by the nation, to the Servant of rulers, "kings will arise, princes will also bow down, because of the LORD who is faithful, the Holy One of Israel who has chosen You."*

Psalm 22:27 *All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before You.*

Isaiah 45:22 *Turn to Me and be saved, all the ends of the earth.*

Isaiah 52:10 *The LORD has bared His holy arm in the sight of all the nations, that all the ends of the earth may see the salvation of our God.*

Psalm 65:1-2, 5, 7-8 *There will be silence before You, and praise in Zion, O God, And to You the vow will be performed. O You who hear prayer, to You all men come...By awesome deeds You answer us in righteousness, O God of our salvation, You who are the trust of all the ends of the earth and of the farthest sea...Who stills the roaring of the seas, the roaring of their waves, and the tumult of the peoples. They who dwell in the ends of the earth stand in awe of Your signs; You make the dawn and the sunset shout for joy.*

Psalm 67:1-2, 6-7 *God be gracious to us and bless us, and cause His face to shine upon us – that Your way may be known on the earth, Your salvation among all nations ... The earth has yielded its produce; God, our God blesses us, that all the ends of the earth may fear Him.*

Psalm 98:2-3 *The LORD has made known His salvation; He has revealed His righteousness in the sight of the nations. He has remembered His lovingkindness and His faithfulness to the house of Israel; All the ends of the earth have seen the salvation of our God.*

Acts 1:8 *... But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.*

Charles Wesley gives us an example of how one might obey Hebrews 13:13 and go 'outside the camp' and bear the abuse he endured. On July 18, 1738, two months after his conversion, Charles Wesley did an amazing thing. He had spent the week witnessing to inmates at the Newgate prison with a friend named 'Bray' whom he described as 'a poor mechanic.' One of the men they spoke to was 'a black [slave] that had robbed his master.' He was sick with a fever and was condemned to die. On Tuesday Charles and Bray asked if they could be locked in overnight with the prisoners who were to be executed the next day [this is outside the camp!]. That night they spoke the gospel. They told the men that "one came down from heaven to save lost sinners." They described the

sufferings of the Son of God, his sorrows, agony and death. The next day the men were loaded onto a cart and taken to Tyburn. Charles went with them. Ropes were fastened around their necks so that the cart could be driven off and leave them swinging in the air to choke to death. The fruit of Wesley's and Bray's night-long prayer was astonishing. Here is what Wesley wrote: They were cheerful; full of comfort, peace and triumph; assuredly persuaded Christ had died for them, and waited to receive them into paradise ... The black ... saluted me with his looks. As often as his eyes met mine, he smiled with the most composed, delightful countenance I ever saw, We left them going to meet their Lord, ready for the Bridegroom. When the cart drew off, not one stirred, or struggled for life, but meekly gave up their spirits. Exactly at twelve they were turned off. I spoke a few suitable words to the crowd; and returned, full of peace and confidence in our friends' happiness. That hour under the gallows was the most blessed hour of my life.

Piper p. 83

MISSIONS AND THE GLORY OF GOD'S NAME, Part 2

INTRODUCTION

Christ said He would build His church. He did not say he would begin it and then leave it with us to continue it on (Matthew 16:18). When I was praying over the start of CBC, I prayed many months that God would close the door. I didn't want to be one of those who 'ran, but were not sent' (Jeremiah 23:21). The starting point of a vision for ministry is a high view of God and His purpose in the world for the nations. Church growth must be rooted on the right convictions about God and His own purpose for the church. How does God therefore get us on track with our responsibility towards missions? He causes us to be gripped by showing us the following: the reason, recognition, reliance, responsibility and reward of spreading His name to all peoples.

I. THE REASON MISSIONS EXIST IS GOD'S OWN COMMITMENT TO GLORIFY HIS NAME AND GLORY.

A. The Primary Reason For Missions Is God's Own Passion To Spread His Name And Glory In The World.

1. The priority that God places on His own name and glory is emphasized throughout Scripture.

- a. The meaning of "name" is: reputation, renown glory and praise. It is interchangeable with glory (Isaiah 48:9-11). Glory is a display of His supreme greatness, a radiance or visible manifestation of His particular excellencies. Glory is that which makes a person worthy of regard and esteem. God's glory consists of the infinite perfections of His being manifested in His works. This makes Him worthy of supreme regard and esteem.

I made the whole house of Israel ... that they might be for me a people for renown for praise and for glory, but they did not listen (Jeremiah 13:11).

- b. His name and glory is the ultimate motive for all He does (Romans 9:22-24). The one thing He pursues in everything He does is His own glory. He puts a greater value on this than anything else (Romans 11:36).

2. The pursuit of His Name and glory is His passionate concern in all He does.

- a. In the deliverance of Israel from Egypt.

But they rebelled against Me and would not listen to me. They did not every man cast away the detestable things their eyes feasted on, not forsake the idols of Egypt. Then, I thought I would pour out My wrath upon them and My anger against them in the midst of the land of Egypt. But I acted for the sake of My name. That it would not be profaned in the sight of the nations among whom they dwelt, in whose sight I made myself known to them in bringing them out of Egypt. (Ezekiel 20:5-9)

And I will hardened Pharaoh's heart and he will pursue them and I will get glory over Pharaoh and all his host...and the Egyptians will know that I am the Lord when I have gotten over Pharaoh, his chariots and his horsemen. (Exodus 14:4, 18).

- b. In preserving His people in spite of their sin.

But the children rebelled against Me; they did not walk in my statutes...then I thought I would pour out my wrath upon them and spend My anger on them in the wilderness. But I withheld my hand and acted for the sake of My name, that it should not be profaned in the sight of the nations in whose sight I had brought them out (Ezekiel 20:21-22).

For the Lord will not cast away His people for His name's sake because it has pleased the Lord to make you a people for Himself. (1 Samuel 12:19-23).

- c. In Jesus' life and ministry.

I have glorified You on the earth, having accomplished the work which You have given Me to do. (John 17:4).

But He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him. (John 7:18b).

- d. In Jesus' death (John 12:27-28, 17:1; cp. Romans 3:25).

Now my soul has become troubled; and what shall I say, 'Father save me from this hour'? But for this purpose I came to this hour. Father, glorify Your name. Then a voice came out of heaven: 'I have both glorified it, and I will glorify it again.' (John 12:27-28).

- e. In the Christian life (1 Peter 4:11, cp. 1 Corinthians 10:31).

In order that in everything God may be glorified through Jesus Christ. To Him belongs glory and dominion forever and ever, Amen. (1 Peter 4:11).

- f. In the Second Coming (2 Thessalonians 1:9-10).

- g. In salvation (Ephesians 1:6, 12, 14).

The pinnacle of His glory to sinners is showing mercy (Romans 9:22-23, 15:9).

I tell you Christ became a servant ... in order to confirm the promises given to the patriarchs and in order that the nations might glorify God for His mercy. (Romans 15:8-9).

He exalts Himself to show mercy. (Isaiah 30:18).

B. The Secondary Reason For Missions Is The Need Of Men To Be Delivered From God's Wrath Because They Are The Very Ones Who Refuse To Give Him Glory.

1. The declaration of their need is clearly stated (Acts 26:16, 18).

- a. Their eyes need to be opened.

- b. They need to turn from darkness; intellectual darkness (Ephesians 4:18) and moral darkness (John 3:19-20).
- c. They need to be turned from Satan to God.
- d. They need to receive forgiveness by faith in Christ.

2. The mercy and compassion in the heart of God for sinners compels missions.

God is not detached and calculated as if He is abstractly seeking the spread of His glory among all peoples. He is moved by His great love and mercy for sinners. (Matthew 9:36-38, 23:37-39; Luke 19:41-42; Romans 15:8-9).

II. THE REALIZATION THAT GOD IS COMMITTED TO SPREADING HIS NAME COMPELS AND DRIVES THE MISSIONARY ENTERPRISE OF THE CHURCH.

Our passion to spread His name to all peoples must be rooted in God's own passion to spread His name to all peoples. It causes us:

A. To Spread His Name Where Christ Is Not Known (Romans 15:9-13, 20-21).

And thus I aspired to preach the gospel not where Christ was already named (Romans 15:20).

B. To Bring About Obedience And Allegiance To His Name Among All Peoples (Romans 1:5).

We have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake.

C. To Suffer For His Name (Acts 9:15-16).

Go for He is a chosen instrument of mine to bear my name before the Gentiles and Kings and the sons of Israel for I will show him how much he must suffer for My name's sake.

For I am ready not only to be bound but even to die at Jerusalem for the name of the Lord Jesus. (Acts 21:13).

D. To Send Forth Workers For His Name.

You will do well to send them on their way in a manner worthy of God. For they went out for the sake of the name accepting nothing from the Gentiles. (3 John 6-7).

E. To Spread His Name To The Furthest Peoples.

Simon has related how God first concerned Himself about taking for Himself a people for His name (Acts 15:14).

III. THE REALITY THAT GOD'S PURPOSE IS TO SPREAD HIS NAME AND GLORY GUARANTEES THE SUCCESS OF MISSIONS.

A. Christ Has "Other Sheep" Who He Has Chosen Among The Peoples Of The Earth Who He Says, "Will Hear My Voice" (John 10:16).

- 1. It is consistent with the Father's purpose to glorify the Son (Isaiah 49:6-8).**
- 2. The comprehensive extent of His sheep is emphasized in that they include peoples beyond the fold of Israel (John 10:16).**

For You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. (Revelation 5:9, cp. Acts 18:9-10)

- 3. The confidence it brings to ministry is indicated by Christ when He declares that they will certainly "hear His voice" (John 10:16b).**

And the Lord said to Paul in the night by a vision, do not be afraid any longer, but go on speaking and do not be silent; for I am with you and no man will attack you in order to harm you for I have many people in this city. (Acts 18:9-10)

B. Christ Will Call The Sheep Because He "Must Bring Them Also."

- 1. The necessity of the divine purpose to all peoples is stressed. He "must bring them."**

'Must' refers to a necessity because of the nature of the case. In this case, it is a necessity based upon God's purpose to redeem men from all the peoples of the earth. It is a term which stresses a necessity and obligation that cannot be minimized or avoided. It is a compelling, overwhelming, inevitable necessity (John 3:7).

- 2. The term 'bring' speaks of "laying hold of something so as to bring it to a point of destination" (Matthew 10:18, 21:7; Hebrews 2:10).**

- 3. The means He will use is asserted (Romans 10:15-17).**

Men, plant and water but God gives the increase (1 Corinthians 3:5-6).

C. They Will "Hear His Voice" For He Will Work Through The Spirit To Create Faith.

- 1. He gives them a new heart (Ezekiel 36:26).**
- 2. He opens their heart (Acts 16:14).**
- 3. He raises the spiritually dead (Ephesians 2:1-5).**

4. They come in faith.

As many as had been appointed to eternal life believed, (Acts 13:48).

IV. THE REWARD AND COMPENSATION OF THOSE WHO ARE FAITHFUL TO SPREAD HIS NAME IS PROMISED (Mark 10:28-31; Matthew 19:27-30; Luke 18:28-30).

A. The Responsibility To Do All For His Name's Sake Must First Be Owned (Mark 10:28-31; Matthew 19:27-30; Luke 18:28-30).

- 1. The necessary motivation is declared. For My sake and the gospel's sake (Mark 10:29).**
- 2. The cost involved is, in the end, no cost.**

B. The Reward Is Immeasurably Greater Than Any "Cost."

- 1. It is not a mere material recompense.**
- 2. There is a promised recompense for every "sacrifice."**

He promises to work for you so much you will not be able to speak of sacrifice. God will not allow us to think we are the benefactors and He is the beneficiary (James 5:9-11).

