

# The Zeal for the Glory of God in Local and Global Missions

2012 Missions Conference

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**Bible Text:** Isaiah 6:1-7; 48:9-10; Revelation 4-5

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Here is our sermon title. “The Zeal for the Glory of God in Local and Global Missions.” Still passing them out. Zeal for the glory of God. Is that it, pastor Duane? That is it. All right. So there is none left. All right. Zeal for the glory of God in local and global missions.

So my intent is that from these verses, one through seven, unpacked as much truth as we can about local and global missions. That is our objective, from these verses, pull out as much as we can.

I want you to take notes on that bulletin because it is going to be more than one sermon. As I told pastor Bill, the truth is we could take these nine things and do nine weeks. We could take every one of these and just unpack it for an entire sermon, but we will not do that. We are going to get nine weeks worth of sermons in one sermon this morning.

Define missions, pastor. We are using that term a lot. We are using the term missions. Here is Webster’s definition of missions. A ministry commissioned by a religious organization to propagate its faith. So that is a very politically correct definition. Let me give you my definition. A ministry commissioned by a New Testament church to evangelize the lost, disciple converts beginning with baptism. Now that should sound a lot like the great what to you? The Great Commission.

All right. Let’s stand together for the reading of God’s Word.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.<sup>1</sup>

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<sup>1</sup> Isaiah 6:1-7.

Let's pray.

*Holy Spirit of the living God, you know that I, every pastor and many in this church have been praying for weeks about this missions conference and we have prayed that you would bless the preaching of your Word. We have prayed that you would call souls to missions. We have prayed, God, that you would anoint and manifest yourself all powerful. We pray that you would do an amazing work in this congregation this morning, that you would teach us and educate us and instruct us and disciple us and challenge us from the Word of God and I pray you would do it this day, this morning tonight, Monday night, Tuesday night. I pray, God, that you would move people to come back to church who never come back to church. I pray that tonight would be a night that that dad would say, "I know we don't normally come back, but tonight we are going to come back for the missions conference," that missions is worth our attention. I pray, God, that you would convict even now families who routinely abandon the evening service to not do that tonight. I pray, Father, that you would move in a special way in the preaching of your Word. Amen.*

**#1 Number one is the reality of death motivates, moves, fuels, feeds, challenges missions.** Remember missions is not just global. Missions is local and global. Local missions, global missions. What then would fuel it? It is death.

In the year that the king died. You