The ideas involved are as follows: "No one will ever sacrifice to Me one thing which I do not pay back one hundred fold."
"Denying a lesser good for a greater good rules out self-pity."
"Christ will always remain the benefactor and we will remain the beneficiaries."

THE GLORY OF GOD AND MISSIONS, Part 1

INTRODUCTION

What is the main reason the church exists? Why do we involve ourselves in a strong commitment to missions? What is the underlying basic reason for this commitment? What is our final purpose and aim? Or, to state the question in the most basic terms, why is God committed to missions? What is His ultimate reason for preaching Christ to the nations? What is His primary reason for all He does? Why did He create? Why did He redeem?

Jonathan Edwards points out that a person may have many aims and purposes, but he has just one ultimate end or aim. In other words, people have subordinate and ultimate aims and purposes. A trip to get medicine at a hospital to restore our health is an example. The medicine is subordinate. The ultimate aim is to restore our health. The *subordinate* aim is only a means or a step to get the *ultimate* aim, which is valued and loved for itself above all else. A man buys tools to till land, to obtain crops, to supply food, to gratify his appetite. The ultimate aim is the pleasure of eating. All the others are subordinate ends to accomplish his ultimate goal of gratifying his appetite.

A person may also have two ultimate aims, but only one chief ultimate aim (the one he values the most). For example, a man may travel to visit friends, but he also plans to enjoy pleasure on a vacation at the same destination. His chief, ultimate aim is the pleasure of the vacation, not the friends. He has just one chief ultimate end and goal.

The chief end is the ultimate end that you value above all else! What is the chief end that motivates God in all He does? What is the chief end that God values most in Missions? This is important, for our main reason for preaching Christ to the nations must be motivated by God's ultimate reason. The Scriptures make it clear that God's ultimate goal that He values the most is the exalting of the supremacy of His glory. In other words, He Himself is His own chief aim! It is the spread of His glory that is His ultimate aim in missions. Therefore, to state it in clear and simple terms, missions is God-centered, not man-centered in its ultimate focus and pursuit. The following will show that God's glorification of Himself is His final and ultimate goal for missions.

I. THE CONCEPT AND CENTRALITY OF THE GLORY OF GOD IN GENERAL.

A. The General Meaning Of The Term ‘Glory’.

1. The Hebrew term (καυοδ) which conveys the fundamental root idea of glory.

- a. It refers to something heavy as opposed to light: heaviness, greatness in mass.

A stone is heavy and sand weighty, but the provocation of a fool is heavier (Proverbs 27:3)

- b. It refers to something of magnitude or density (from which comes its weight).

...thick cloud on the mountain... (Exodus 19:16).

...Like the shade of a huge rock in a parched land. (Isaiah 32:2).

...A great army ... (2 Kings 6:14).

2. The significance of the term indicates the possession of an internal excellency, something ‘weighty’ or worthy of regard.

- a. Its opposite is that which is light, worthless, or contemptible.

Is it trivial in your sight to become the king’s son-in-law, since I am a poor man and lightly esteemed? (1 Samuel 18:23).

Weighed in the balance and found wanting (light) (Daniel 5:27).

Why then did you treat us with contempt? (2 Samuel 19:43).

- b. It refers to that which is of magnitude and excels either in beauty or greatness, so it has worthiness of regard. Glory is connected with the following other things:

- (1) **Honor:** *He has been counted worthy of more glory, than Moses...as the builder of the house has more honor than the house. (Hebrews 3:3).*
- (2) **Beauty:** *You shall make holy garments for Aaron your brother for glory and for beauty. (Exodus 28:2, 40).*
- (3) **Greatness:** *And you said, Behold the Lord our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire... (Deuteronomy 5:24).*
- (4) **Riches and abundance:**
 - (a) *Be not afraid when one is made rich, when the glory of his house is increased (Psalm 49:16).*
 - (b) *You shall tell my father of all my glory in Egypt (Genesis 45:13).*
 - (c) *Showed Him all the kingdoms of the world and the glory of them (Matthew 4:8).*

II. THE CHARACTERISTICS OF GOD'S BEING THAT MAKE HIM GLORIOUS AND WORTHY OF ULTIMATE REGARD

- 1. He possesses, and eternally exists in, a full spectrum of infinite and immutable attributes and excellencies that constitute Him infinitely glorious (1 Peter 2:9).**
- 2. He exhibits His excellencies in an unparalleled and matchless display of glory (Isaiah 40:25-31, 46:3-5, 9-11, 48:11-12; Psalm 89:6-8, 86:8).**

These things said Isaiah when he saw His glory and spoke of Him (John 12:41).

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord (Ezekiel 1:28 cp. Luke 2:9).

3. He communicates the fulness of His excellencies to others so that they personally experience His glory (Nehemiah 9:17; Jonah 4:2; Romans 15:9; Ephesians 1:6, 12, 14).

- a. **His grace and mercy:** *Bless the Lord, O my soul, And all that is within me, bless His holy name ... The Lord is compassionate and gracious, Slow to anger and abounding in lovingkindness (Psalm 103:1, 8).*

The Lord descended in the cloud and stood there with him as he called upon the name of the Lord. Then the Lord passed b in front of him and proclaimed, "The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth (Exodus 34:5-6).

And the Ord became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. ... For of His fullness we have all received, and grace upon grace (John 1:14, 16).

- b. **His strength:** *That He would grant you according to the riches of His glory to be strengthened with power through His Spirit in the inner man (Ephesians 3:16; Psalms 59:16-17).*
- c. **His faithfulness:** *My God shall supply all your needs according to His riches in glory in Christ Jesus (Philippians 4:19).*
- d. **His goodness:** *I pray thee, show me thy glory! And He said, I will make all my goodness pass before you and will proclaim the name of the Lord before you. (Exodus 33:18-19).*
- e. **His love:** (1 John 4:9; Ephesians 3:19-21).
- f. **His faithfulness and lovingkindness:** (Psalm 92:1-2).

4. The comprehension and adoration of the excellencies of His glory in worship is the goal and end of all His works (Romans 11:36; Ephesians 1:11-12).

- a. They will know His name and as a result revere and esteem Him (Malachi 2:5; 3:16; Psalm 9:10).
- b. They must see and be made aware of His glory.
 - (1) **He makes known His judgements:** *And I will set my glory among the nations and all the nations shall see my judgments* (Ezekiel 39:21-23)
 - (2) **He makes known His power, wrath, and mercy:** (Romans 9:22, 23)
- c. They will give Him adoration and praise: (Ephesians 1:6, 8, 12; Romans 15:9).
 - (1) **Praise exalts His glory:** *Whosoever offers praise glorifies me* (Psalms 50:23) *Let them give glory to the Lord and declare His praise in the coast lands* (Isaiah 42:12).
 - (2) **Singing exalts His glory:** *Thou hast turned my mourning into dancing thou hast loosed my sackcloth and girded me with gladness. That my soul may sing praise to thee and not be silent, O Lord my God I will give thanks to thee forever* (Psalm 30:11-12). *Shout joyfully to God all the earth, sing the glory of His name make His praise glorious* (Psalm 66:1-2).

*The thing signified by that name, the glory of God, when spoken of as the supreme and ultimate end of all God's works, is the **emanation and true external expression of God's internal glory and fulness**; meaning by his fulness what has already been explained; or, in other words, God's internal glory, in a true and just exhibition, or external existence of it.*

*... It includes the **exercise** of God's perfections to produce a proper effect, in opposition to their lying eternally dormant and ineffectual: as his power being eternally without any act or fruit of that power; his wisdom eternally ineffectual in any wise production, or prudent disposal of anything, &c. The **manifestation** of his internal glory to created understandings. The **communication** of the infinite fulness of God to the creature. The creature's **high esteem** of God, love to him, and complacency and joy in him; and the proper exercises and expressions of these.*

These at first view may appear to be entirely distinct things: but if we more closely consider the matter, they will all appear to be ONE thing, in a variety of views and relations. They are all but the emanation of God's glory; or the excellent brightness and fulness of the divinity diffused, overflowing, and as it were enlarged; or in one word, existing ad extra.

Jonathan Edwards, *The End for Which God Created the World*,
Works Vol.I, p. 119

III. THE CALLING OF THE CHURCH IS TO SPREAD HIS GLORY TO ALL PEOPLES.

A. Man's Purpose Is To Glorify God, But Instead He Scorns Him And Refuses To Glorify Or Honor Him As God (Romans 1:21-23, 3:23).

1. The responsibility of all is to give Him glory.

Having the eternal gospel to preach to those that live on the earth ... and he said with a loud voice, "Fear God and give glory to Him because the hour of His judgment has come" (Revelation 14:6-7).

2. The unrepentant do not give Him glory.

They blasphemed the name of God who has the power over these plagues and they did not repent and give Him glory. (Revelation 16:9; see Daniel 5:22, 23; Jeremiah 13:15-17).

B. God's Passion Is To Declare His Glory Among All Nations.

1. He has prophesied that it will be declared to all peoples (Psalm 22:26-31, 67:1-7; Genesis 12:3).

2. It is the focus of the Great Commission and Apostolic Ministry (Matthew 28:18-20; Romans 1:5).

CONCLUSION

God would receive no glory in proportion to His worthiness by being a provincial or regional God. As composers, or writers, etc. only have universal acclaim if their excellencies deserve it, so God's purpose is to magnify the greatness of His glory by receiving worship from all peoples. (Isaiah 66:18-19).

THE GLORY OF GOD AND MISSIONS, Part 2

INTRODUCTION

The foundation of missions is God's ultimate regard for the supremacy of His glory.

The focus of missions is God's passion for the spread of His glory.

I. **GOD PROCLAIMS THAT HE HIMSELF IS THE ULTIMATE END AND GOAL FOR ALL THAT HE DOES**

He is both the first cause and the ultimate end of everything. He is the originator and the final object of all He does.

A. **The Expression "The First And The Last" Indicates He Is His Own End And Goal.**

1. **The Old Testament references: Isaiah 44:6-7; 48:12**
He is the first and last. He is supremely and uniquely the purpose of all He does.

2. **The New Testament references: Revelation 1:8,17, 21:6, 22:13**

a. *Alpha and the Omega, ... the Almighty (1:8).*

b. *Alpha and the Omega, the beginning and the end (21:6).*

c. *Alpha and the Omega, the first and last, the beginning and the end (22:13).*

B. **The Explicit Declarations Of The New Testament Is That He Is His Own End And Goal.**

God and Christ are the initial and efficient cause of all. They are the fountain and source of all. In addition, they are the final end and object of all. This is emphatically declared in the New Testament.

For from Him and through Him and to Him are all things. To Him be the glory amen ... (Romans 11:36)

All things have been created through Him and for Him, and He is before all things and in Him all things hold together (Colossians 1:16b-17).

II. GOD'S PREROGATIVE IS TO MAKE HIMSELF THE END AND GOAL OF ALL THINGS.

A. His Exceeding Greatness And Supremacy Is Above All Others Combined.

- 1. It exceeds the accumulated greatness of all others (Isaiah 40:12-15, 17).**
- 2. None compare (Isaiah 44:7-8; 40:18, 25, 46:3-5, 9-11).**

B. His Excellencies And Perfections Are Worthy Of Supreme Regard.

- 1. His power is infinite (Psalm 121; Isaiah 40:12, 22-24).**

His power is never depleted or lessened though He exercises it continually (Isaiah 40:28). Jesus' power went out but was not less afterwards (Luke 8:46).

- 2. His wisdom is infinite (Isaiah 40:12-14).**
- 3. His sufficiency and independence (Isaiah 40:13-14; Psalm 50:10-12).**
- 4. His immutability (Psalm 102:26-27).**
- 5. His justice, truth and goodness, etc. (Psalm 9:4-8; Romans 2:4-7).**

He is the only proper fit and suitable object of ultimate regard. The highest in regard must be shown the highest regard.

C. His Exceeding Worthiness Of Esteem And Regard Is Displayed In All He Does.

He is the One to whom regard and respect is most due (Isaiah 48:9-11). He is absolutely originally most valuable and worthy. He must be aimed at as the ultimate object of all He does.

- 1. He exists in possession of a glorious fullness of attributes (John 1:14-16; Exodus 33:18-23, 34:6-7; Psalm 145:1-13).**
- 2. He exercises those attributes in their infiniteness, sufficiency and perfection, and they must be exercised if they are possessed.**

To delight in a person's attributes is to delight in their exercise (athletes, musicians, singers [Pavorati]). Also, the delight is to see someone exercise and use their skills and attributes before they are diminished.

- 3. His exhibition of all His attributes must be done if He is to make Himself known and receive glory (1 Peter 2:9; Romans 3:24-26, 5:8, 9:22-24; 1 Timothy 1:13-16).**

It is agreeable to God's design in the creation of the universe to exercise every attribute, and thus to manifest the glory of each of them. God's design in the creation was to glorify himself, or to make a discovery of the essential glory of his nature ... But it was his design to make a true manifestation of his glory, such as should represent every attribute. If God glorified one attribute and not another, such manifestation of his glory would be defective; and the representation would not be complete. If all God's attributes are not manifested, the glory of none of them is manifested as it is: for the divine attributes reflect glory on one another ... So it is with respect to the attributes of mercy and justice. The glory of God's mercy does not appear as it is, unless it is manifested as a

just mercy, or as a mercy consistent with justice. And so with respect to God's sovereignty, it reflects glory on all his other attributes. It is part of the glory of God's mercy, that it is sovereign mercy. So all the

attributes of God reflect glory on one another. The glory of one attribute cannot be manifested, as it is, without the manifestation of another. One attribute is defective without another, and therefore the manifestation will be defective. Hence it was the will of God to manifest all his attributes. The declarative glory of God in Scripture is often called God's name, because it declares his nature. But if his name does not signify his nature as it is, or does not declare any attribute, it is not a true name.

Jonathan Edwards
Sermon IV, Romans 9:18, Works Vol. II, p. 853

- 4. His esteem and regard will be recognized as He is marveled at because of His attributes (His name will be great, Malachi 1:11).**
- 5. The experience of Him will either be enjoyed or endured in sorrow as He communicates Himself to intelligent created beings by His attributes.**

That which is highest in greatness must be given the regard that is its due. Therefore, God rightly makes Himself His highest and ultimate end.

ILL: You only put in the Hall of Fame those who are deserving of it.

III. HE PURSUES THE EXALTING AND EXHIBITING OF HIS OWN GLORY AND SUPREMACY AS THE ULTIMATE END AND GOAL OF ALL HE DOES.

A. In His Providential And Saving Dealings With The Gentiles And Israel.

- 1. In His goodness and severity (Romans 11:22).**
- 2. In His infinite wisdom in dealing with Israel and the nations (Romans 11:33-36).**

B. In The Particular Individuals Elected And In The Rest Who Are Passed By For Salvation (Romans 9:22-24).

- 1. Some men are objects that display His wrath justly deserved.**
- 2. Other men are objects that display His mercy and grace undeserved.**

C. In The Judgment Of Sinners (2 Thessalonians 1:12).

Ultimately the wicked are judged for refusing to give the glory, regard and honor to God that He rightly deserves (Romans 1:23, 3:18, 23; Revelation 14:7, 16:9).

You have exalted yourself against the Lord of heaven ... and you have praised the gods of silver and gold, of bronze, iron, wood and stone, which do not see, hear or understand. But the God in whose hand are your life-breath and your ways, you have not glorified (Daniel 5:23).

D. In The Purchase And Pursuit Of A People From All Nations And Families Of The Earth (Acts 15:14-18).

CHRIST: THE CENTER OF MISSIONS FOR ALL PEOPLES, Part 1

INTRODUCTION

Why is Christ the only Savior of all peoples? Or ... why is the atoning death of Christ the only way of salvation? Or ... why is a personal, conscious act of faith in Christ required for personal salvation and pardon for all peoples?

A. The Principle Answer.

The commitment of the Father is to exalt the supreme glory of His Son among all peoples. Nothing else is proportionate and worthy of His glory. Anything less would dishonor the Son.

He says, "it is too small a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved ones of Israel. I will also make you a light of the nations so that My salvation may reach to the end of the earth" (Isaiah 49:6; Psalm 22:26-28).

B. The Particular Realities Of The Gospel That Exalt Christ's Supremacy As The Only Savior Of All Peoples.

- 1. The conscious, unending torment of hell is a dreadful reality that can be escaped only through Christ: This exalts Christ's supremacy.**
- 2. The cross of Christ and His redemptive sacrifice is the only provision for all men to be right with God and gain heaven (John 14:6): This also exalts Christ's supremacy.**
- 3. The condition for all men everywhere for salvation is a personal receiving and embracing of Christ as their only Lord and Savior from sin: This exalts Christ's supremacy.**

We must remember that the question is not – what about people who have never had an opportunity to hear? The question is – can someone who has never heard of Christ, sin to the point that God could justly condemn them? The Bible clearly says yes.

All three of the above realities exalt Christ's supremacy as the only Savior for all peoples. To deny any is to diminish the glory of Christ.

I. THE CONTEMPORARY DENIALS THAT UNDERCUT THE SUPREMACY OF CHRIST AND THE URGENCY OF MISSIONS.

A. The Denial Of A Conscious Eternal Punishment.

1. The correction or amendment view of punishment in which all will finally be saved.

Primarily God is not bound to punish sin; He is bound to destroy sin. If He were not the Maker, He might not be bound to destroy sin – I do not know...He is bound by His justice to destroy sin in His creation. He is bound in Himself to make up for the wrong done by His children ... Where [punishment] can help the sinner to know what he has been guilty of, where it can soften his heart to see his pride and wrong and cruelty, justice requires that punishment shall not be spared ... Vengeance on the sinner, the law of tooth for tooth, is not in the heart of God, neither in His hand ... what setting right would come from the sinner's suffering?... Sorrow and confession and self-abasing love will make up for the evil word; suffering will not ... I am saying that justice is not, never can be, satisfied by suffering – nay, cannot have any satisfaction in or from suffering ... I do not believe that any being...could sin so as to deserve such punishment ... God is triumphantly defeated, I say, throughout the hell of His vengeance. Although against evil, it is but the vain and wasted cruelty of a tyrant.

George MacDonald, quoted by Piper in
The Pleasures of God, pp. 172-173

- a. Punishment as retribution is contrary to God's nature.

- b. Punishment is rejected because of their own estimate and sensibilities of what is just.

I was led to question the traditional belief in everlasting conscious torment because of moral revulsion and broader theological considerations, not first of all on scriptural grounds. It just does not make any sense to say that a God of love will torture people forever for sins done in the context of a finite life.

Clark Pinnock

2. The annihilation view which holds that men are put out of existence.

Emotionally, I find the concept [of eternal conscious torment] intolerable and do not understand how people can live with it without either cauterizing their feelings or cracking under the strain.

John Stott

B. The Denial That The Cross Or Personal Faith In Christ Is Necessary.

1. The denial of the necessity of the cross.

Howsoever man may approach even so do I accept them for on all sides whatever path they may choose is mine.

John Hick, Quoting Bhagaved Gita, in the book,
Christianity and Other Religions

2. The denial of the necessity of personal faith in Jesus.

- a. Christ's death is necessary – but you can receive pardon without actually believing in Christ.
- b. You can respond adequately by general revelation.

If Jews possessed salvation in the Old Testament era by virtue of a form of the gospel without content, could it be that those who ever since the time of Christ have had no opportunity to hear the gospel as it has come through special revelation, participate in this salvation on the same basis?

Erickson, p. 114

II. THE CONSCIOUS UNENDING TORMENT OF HELL IS A DREADFUL REALITY ESCAPED ONLY THROUGH CHRIST.

A. The Evidence In Scripture That It Is Conscious, Unending Suffering Is Overwhelming.

- 1. There is an everlasting consciousness of shame and misery; a punishment that is parallel and coordinate with eternal joy (Matthew 25:46; Daniel 12:2).**

Many of those who sleep in the dust of the ground will awake, these to everlasting life but the others to disgrace and everlasting contempt (Daniel 12:2).

- 2. It is a punishment that is eternal (Matthew 25:41, 46).**

It is explicitly "punishment" itself that is everlasting. Punishment is positively the infliction of suffering, misery and hardship. Negatively it is the subtraction of all that is comforting, good, and encouraging.

Note verse 41 ,then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.'

They *depart* (πορευεσθη, present imper.) from Christ Himself. Their 'cursedness' (κατεραμενοι, perfect pass.), consists in the fact, that they are "away" from Christ. The 'from Me' (απο ημου) is emphatic. They are detestable to Christ, and therefore sent away from Him. It is in the same judgement as the devil's. They are tormented 'day and night forever' according to Revelation 20:10. In Matthew 25:46, they will "go away" (απελευσονται) into eternal punishment.

- 3. It is an unquenchable fire where their worm never dies (Mark 9:44, 46, 48).**

- a. They are sent away (*απελειν*), v. 43; It means to depart, go away from (John 10:40). It is used of one who is abandoned and left half dead (Luke 10:30). In Matthew 8:12 Jesus says they will be 'cast out' (*εκβλετηεσσοται*, future pass.) into outer darkness.
- b. The fire is never quenched which indicates the subjects of it never cease to exist (the emphasis is on unending misery).
- c. Jesus speaks of their worm. This refers to the corrupting, decaying, and ruining process that never ceases. It is "their" worm, not 'the' worm.
- d. Hell is the word Gehenna. It is the word Hinnom in the Old Testament. It was the place of Molech worship, where children were sacrificed in a fire to Molech. It became the place of garbage which burned continually.

4. It is an eternal fire for an eternal sin (Matthew 18:8; Mark 3:29).

There is an eternal sin with no forgiveness, and no purging or removal of the pangs of guilt. There is an eternal guilt (*ονοχησος*), see James 2:10). There is a consciousness of guilt and remorse forever; with weeping and gnashing of teeth (Matthew 8:12).

5. The destruction of Hell is not annihilation.

God destroys in hell (Matthew 10:28). Destroy means: to ruin, lose, or get rid of. It does not mean to annihilate. The following usage of the word demonstrates this:

- a. Wineskins are ruined (Matthew 9:17).
- b. You can destroy a weaker Christian, 'do not destroy with your food him for whom Christ died' (Romans 14:15, 1 Corinthians 8:11).

- c. False shepherds destroy the flock (Jeremiah 23:1).
- d. It was used of “wasted” perfume poured on Jesus head (Matthew 26:8).

You can destroy a flock, perfume, a dress, carpet, etc. None of which are annihilated.

6. It would be better not to be born (Matthew 26:24).

Extinction would not fit. A man eats, drinks and is merry 70 years, then escapes by annihilation. You cannot say of him that it would be better to never have been born.

7. There is an eternal destruction away from the presence of the Lord (2 Thessalonians 1:9).

B. Our Estimate And Moral Response To Hell.

1. It is activity on God’s part that is strange that He takes no delight in (Isaiah 28:21-22).

For the LORD will rise up as at Mount Perazim, He will be stirred up as in the valley of Gibeon, to do His task, His unusual task, and to work His work, His extraordinary work (Isaiah 28:21).

2. It is assumed that it is just. It is entirely righteous and consistent with what is justly deserved (Psalm 9:4, 7-8, 92:15; Romans 2:5).

We must form our estimates and views of God from God, not ourselves!

It is no act of love to deny the terrible reality of a future which men and women can escape if they know it is coming. And it is no act of love to Christ to reduce his awesome sin-bearing substitution to a model martyrdom.

John Piper, *The Pleasures of God*, p. 175

CHRIST: THE CENTER OF MISSIONS FOR ALL PEOPLES, Part 2

INTRODUCTION

The Cross of Christ and His redemptive atoning sacrifice is the only provision for all peoples to be right with God and gain heaven – this exalts His glory.

I. THERE IS AN ACCUMULATED OR AMASSED GUILT OF SIN BY ALL MEN EVERYWHERE JUSTLY DESERVING GOD’S WRATH AND JUDGMENT WHICH CAN ONLY BE REMOVED BY CHRIST’S ATONING SACRIFICE (ROMANS 2:5, 3:23-26).

A. The Estimate Of Man’s Worthiness Of Judgment Is Determined According To Truth.

- 1. The question is not how can God judge those who have not heard – the question is whether men who have not heard have sinned to the point God could justly condemn them? The Bible affirms this with an emphatic yes.**
- 2. All men everywhere expose themselves to judgment.**
 - a. They have a contempt for God’s rightful place in their heart and thoughts manifested in an active suppression of the truth (Romans 1:18).
 - b. They continually sin and heap up guilt (Romans 1:32, 2:4-5, 3:19). There is an objective rejection of the truth and a subjective repression of the truth in their conscience (Romans 2:14-16).

- c. There is a call for all men everywhere to repent (Acts 17:30; Luke 24:47). Repentance for forgiveness of sins in His name is to be proclaimed to all nations. It is abundant grace, richness in mercy, and a great love because our sin is great. *For your name sake O Lord, pardon my iniquity for it is great* (Psalm 25:11).

B. The Evil Of Sin In All Men Everywhere Is Seen By Its Relational Nature.

Sin is legal (or illegal) in nature, and its legal nature as transgression is emphasized in Scripture. But this is only one aspect and not the primary aspect of sin.

1. Sin is relational (or irrelational or antirelational) in nature and greatly increases guilt and deservedness of judgment.

The terms 'offense' 'trespass' etc. stress the relational nature of sin (Romans 5:17, 11:15). The fall of man was an offense to God. See the relational nature of sin in Jeremiah 2:11-13; Deuteronomy 28:20, 47; Isaiah 1:4, 31:6.

2. All men everywhere wickedly reason and rationalize God out of their thoughts in order to give themselves over to evil lusts and desires (Romans 1:21-23).

3. All men everywhere wickedly replace the glory which is God's due, with the exaltation of themselves and the creature in crass idolatry (Romans 1:24-26).

Man finds more joy in exalting and glorifying self in the unlawful enjoyment of things that were given to him by the very God who he scorns.

Piper

There is nothing disproportionate or unjust about the fact that sin committed during a finite temporal life is punished with an infinite eternal punishment.

ILL: If a man goes on a crime spree for two days and commits heinous crimes, he is punished with life in prison or death and all agree it is just.

The degree of punishment is never measured by how long you have sinned, but how high! It is not the amount you have sinned any one sin, but the nature and kind of the sin sinned.

ILL: A life time of tardiness at work is not equal to a single act of the molestation of an innocent child!

We have all sinned in great amounts and great degrees whether we see it or not.

II. IT IS AFFIRMED REPEATEDLY IN SCRIPTURE THAT CHRIST'S ATONING SACRIFICE ON THE CROSS IS THE SOLE PROVISION TO RECEIVE PARDON AND GAIN HEAVEN FOR ALL PEOPLES.

A. His Atoning Death Parallels And Is Coextensive To The Universal Reach Of Adam's Sin (Romans 5:17-19; 1 Corinthians 15:22).

- 1. His obedience on the cross is the sole provision for the plight brought on by Adam's sin. There is an explicit comparison of extent and effect (Romans 5:17-19).**
- 2. The reversal of the penalty of universal death in Adam is found only in Christ (1 Corinthians 15:21-23).**

It is a coextensive and corresponding solution as seen by the "as" and "thus."

- 3. There is a correspondence between the universal condemnation of all in Romans 1:18 - 3:20 and the provision for acceptance and justification in Christ's death in 3:9, 23-25, 5:17-18.**

B. His Redemptive Work Constitutes Him As Man's Only Mediator (1 Timothy 2:5).

- 1. He is a substitutionary ransom payment.**
- 2. His death was purposed as a redemption for all peoples.**

C. He Is Proclaimed To All Men Everywhere As The Supreme Judge Who Offers The Grace Of Repentance And Forgiveness (Acts 17:30-31).

It is an emphatic description that excludes any exception. It is all men everywhere and all the inhabitants of the earth.

D. He Is Appointed As The Sole Place Where A Person Can Receive Pardon And Gain Heaven (Acts 4:8-12).

- 1. The power of the Spirit enables and impels to announce His supremacy as the only Savior to all peoples (v.8).**

"Filled" in verse 8 is an aorist passive; The Spirit floods, takes possession, gives utterance to Peter.

The word (πιμπλεμι) refers to that which wholly takes possession of someone.

The following are examples:

— seized with astonishment ... and they were filled with fear (Luke 5:26)

– filled with rage ... and they rose up and drove him out of the city (Luke 4:28-29).
– rose up and they were filled with jealousy; and they laid hands on the apostles (Acts 5:17-18).

2. There is an emphatic negation of any other person or way of bringing salvation.

Literally it reads, "there is no salvation in no one else" – this is a double negative. It means "nothing whatever in no way at all." It was used in Luke 8:43 when it says of a woman, "she could not be healed by no one."

3. The exclusion is universal, both temporally and spatially.

Temporally: No name has been given; It is a perfect tense. It has not been, nor ever will be given!

Spatially: It is under heaven.

III. HE ACCOMPLISHED AN ATONEMENT WHICH RESOLVED GOD'S DILEMMA OF HOW TO MAINTAIN AND UPHOLD THE INTEGRITY OF HIS NAME AND UNLEASH HIS LOVE TO SINNERS (Isaiah 53:4-12; Romans 3:23-26).

A. He Purposed Beforehand To Bruise And Crush His Son For Our Sin.

1. He crushed Him, putting Him to grief (v. 10).

2. He laid on Him the iniquity of us all (v. 6).

Sin could not be ignored. If sin is inconsequential, then God is inconsequential. He dishonors and blasphemes His integrity. He Himself would do what sinners have done. Sin could not be treated as if nothing were at stake.

B. He Provided A Way To Unleash His Love And Mercy Without Violating Or Destroying The Glory And Integrity Of His Person.

- 1. He transacts an accomplishment through the redemptive work on the cross so that He upholds the Father's glory (Romans 3:25-26).**
- 2. He removes the offense of sin by satisfying God's wrath and thus demonstrates the Father's integrity and justice in justifying a sinner who has faith in Jesus (Romans 3:25-26).**
 - a. Christ was set forth publically with the specific intent of vindicating God's glory (3:25).
 - b. God demonstrates in the cross the infinite value God places on His glory(3:26).

C. He Proved Before The Intelligent Universe That He Will Uphold His Own Integrity And The Glory Of His Name.

- 1. An agreement was made between the Father and the Son to uphold and vindicate His glory by His death (John 12:27-28; 14:31; 17:1-4).**
- 2. He abandoned Him to shame and slaughter as a penal substitute for what sinners deserved.**
 - a. He did not deserve the stroke (vv. 8b, 9b).
 - b. *He was wounded for our transgressions (v. 5). He bore the sin of many (v. 12). He was cut off ... for the transgressions of my people (v.8).*

D. He Finds Pleasure In Bruising The Son (Isaiah 53:10-11).

But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities (Isaiah 53:10-11).

1. It was His delight to crush Him to the point of death (v. 10).

2. He will delight in the success and reward of mercy shown to many by justifying many (v. 11).

- a. He will see an offspring – literally (John 17:1-2; Hebrews 2:10).
- b. He was forsaken yet loved at the same time, abandoned yet loved, "into Thy hand I commit My Spirit."
- c. The Father loved Him for upholding His glory (John 14:31).
- d. He glorified the Father's name and gave the Father a people (John 17:1-2).

CHRIST: THE CENTER OF MISSIONS FOR ALL PEOPLES, Part 3

INTRODUCTION

Is the condition for all peoples everywhere to be saved and inherit eternal life a personal receiving and embracing of Christ as their only Savior?

Or...

Can sincere people in other religions who rely on what they know of God through creation be pardoned and gain heaven?

That the condition for pardon for all peoples everywhere is to receive Christ as both Savior and Lord is proved by the following:

- I. THE PURPOSE OF THIS PRESENT PERIOD IN REDEMPTIVE HISTORY IS TO BRING ALL PEOPLES TO GOD IN ONE BODY THROUGH THE GOSPEL (Ephesians 3:4-10).**

- II. THE PREACHING OF CHRIST TO ALL PEOPLES IS GOD'S SOLE MEANS OF GATHERING ALL PEOPLES (Romans 16:25-27).**

- III. PERSONAL FAITH IN CHRIST'S PERSON AND REDEMPTIVE WORK IS THE SOLE MEANS OF PARDON AND GAINING HEAVEN (Romans 10:15-16).**

I. THE PURPOSE OF THIS PRESENT PERIOD IN REDEMPTIVE HISTORY IS TO BRING ALL PEOPLES TO GOD IN ONE BODY THROUGH THE GOSPEL (Ephesians 3:4-10).

A. The Revelation That God Would Gather In All Peoples In One Body Was Hidden (A Mystery) Until This Age.

1. The specific truth about God's world purpose was not fully revealed in the Old Testament – "The mystery ... not made known in other generations."

2. It concerned Christ who had not yet come – "The mystery of Christ"

a. The supreme glory of His person was not yet revealed (Hebrews 1:1-3).

b. His saving work as the only redeemer from sin was not yet accomplished (Hebrews 2:13-17).

c. His supreme worthiness as sole object of faith was not yet announced to the nations (John 1:1-18; 2 Corinthians 4:3-6).

B. The Reaching Of All Peoples Is Specifically And Intentionally Centered In Christ Through The Gospel. The Gentiles Are ... Partakers Of The Promise In Christ Jesus Through The Gospel (v.6).

1. It is the promise, the revealed truth about the person and work of Christ.

"Gentiles are ... partakers of the promise in Christ Jesus" (3:6), (this refers to the promise of the blessing of justification acceptance, pardon, and heaven announced in the gospel and given in embryonic form to Abraham; Galatians 3:8-10).

2. **The sole means by which all peoples are made partakers is the preaching of the gospel (v.6, 8).**
3. **The message of Christ's glory and justifying grace is to be preached to all peoples (v.8).**
4. **The magnifying of Christ is tied to the fact that all come into the Kingdom in response to His person and work (Isaiah 53:11).**

II. THE PREACHING OF CHRIST TO ALL PEOPLES IS GOD'S SOLE MEANS OF GATHERING ALL PEOPLES (Romans 16:25-27).

Paul's focus in this passage is that the gospel will spread to all peoples by the "preaching of Jesus Christ." He emphasizes at least three things:

A. The Revelation Of God Focuses On Christ.

1. **The cause and compelling reason for God's self-revelation is making known Christ's Glory and redemptive work (v. 25).**
2. **The content and center of the Scriptures of the prophets is Christ (v. 26; see also Luke 24:25-26, 44-49).**

B. The Reaching Of All Peoples Is Through Personal Response To The Preaching Of Christ (cp. 1:5).

C. The Redemptive Enterprise For All Peoples Has Christ As The Sole Object Of Faith.

III. PERSONAL FAITH IN CHRIST'S PERSON AND REDEMPTIVE WORK IS THE SOLE MEANS OF PARDON AND GAINING HEAVEN (Romans 10:13-17).

A. The Specific Object Of Preaching Is That People Will Call Upon, Hear Of, Confess, And Believe In Christ (vv. 13-14).

- 1. All are to call on His Name (vv. 13, 17), you cannot be ignorant of Christ and be saved. It presupposes you hear of Christ's name! (Jonah 2:2, 3:6-8).**

Christ Himself stressed this when He said, "repentance for the forgiveness of sins is to be proclaimed in My name to all peoples" (Luke 24:47).

- 2. All who are saved must confess Him as Lord (v. 9), and respond to the specific message of Christ's glorious person and work (v. 17, see also Romans 1:4, 3:25).**

B. The Scope Of Who Must Hear And Believe Is All People Everywhere.

- 1. Gentiles (Romans 9:30-31).**
- 2. Those who did not seek Me – 'found me' (10:20-21).**

C. The Subject Concerns A Person's Eternal Acceptance With God (v. 13).

CONCLUSION

There Are Three Unavoidable Realities In A Person's Response To Christ:

- 1. A person chooses to be either for Him or against Him: If you do not gather, you scatter!**

He who is not with Me is against Me; and he who does not gather with Me scatters (Matthew 12:30; Luke 11:23).

- 2. A person chooses either to acknowledge His Lordship or remain an enemy.**
- 3. A person chooses to embrace Christ in repentant faith and demonstrate it in public confession, or remain someone who Christ will not acknowledge, but deny before His Father (Matthew 10:32-33).**

GREAT REALITIES THAT DRIVE MISSIONS – Luke 24:44-47

INTRODUCTION

Christ, Himself, sets forth the great realities that drive missions. He does so in Luke 24:44-49. There are three things which He stresses in the passage that are vital to effectively pursuing God's world-wide mission enterprise.

I. A CONCEPTION OF MISSIONS GIVEN BY CHRIST THAT COMES FROM SCRIPTURE (vv. 44-45).

A. He Establishes The Fact And Reliability Of The Truthfulness Of Scripture, In General, As Undergirding A Right Comprehension Of Missions. Now He Said To Them, “These Are My Words Which I Spoke To You While I Was Still With You, That All Things Which Are Written About Me In The Law Of Moses And The Prophets And The Psalms Must Be Fulfilled” (v. 44).

1. He points out, by a kind gentle rebuke, that they did not listen to Him regarding the Scriptures fulfillment in regards to His death.

- a. He spoke of all that had happened to Him beforehand. They did not need to be sorrowful or surprised (Luke 18:31-34).
- b. He specifically mentions that “all things” written are to be believed and regarded as certain.

The promises are true yes, but, so also, are the warnings, cautions, and the straightforwardness of Scripture.

2. He asserts the absolute necessity of Scripture's fulfillment.

- a. It is an inherent necessity in the nature of the case (2 Timothy 2:6). Christ says, "Scripture must be fulfilled." "Scripture cannot be broken" (John 10:35). "Until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished" (Matthew 5:18). John the Baptist spoke of this absolute necessity when he said, *He must increase, but I must decrease* (John 3:30).
- b. It is a logical necessity. It refers to a necessity in order to attain a specific end (John 3:7, 30).

B. He Grants A Comprehension And Understanding Of Scripture As Centered On Him And His Redemptive Purpose In The World. Then He Opened Their Minds To Understand The Scriptures (v. 45).

1. He declares that He is the theme of the entirety of Scripture.

- a. He describes Scripture in an all-comprehensive way in three broad categories.
- b. He asserts that He is the theme of all Scripture.

2. He deals with the problem of a faulty or limited understanding of Scripture.

- a. You can know something and not see its significance.
- b. The term, συνιemi, refers to insight so as to grasp the significance of something as it pertains to yourself. The basic meaning is to set or join together in the mind, to understand something in its significance. It refers to native insight, gained by making a combination of things, so as to lay hold or grasp the underlying laws of something. Hence, it means, to grasp the significance of a thing. The following verses bring this out:

When anyone hears the word of the kingdom and does not understand it (Matthew 13:19).

The kingdom is like ... the angels will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. Have you understood all these things? (Matthew 13:47, 49-50).

Did you not know that I had to be in My Father's house? But they did not understand the statement which He had made to them (Luke 2:49b-50).

ILL: I took the wrong exit into a bad neighborhood in Miami, and my wife said, "do you understand what you have done?"

II. A CONVICTION THAT THE PERSON AND WORK OF CHRIST IS THE ONLY HOPE OF ALL PEOPLES. THUS IT IS WRITTEN, THAT THE CHRIST WOULD SUFFER AND RISE AGAIN FROM THE DEAD THE THIRD DAY, AND THAT REPENTANCE FOR THE FORGIVENESS OF SINS WOULD BE PROCLAIMED IN HIS NAME TO ALL THE NATIONS, BEGINNING FROM JERUSALEM (vv. 46-47).

A. The Message About Christ Predicted In The Old Testament Was Comprehensive. It Included His Saving Work And The Proclamation Of The Gospel To All Peoples.

1. His substitutionary, sacrificial, and atoning sufferings were prophesied.

a. Isaiah 53.

b. Psalm 22.

- 2. His resurrection from the dead was prophesied (Psalm 16:8-11).**
- 3. The proclamation of forgiveness in His name among all peoples was prophesied.**
 - a. The prophecies are explicit (Psalm 22:27-31).
 - b. The Father's purpose, in all, is to exalt His Son (Isaiah 49:6-16; Acts 13:47).

B. The Mandate To Preach Christ Is Based On The Fact He Is The Sole Savior Of All Peoples.

- 1. The offer of the grace of repentance will go to all peoples.**
- 2. The need for repentance from sin is universal for all peoples.**
- 3. The grace of forgiveness for all peoples is found in Christ alone.**

III. A COMMITMENT TO PREACH CHRIST TO ALL PEOPLES. AND THAT REPENTANCE FOR FORGIVENESS OF SINS WOULD BE PROCLAIMED IN HIS NAME TO ALL THE NATIONS, BEGINNING FROM JERUSALEM (v. 47).

A. His Payment For Sin Is The Sole Provision Of Salvation For All Peoples.

- 1. It was purposed and planned by God out of necessity as the only basis of saving men.**
 - a. It was not a misfortune, calamity or a bad turn of events as the disciples had seen and interpreted it.

- b. It was prophesied beforehand that He was to suffer in **the** place of sinners.

By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living for the transgression of my people, to whom the stroke was due? ... As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. (Isaiah 53:8, 11)

- c. It was planned from eternity past.

You were not redeemed with perishable things ... but with precious blood, as a lamb unblemished and spotless, the blood of Christ. For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you who through Him are believers in God, who raised Him from the dead (1 Peter 1:18-21a).

2. It purchased a redemption by which God's integrity is upheld when He saves and justifies a sinner.

- a. He satisfied God's law and just wrath so He is just when He justifies a sinner who believes (Romans 3:25-26).
- b. He removed the obstacle so that God is free to unleash his love and mercy on ill-deserving sinners.
- c. It is the sole solution for the universal problem of the offense of sin (Romans 3:23).

But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For neither is circumcision anything, nor uncircumcision, but a new creation (Galatians 6:14-15).

3. It provides the solution which is coextensive to Adam's sin and its universal condemnation (Romans 5:18-19).

B. The Pardon Of Sin's For All Peoples Is Based Upon Christ's Death Alone.

1. The accumulation of guilt by every person is assumed.

- a. The reality of the fact that all treasure up guilt is asserted throughout Scripture (Romans 2:5, 3:23). All, everywhere, need to repent (Acts 17:30)
- b. The relational nature of sin causes great offense (Romans 5:17).

A common term for sin emphasizes its relational nature and the fact it causes personal indignation and offense (Ephesians 2:1-3).

2. The response of God to sin is judgment and demonstrates the need for pardon.

- a. Men are cursed and sent away from His presence (Matthew 25:41, 46; Mark 9:43, 46; 2 Thessalonians 1:9).
- b. Men are in great need of forgiveness, since without Christ they are guilty of an eternal sin that brings eternal judgment (Mark 3:29).

CHRIST'S PASSION FOR GOD'S GLORY IN MISSIONS, Part 1 – John 17:1-2

INTRODUCTION

- A. The Realities Of This Prayer (the entire 17th chapter) Are Significant Because Of Him Who Prayed And When He Prayed Them.**

It is the greatest prayer that was ever offered on earth and it followed the greatest sermon ever preached on earth.

- B. It Is a Response to His Words in the Previous Chapters that He Would Leave and Send the Spirit (John 13:33-36, etc.).**

- C. It Reveals Christ's Heart and Concern for His People (vv. 11, 16:33).**

- D. The Reason That Compelled Christ To Come Into The World Above All Else Was The Glory Of God In The Redemption Of Sinners (vv. 1-2)**

Christ Was Governed By His Supreme Passion That God Would Be Glorified By His Death And The Saving Of A Multitude From All Nations.

- I. HIS PRAYER WAS A SINGLE REQUEST FROM THE SINGULAR PASSION THAT GOD WOULD BE GLORIFIED BY HIS DEATH. LIFTING UP HIS EYES TO HEAVEN, HE SAID.**

A. His First And Foremost Concern Was That God Would Be Glorified Not That Men Would Be Saved – Though He Loves Men And Wept Over Their Lost Condition.

B. What Fueled Him Most Was The God-Centeredness Of His Mission And Work.

II. THE PRIORITY AND PASSION OF GOD FOR HIS OWN GLORY WAS CHRIST'S PASSION, AND IS EMPHASIZED THROUGHOUT SCRIPTURE. GLORIFY YOUR SON, THAT THE SON MAY GLORIFY YOU.

A. In The Deliverance Of Israel From Egypt.

But they rebelled against Me and were not willing to listen to Me; they did not cast away the detestable things of their eyes, nor did they forsake the idols of Egypt. Then I resolved to pour out My wrath on them, to accomplish My anger against them in the midst of the land of Egypt. But I acted for the sake of My name, that it should not be profaned in the sight of the nations among whom they lived, in whose sight I made Myself known to them by bringing them out of the land of Egypt. (Ezekiel 20:8-9)

Thus I will harden Pharaoh's heart, and he will chase after them; and I will be honored through Pharaoh and all his army, and the Egyptians will know that I am the LORD." And they did so. Then the Egyptians will know that I am the LORD, when I am honored through Pharaoh, through his chariots and his horsemen. (Exodus 14:4, 8)

B. In Preserving His People In Spite Of Their Sin.

But the children rebelled against Me; they did not walk in My statutes, nor were they careful to observe My ordinances, by which, if a man observes them, he will live; they profaned My sabbaths. So I resolved to pour out My wrath on them, to accomplish My anger against them in the wilderness. But I withdrew My hand and acted for the sake of My name, that it should not be profaned in the sight of the nations in whose sight I had brought them out. (Ezekiel 20:21-22)

For the LORD will not abandon His people on account of His great name, because the LORD has been pleased to make you a people for Himself. (1 Samuel 12:22).

C. In Jesus' Life And Ministry.

I glorified You on the earth, having accomplished the work which You have given Me to do. (John 17:4)

He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him. (John 7:18)

D. In Jesus' Death (John 12:27-28; 17:1; cp. Romans 3:25).

"Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. Father, glorify Your name." Then a voice came out of heaven: "I have both glorified it, and will glorify it again." (John 12:27-28)

E. In The Christian Life (1 Peter 4:11, cp. 1 Corinthians 10:31).

In order that in everything God may be glorified through Jesus Christ. To Him belongs the glory and dominion forever and ever, Amen. (1Peter 4:11)

F. In Salvation (Ephesians 1:6, 12, 14).

...to the praise of the glory of His grace, which He freely bestowed on us in the Beloved (Ephesians 1:6).

The pinnacle of His glory to sinners is showing mercy.

For I say that Christ has become a servant... to confirm the promises given to the fathers, and for the Gentiles to glorify God for His mercy. (Romans 15:8-9)

He exalts Himself to show mercy. (Isaiah 30:18).

III. THE PRINCIPLE REASON FOR CHRIST'S PASSION FOR GLORIFYING GOD IS THAT GOD ALONE, ABOVE ALL ELSE, POSSESSES A SUPREME WORTHINESS TO BE SHOWN REGARD AND BE GLORIFIED. THAT THE SON MAY GLORIFY YOU.

A. The Emphasis Of The Old Testament Word (καγος) For Glory Is That Something Is Weighty And Of Great Significance.

- 1. The root word is used of something heavy as opposed to light. It refers to heaviness or greatness of mass.**

A stone is heavy and weighty, but the provocation of a fool is heavier (Proverbs 27:3)

- 2. It refers to something of magnitude or density (from which comes its weight).**

... a thick cloud upon the mountain ... (Exodus 19:16)

... Like the shade of a huge rock in a parched land. (Isaiah 32:2)

... A great army ... (2 Kings 6:14)

- 3. It is interchangeable with honor, beauty, greatness, riches and abundance.**

a. Honor: *He has been counted worthy of more glory, than Moses ... as the builder of the house has more honor than the house. (Hebrews 3:3).*

b. Beauty: *You shall make holy garments for Aaron your brother for glory and for beauty. (Exodus 28:2, 40).*

c. Greatness: *And you said, Behold the Lord our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire ... (Deuteronomy 5:24).*

- d. Riches and abundance: *Be not afraid when one is made rich, when the glory of his house is increased* (Psalm 49:16). *You shall tell my father of all my glory in Egypt* (Genesis 45:13). *Showed Him all the kingdoms of the world and the glory of them* (Matthew 4:8).

B. The Term In The New Testament (δοξα) Refers To Someone Who Is Of Renown And Has A High Opinion Or Reputation With Others.

- 1. The term for glory is *δοξα*. Its basic meaning is to have an opinion or estimate of something. It came to mean renown or high reputation. It results in praise and honor. It is joined to honor in 1 Peter 1:7, 5:4; 2 Peter 1:17; and Romans 1:22, 24. It is connected with the following:**

- a. Goodness because of benefits received: *was no one found who returned to give glory to God except this foreigner?* (Luke 17:18).
- b. Truthfulness and Faithfulness: *yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God* (Romans 4:20).
- c. Grace and Mercy: *So a second time they called the man who had been blind, and said to him, "Give glory to God; we know that this man is a sinner"* (John 9:24). *And for the Gentiles to glorify God for His mercy; as it is written, "THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES"* (Romans 15:9)

- 2. The term, which is related to glory is excellency. It translates the Greek word *αρετε*. God's perfections or excellencies are those specific qualities in His nature which constitute Him glorious or supremely worthy of regard.**

Glory is the general term, excellency is the specific. The word for excellency (*αρετε*) refers to any specific excellency of a person or

thing. It is any eminent endowment, property or quality, any particular moral excellence, perfection in a person's nature or being. We were called to salvation by His glory and excellencies (2 Peter 1:3). In other words, Christ manifested particular excellencies toward us when we were saved. In the LXX it is translated "splendor" or "glory" (Habakkuk 3:3; Zechariah 6:13). In the plural it is used for the praises of God (Isaiah 43:21, 42:12, 63:7).

His splendor covers the heavens, and the earth is full of His praise. (Habakkuk 3:3).

I shall make mention of the lovingkindnesses of the LORD, the praises of the LORD, according to all that the LORD has granted us, and the great goodness toward the house of Israel, which He has granted them according to His compassion and according to the abundance of His lovingkindnesses. (Isaiah 63:7).

Let them give glory to the LORD and declare His praise in the coastlands. (Isaiah 42:12).

IV. THE PREDETERMINED HOUR HAD ARRIVED FOR HIM TO GLORIFY GOD BY HIS DEATH AND RESURRECTION AND THE REDEMPTION OF A MULTITUDE OF PEOPLE. FATHER THE HOUR HAS COME.

A. It Was A Pre-Appointed Time To Accomplish A Pre-Ordained Work.

1. On previous occasions He had said His hour had not yet come.

And Jesus said to her, "Woman, what does that have to do with us? My hour has not yet come." (John 2:4) So Jesus said to them, "My time is not yet here, but your time is always opportune. (7:6) So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come. (7:30) These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come. (8:20)

2. At this point He says it has come:

And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified." (John 12:23).

B. It Was A Sovereignly Controlled And Anticipated Hour.

Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. (John 12:27)

C. It Was A Momentous Hour. If He Doesn't Bear Sin We Can't Be Saved.

D. It Was A Dramatic Hour.

Now judgment is upon this world; now the ruler of this world will be cast out. (John 12:31)

1. Satan had manipulated men to bring it about.

While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours." (Luke 22:53)

2. Christ controlled it all to accomplish His purpose.

This Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. (Acts 2:23)

E. It Was An Anguishing Agonizing Hour. Christ Would Be Separated From The Father And Be Heartbroken By The Bearing Of Our Sin Under God's Wrath.

Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. (John 12:27).

"Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done." Now an angel from heaven appeared to Him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground (Luke 22:42-44).

CHRIST'S PASSION FOR GOD'S GLORY IN MISSIONS, Part 2 – John 17:1-4

INTRODUCTION

- A. He Expresses His Love And Concern For His People Who He Is Leaving And Will Face Much Hostility And Tribulation (17:14-15).**
 - B. He Assures Them That He Will Give Them Peace And Joy In Spite Of The Trouble (16:33, 14:27, 17:13).**
 - C. He Reveals To Them The Compelling Supreme Reason For All That He Does Is That God May Be Glorified.**
 - D. He Redirects Us To What Must Drive And Compel Missions.**
- I. HE IS GOVERNED BY HIS SUPREME CONTROLLING PASSION FOR GOD'S GLORY. FATHER ... GLORIFY YOUR SON, THAT THE SON MAY GLORIFY YOU (v. 17b).**
- A. The Chief End That God Pursues In All He Does Is His Glory.**
 - 1. God Himself asserts it repeatedly (Romans 11:36; Ephesians 1:6, 12, 14; Romans 9:22-24).**

For the sake of My name I delay My wrath, And for My praise I restrain it for you, In order not to cut you off. Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction. For My own sake, for My own sake, I will act; For how can My name be profaned? And My glory I will not give to another. (Isaiah 48:9-11).

Our fathers in Egypt did not understand Your wonders; They did not remember Your abundant kindnesses, But rebelled by the sea, at the Red Sea. Nevertheless He saved them for the sake of His name, That He might make His power known. (Psalm 106:7-8).

Singing exalts His glory: You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness, That my soul may sing praise to You and not be silent O LORD my God, I will give thanks to You forever (Psalm 30:11-12). Shout joyfully to God, all the earth; Sing the glory of His name; Make His praise glorious (Psalm 66:1-2).

For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, and for the Gentiles to glorify God for His mercy (Romans 15:8-9).

- 2. The supreme end and goal of the Cross is an exhibition of the full panorama of God's glory (John 12:23, 27-28).**

B. It Is Consistent With His Wisdom And Righteousness That He Should Be The Chief End For All He Does.

- 1. It is a recognized principle that comes from a sense of what is fitting and proper, that whoever or whatever possesses and demonstrates supreme worthiness must also be shown the highest regard. It is just and righteous that it be so.**

A child who tells his parents he wants to grow up to be homeless, live off government subsidies or work for a drug cartel is not picking a worthy ultimate goal. Wisdom is being able to choose as your ultimate goal that which is most worthy and valuable to be the ultimate goal. God chose the most worthy, ultimate goal: Himself.

- 2. God is the rightful object of supreme regard. He is the only proper and fit object of ultimate and supreme regard and esteem.**

ILL: The Canadian skating couple robbed of a gold medal, in spite of a clear gold medal performance, caused a world-wide furor.

- a. There is an intrinsic supremacy and sufficiency in His majestic person.
 - (1) His self-existence: "I am" (Exodus 3) manifests His supremacy.
 - (2) His self-sufficiency manifests His supremacy: He has never needed a counselor, or learned anything, or lacked the power to do something. Therefore, He has never been in debt nor obligation to anyone. *Who has become His counselor ... who has first given to Him that it might be paid back to Him again?* (Romans 11:34-36)
- b. His exceeding greatness and supremacy is above all others combined.
 - (1) It exceeds the accumulated greatness of all others (Isaiah 40:12-15, 17).
 - (2) None can be compared to Him (Isaiah 44:7-8, 40:18, 25, 46:3-5, 9-11)
- c. His excellencies and perfections are worthy of supreme regard.
 - (1) His power is infinite (Psalm 121, Isaiah 40:12, 22-24)

His power is never depleted or lessened though He exercises it continually (Isaiah 40:28). Jesus' power went out but was not less afterwards (Luke 8:46).
 - (2) His wisdom is infinite (Isaiah 40:12-14).
 - (3) His infinite sufficiency and independence (Isaiah 40:13-14; Psalm 50:10-12)
 - (4) His immutability and unchangeableness (Psalm 102:26-27)

- (5) His justice, truth, goodness, love, mercy, etc (Psalm 9:4-8; Romans 2:4-7).

C. It Compels Worship And Adoration When God's Supreme Worthiness And Regard Are Seen And Recognized.

- 1. He exists in the possession of a glorious infinite fulness of attributes (John 1:14-16; Exodus 33:18-23, 34:6-7; Psalm 145:1-13).**

To delight in a person's attributes and abilities is to delight in the exercise of those attributes (athletes, musicians, singers). The delight is to see someone exercise and use their skills and attributes before they are diminished. So God delights in the display of His infinite attributes.

- 2. He exercises and exhibits His attributes to make Himself known and receive glory (1 Peter 2:9; Romans 9:22-24; 1 Timothy 1:13-16).**

It is agreeable to God's design in the creation of the universe to exercise every attribute, and thus to manifest the glory of each of them. God's design in the creation was to glorify Himself, or to make a discovery of the essential glory of His nature ... But it was His design to make a true manifestation of His glory, such as should represent every attribute. If God glorified one attribute and not another, such manifestation of his glory would be defective; and the representation would not be complete. If all God's attributes are not manifested, the glory of none of them is manifested as it is: for the divine attributes reflect glory on one another ... So it is with respect to the attributes of mercy and justice. The glory of God's mercy does not appear as it is, unless it is manifested as a just mercy, or a mercy consistent with justice.

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- 3. He is esteemed, regarded, worshiped and adored in response to the display of His attributes (Revelation 5:9-14).**

D. The Centerpiece Where Every Attribute Was Displayed Was The Cross.

- 1. His infinite justice (Romans 3:26).**
- 2. His infinite mercy and grace (Romans 3:24, 5:8, 15:9).**
- 3. His infinite love (Romans 5:8).**
- 4. His infinite wisdom.**
- 5. His infinite power.**

II. HE WAS GRANTED AUTHORITY BY THE FATHER OVER THE ENTIRE HUMAN RACE IN ORDER THAT GOD WOULD BE GLORIFIED. EVEN AS YOU GAVE HIM AUTHORITY OVER ALL FLESH (v. 2a).

A. The Establishment And Granting Of His Authority Was As The God-Man Not In His Essential Authority As The Eternal Son.

B. It Is An Authority Exercised As A Result Of His Death, Resurrection, And Exaltation Whereby He Grants Eternal Life.

- 1. He has conquered death by enduring its penalty for sin so that He is free to grant life instead of death (Hebrews 2).**
- 2. He bore the full judgment and wrath of God sufficient for all men (John 1:29), so that He can grant eternal life to those whom the Father has given Him.**

C. The Extent of His Authority Is Over History, Men, Time And Eternity Both In Judgment And In Redemption.

- 1. He controls all events in order to personally call out the Elect (Acts 2:33-34; Matthew 28:18-20), whom the Father has given Him.**
- 2. He condemns all else in judgment (John 5: 27-29).**

III. HE GIVES ETERNAL LIFE TO THOSE GOD HAS GIVEN HIM SO THAT GOD WOULD BE GLORIFIED IN THEIR REDEMPTION. THAT TO ALL WHOM YOU HAVE GIVEN HIM, HE MAY GIVE ETERNAL LIFE (v. 2b).

A. They Are Chosen By The Father To Be Recipients Of Eternal Life Prior To Actually Being Given The Life!

- 1. They are sheep that are already His before they believe (John 10:26-27).**
- 2. They are the ones that will come (John 6:37).**
- 3. They are the ones Christ brings (John 10:16).**

B. The Cross Of Christ Is The Basis On Which The Life Is Given To Them.

- 1. First there is pardon and justification by His blood then eternal life is given.**

God doesn't just forgive. He pardons based on Christ's sin-atoning death.

2. It is a freely given life, it is not earned.

Christ gives eternal life. The gift of eternal life by Christ's death supremely glorifies God! God doesn't tell us what to do to receive eternal life. He tells us that He has already done all for us which we could never do ourselves (Romans 5: 15-16).

3. It is a fulness of life, not just a length or duration of life.

It is a life of joy and gladness (Psalm 4; John 10:10, 15:11).

C. Their Condition In Sin And Under Wrath Is That They Don't And Can't Have Life Apart From Christ.

1. They are ruined in sin and subject to the miseries of sin in this life and in death and the life that follows.

2. They are under God's curse and wrath (John 3:36; Galatians 3:10).

D. They Are A Company Of People From All Nations That Will Worship Christ In A Fitting Worship That Glorifies The Father And The Son.

My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning. O my God, I cry by day, but You do not answer; And by night, but I have no rest. Yet You are holy, O You who are enthroned upon the praises of Israel (Psalm 22:1-3).

He says, "It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth. "Thus says the LORD, the Redeemer of Israel and its Holy One, To the despised One, To the One abhorred by the nation, To the Servant of rulers, Kings will see and arise, Princes will also bow down, Because of the LORD who is faithful, the Holy One of Israel who has chosen You" (Isaiah 49:6-7).

All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before You. For the kingdom is the LORD'S And He rules over the nations. All the prosperous of the earth will eat and worship, All those who go down to the dust will bow before Him, Even he who cannot keep his soul alive. Posterity will serve Him; It will be told of the Lord to the coming generation. They will come and will declare His righteousness To a people who will be born, that He has performed it (Psalm 22:27-31).

GOD GLORIFIED IN CHRIST AMONG ALL PEOPLES, Part 1 – John 12:20-33

INTRODUCTION

- A. The Predetermined Appointed Hour Of His Death Had Arrived.**
 - B. His Pursuit And Controlling Principle Was That He And The Father Would Be Glorified By His Death.**
 - C. The Prospect That Grippled Him Was That All Peoples From The Ends Of The Earth And All The Nations Of The Earth Would Be His Reward.**
 - D. His Perspective On The Mission Of The Church And Why The Church Exists.**
- I. CHRIST WAS STIRRED BY THE GREEKS WITH THE REALITY THAT HIS REDEMPTIVE DEATH WOULD HAVE WORLD-WIDE EFFECTS.**
- A. The Realization That His Appointed Hour By Which He Would Be Glorified And Purchase A People, Was Triggered By These Greeks Who Wished To See Him.**

And says the Lord, who formed Me from the womb to be His Servant, to bring Jacob back to Him, so that Israel might be gathered to Him (for I am honored in the sight of the Lord, and my God is My strength), He says, "It is too small a thing that You should be My Servant to raise up the tribes of Jacob and to

restore the preserved ones of Israel; I will also make You a light of the nations so that My salvation may reach to the end of the earth.” thus says the Lord, the Redeemer of Israel and its Holy One, to the despised One, to the One abhorred by the nation, to the Servant of the rulers, “kings will arise, princes will also bow down, because of the Lord who is faithful, the Holy One of Israel who has chosen You.” (Isaiah 49:5-7).

- 1. Previously the hour was yet to come (4:21, 23, 7:30, 8:20).**
- 2. The predetermined time for His death was now immediate.**
- 3. It produced great joy and anticipation “Because by it He would purchase a People.”**

As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities (Isaiah 53:11).

B. The Reality That God Would Call A People From All Nations Was A Primary Focus Of Old Testament Prophecy.

- 1. It was fitting and suitable for the majesty and greatness of Christ (Isaiah 49:6).**
- 2. It was the focus of Abraham’s promise (Genesis 12:3).**

The purpose of God from eternity is that God would give to His Son a people from the ends of the earth (John 17:6).

II. CHRIST'S SUFFERINGS AND DEATH WOULD BE REDEMPTIVE AND BEAR THE FRUIT OF A MULTITUDE SAVED FROM ALL PEOPLES (John 12:24-26).

A. Christ Pictures His Death And Its Results By The Familiar Process Of Nature (v. 24), Death Precedes And Produces Life, His Death Precedes Our Life.

B. Christ Purchased And Pardoned People By The Sacrifice And Substitution Of His Sin-Bearing Death (vv. 24, 32).

1. Its necessity is emphasized 'unless' (Acts 4:12).

2. The centrality of His death.

3. The sufferings in His death.

All will be accomplished by His death to bring sinners to life.

C. Christ Parallels His Dying With Our Response To Him, But Without The Sin-Bearing Or Substitution Element (vv. 25-26).

1. There is a dethroning of self and self-centeredness, that lives in the world only for self while exalting self and rejecting Christ.

2. There is an enthroning of and a trust in Christ that prefers Christ above the world and serves Christ.

III. CHRIST SOUGHT AND PURSUED THE GLORY OF GOD AS HIS ULTIMATE GOAL IN ALL HE DID, ESPECIALLY IN HIS DEATH.

A. Glory Signifies The Supreme Regard Given To Something Because Of Its Supreme, Ultimate Value And Worth.

1. The Hebrew term (kavod) which conveys the fundamental root idea of glory.

- a. It refers to something heavy as opposed to light: heaviness, greatness in mass.
A stone is heavy and sand weighty, but the provocation of a fool is heavier (Proverbs 27:3).
- b. It refers to something of magnitude or density (from which comes its weight)

*...thick cloud on the mountain ... (Exodus 19:16).
...Like the shade of a huge rock in a parched land. (Isaiah 32:2).
...A great army... (2 Kings 6:14).*

We use the word 'glory' in regular conversation when we say "He wants all the glory." So, we have a basic idea of what it means. It isn't a hyper-spiritual word. It is a normal word which we all use at times.

2. The significance of the term indicates the possession of an internal excellency, something 'weighty' or worthy of regard.

- a. Its opposite is that which is light, worthless, or contemptible.

*Is it trivial in your sight to become the king's son-in-law, since I am a poor man and lightly esteemed? (1 Samuel 18:23).
Weighed in the balance and found wanting (light) (Daniel 5:27).
Why then did you treat us with contempt? (2 Samuel 19:43).*

- b. It refers to that which is of magnitude and excels either in beauty or greatness, so it has worthiness of regard. Glory is connected with the following other things:
- (1) **Honor:** *He has been counted worthy of more glory, than Moses...as the builder of the house has more honor than the house. (Hebrews 3:3)*
 - (2) **Beauty:** *You shall make holy garments for Aaron your brother for glory and for beauty. (Exodus 28:2, 40)*
 - (3) **Greatness:** *And you said, Behold the Lord our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire ... (Deuteronomy 5:24)*
 - (4) **Riches and abundance:**
 - (a) *Be not afraid when one is made rich, when the glory of his house is increased (Psalm 49:16)*
 - (b) *You shall tell my father of all my glory in Egypt (Genesis 45:13)*
 - (c) *Showed Him all the kingdoms of the world and the glory of them (Matthew 4:8)*

B. The Showing Forth Of His Glory Is The Object Of All God Does.

1. In preserving His people in spite of their sin.

But the children rebelled against Me; they did not walk in my statutes ... then I thought I would pour out my wrath upon them and spend My anger on them in the wilderness. But I withheld my hand and acted for the sake of My name, that it should not be profaned in the sight of the nations in whose sight I had brought them out (Ezekiel 20:21-22).

For the LORD will not abandon His people on account of His great name, because the LORD has been pleased to make you a people for Himself (1 Samuel 12:22).

2. In Jesus' life and ministry.

I glorified You on the earth, having accomplished the work which You have given Me to do. (John 17:4)

But He who is seeking the glory of the One who sent Him, He is true, there is no unrighteousness in Him. (John 7:18)

3. In the Christian life (1 Peter 4:11, cp. 1 Corinthians 10:31).

So that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen (1 Peter 4:11b)

4. In the second coming (2 Thessalonians 1:9-10).

5. In salvation (Ephesians 1:6, 12, 14).

The pinnacle of His glory to sinners is showing mercy (Romans 9:22-23; 15:9).

For I say that Christ has become a servant ... to confirm the promises given to the fathers and for the Gentiles to glorify God for His mercy. (Romans 15:8-9a)

He exalts Himself to show mercy. (Isaiah 30:18)

C. The Supreme Exhibition Of God's Glory Is Christ's Death.

1. It was Christ's support in His sufferings (as for all people) because of the worthiness of the ultimate end.

His first request would be His supreme desire!

2. The references to the cross is indicated by the context.

- a. Christ will judge the world's sin by His death and as a result, glorify God.
- b. Christ will cast out Satan and set men free.
- c. Christ will draw all men to Himself.

D. The Scope Of This Exhibiting Of God's Glory Is To All Men, From All Peoples To The End Of The Earth.

Psalm 22:27 *All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before You.*

Isaiah 45:22 *Turn to Me and be saved, all the ends of the earth.*

Isaiah 52:10 *The LORD has bared His holy arm in the sight of all the nations, that all the ends of the earth may see the salvation of our God.*

Psalm 65:1-2, 5, 7-8 *There will be silence before You, and praise in Zion, O God, And to You the vow will be performed. O You who hear prayer, to You all men come ... By awesome deeds You answer us in righteousness, O God of our salvation, You who are the trust of all the ends of the earth and of the farthest sea; ... Who stills the roaring of the seas, the roaring of their waves, and the tumult of the peoples. They who dwell in the ends of the earth stand in awe of Your signs; You make the dawn and the sunset shout for joy.*

The revelation of particular attributes will be exhibited to the greatest degree.

E. There Would Be Showcasing Of Particular Perfections That Achieved The Joy And Happiness Of His People.

Psalm 67:1-2, 6-7 *God be gracious to us and bless us, and cause His face to shine upon us – that Your way may be known on the earth, Your salvation among all nations. ... The earth has yielded its produce; God, our God blesses us. God blesses us, that **all the ends of the earth** may fear Him.*

Psalm 98:2-3 *The LORD has made known His salvation; He has revealed His righteousness in the sight of the nations. He has remembered His lovingkindness and His faithfulness to the house of Israel; **All the ends of the earth** have seen the salvation of our God.*

Acts 1:8 *... But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and **even to the remotest part of the earth.***

CONCLUSION

Seek His Kingdom, don't waste your life. Serve the King. Satisfy yourself in Him.

GOD GLORIFIED IN CHRIST AMONG ALL PEOPLES, Part 2 – John 12:20-33

I. THE PROSPECT OF GOD’S GLORY WAS HIS SUPREME DESIRE AND AIM. FATHER, GLORIFY YOUR NAME (v. 28).

A. The Reality That God Would Be Glorified In Christ's Death Supported Him To Face His Sufferings.

- 1. The worthiness of the end and goal is what determines the degree of suffering which can be endured.**
- 2. His first request is His supreme desire (especially near death).**

B. Glory Refers To The Regard Which Is Given To Something Because It Is Valued And Worthy.

- 1. There is the possession of an internal excellency or worthiness in someone that brings regard or esteem.**

It is from the Hebrew word used of greatness in general. “The King of Assyria sent...with a great army” (2 Kings 6:14).

- a. The word was originally used of something of weight or heavy. “As a heavy burden they weigh to much for me” (Psalm 38:4).
- b. Light is its opposite and refers to something not worthy to be regarded, something considered worthless or to be despised. “We loathe (despise) this miserable (worthless) food” (Numbers 21:5). Is it trivial ... (worthless) to become the king’s son-in-law? (1 Samuel 18:23).

- c. There is an excellency of greatness or beauty that makes something or someone glorious.

You shall make holy garments for Aaron your brother, for glory and for beauty (Exodus 28:2).

You said, Behold, the Lord our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire (Deuteronomy 5:24).

Tell of His glory among the nations, His wonderful deeds among all the peoples. For great is the Lord, and greatly to be praised (1 Chronicles 16:24-25).

On the glorious splendor of Your majesty ... Men shall speak of the power of Your awesome acts, and I will tell of Your greatness (Psalm 145:5-6).

In that day the Branch of the Lord will be beautiful and glorious (Isaiah 4:2).

2. There is the exhibition of excellencies and greatness so that it is known and esteemed (Romans 9:22-24).

The glory of the Lord shone about them (Luke 2:9).

He is the radiance of His glory (Hebrews 1:3).

3. There is the communication of the greatness and the excellency so that it is experienced.

My God will supply ... according to His riches in glory (Philippians 4:19).

That He would grant to you according to the riches of His glory, to be strengthened with power (Ephesians 3:16).

We saw His glory ... full of grace and truth (John 1:14).

II. THE PURSUIT OF GOD'S GLORY IS SUPREMELY DEMONSTRATED BY CHRIST'S DEATH FOR HOPELESS CONDEMNED SINNERS. TRULY, TRULY, I SAY TO YOU, UNLESS A GRAIN OF WHEAT FALLS INTO THE EARTH AND DIES, IT REMAINS ALONE; BUT IF IT DIES, IT BEARS MUCH FRUIT (John 12:24). AND I, IF I AM LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN TO MYSELF (John 12:32).

A. Christ Connects His Death To God's Glory Explicitly, Twice (12:24, 32).

- 1. He emphasizes His death by the analogy of wheat (v.24).**
- 2. He expressed it in terms of being lifted up (vv. 32-33).**

The obtaining of God's glory and the salvation of men are inseparable.

B. Christ Exhibits, By His Death Specific Excellencies And Perfections Of His Being.

- 1. Righteousness (Romans 3:25-26).**
- 2. Love (John 3:16; Romans 5:8; 1 John 4:9).**
- 3. Mercy and grace (Romans 3:24, 15:9).**
- 4. Power (Romans 1:16)**

In the person of Christ do meet together infinite majesty and transcendent meekness. These again are two qualifications that meet together in no other person but Christ. Meekness, so called, is a virtue proper only to the creature ... But Christ, being both God and man, has both infinite majesty and superlative meekness

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C. Christ Communicates By His Death Goodness, Love, And Kindness, Which Is What He Delights In The Most.

1. He is reluctant to exercise His wrath and anger in judgment.

For if He causes grief, then He will have compassion according to His abundant lovingkindness. For He does not afflict willingly or grieve the sons of men (Lamentations 3:32-33).

As I live, declares the Lord God, I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel? (Ezekiel 33:11).

For the LORD will rise up as at Mount Perazim, He will be stirred up as in the valley of Gibeon, to do His task, His unusual task, and to work His work, His extraordinary work (Isaiah 28:21).

Not wishing for any to perish but for all to come to repentance (2 Peter 3:9).

2. He is ready and delights to display and communicate His goodness, love, and mercy.

The Lord is compassionate and gracious, slow to anger and abounding in lovingkindness (Psalm 103:8).

Who is a God like You, who pardons iniquity and passes over the rebellious acts of the remnant of His possession? He does not retain His anger forever, because He delights in unchanging love (Micah 7:18).

3. He is glorified by the delight He has in our joy and happiness as we are drawn to Him and share in His goodness, joy, and happiness (John 15:11).

The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives And freedom to prisoners; to proclaim the favorable year of the LORD and the day of

vengeance of our God; to comfort all who mourn, to grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting so they will be called oaks of righteousness, the planting of the LORD, that He may be glorified (Isaiah 61:1-3).

God in seeking his glory, seeks the good of his creatures; because the emanation of his glory (which he seeks and delights in, as he delights in himself and his own eternal glory) implies the communicated excellency and happiness of his creatures ... God is their good. Their excellency and happiness is nothing, but the emanation and expression of God's glory: God, in seeking their glory and happiness, seeks himself: and in seeking himself, i.e. himself diffused and expressed, (which he delights in, as he delights in his own beauty and fulness) he seeks their glory and happiness.

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As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities (Isaiah 53:11).

And as the bridegroom rejoices over the bride, so your God will rejoice over you (Isaiah 62:5).

The Lord your God is in your midst, a victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy (Zephaniah 3:17).

4. He gives life, joy, happiness, and fulfillment to glorify Himself.

By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him (1 John 4:9).

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 (by grace you have been saved) (Ephesians 2:4-5).

Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless (Ephesians 5:25-27).

For their sakes I sanctify Myself, that they themselves also may be sanctified in truth (John 17:19).

III. A PEOPLE WILL BE PURCHASED FOR GOD'S GLORY FROM ALL NATIONS. I WILL DRAW ALL MEN.

A. The Meaning Of All Men Is All The Distinct Peoples Of The Earth.

- 1. It is a parallel to nations (ethnos) in Matthew 28:18-20 and elsewhere.**

Ethnos is a term that refers to a group of people distinguished by ethnic markers, such as language and culture, that are characteristic identity markers (Acts 2:5). It is distinguished from political nations (Matthew 24:7).

- 2. The scope and extent of His death is stated in terms of all the different people groups of the earth.**
- 3. Christ specifies in the mission mandates to the church that His objective is "all" peoples (Matthew 28:18-20).**

B. We Must Make A Decision To Define The Mission Task In The Terms Of God's Purpose.

- 1. The first alternative is to reach as many individuals as possible irrespective of territory.**

2. The second alternative is to reach as many distinguishable groups as possible. (The real issue is: What are we commanded to do?)

ILL: The twin-towers rescue involved a choice. Put all the resources into saving all that could be saved in one tower, or move resources to save some from the second tower as well.

C. The Meaning Of The Term “Nations” Is Better Translated “Peoples”.

James speaks of God “taking from among the Gentiles a people for His name” (Acts 15:14). He also refers to “all the Gentiles who are called by My name” (15:17 and Jesus). Gentiles is more accurately “peoples.” That is cultural ethnic “peoples.”

1. The term nations is “ethnos” [Gentiles] and it has a specific meaning which refers to “peoples”.

The word never refers to individuals when used in the singular. It refers to a group of people distinguished by ethnic markers that create their own identifying characteristics (language, religion), etc.

- a. Devout men from every nation (Acts 2:5).
- b. *You were slain and purchased for God with Your blood men from every tribe and tongue and people and nation* (Revelation 5:9).
- c. It is the term used in the phrase ‘nation against nation’ (Matthew 24:7). This shows the difference between an ethnic group (nation) and political entity (kingdom against kingdom). The plural often refers to a distinct group, though not always; for in Acts 13:48, it refers to individuals who heard the message (1 Corinthians 12:2).
- d. *When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance* (Acts 13:19).

- e. *A father of many nations have I made you* (Romans 4:17; cf Genesis 17:4). A “people” is a group distinguished from others by religion, language, and cultural barriers.

2. The phrase “all nations” (peoples) in Matthew 28:19 is intentional and specific.

- The gospel is to be proclaimed to all peoples (Matthew 24:14).
- Led captive to all (Luke 21:24).
- Repentance and forgiveness of sins is to be proclaimed to all peoples (Luke 24:47).
- He made from one man, all nations, to live on face of the earth (Acts 17:26).
- Paul’s apostleship is to all nations for His name sake (Romans 1:5).
- All nations will come and worship (Revelation 15:4).

D. The Message Of The Old Testament Prophets And The Old Testament Hope Determined The Meaning Of “Peoples” (v. 15). Of This The Prophets Agree.

1. The foundational prophesy is that God would save individual men from among all peoples (Genesis 12:3).

- a. In Genesis 12:3 in the LXX, families is translated by the word ‘tribes’ (*phule*). The Hebrew word is family. See ‘tribe’ in Joshua 7:14, where Israel was examined in decreasing order of size starting from tribes.
- b. It is translated 'Ethnos' in the LXX in Genesis 18:18, 22:18, 26:4
- c. It is families of nations, or ‘clans’ in Psalms 22:27-28.

2. The fulfillment and meaning of the term is recognized by the Apostles in the New Testament (Acts 3:25; Galatians 3:8).

- a. It is a subgroup, a clan, or a tribe in Acts 3:25. It shows they saw it as people groups of relatively small size.
- b. In Galatians 3:8 it is 'ethnos,' (cp. Psalms 22:27-28)

Clearly God had purposed to save a people, not merely from all political nations, but from all people groups within nations. People groups are peoples distinguished by language and culture so they have a distinct identity.

CONCLUSION

We are to **refuse** to think provincially. We are to see our church (any church, no matter the size) as a small part of God's enterprise of reaching all peoples. We are to **remind** people of the danger of wasting their life on that which has no lasting significance. *So teach us to number our days, that we may present to You a heart of wisdom. And confirm for us the work of our hands* (Psalms 90:12, 17b). Finally, we are to continually **request** of God what part we can have in His work. There are those sent and those who send. Let us pray, give, and serve!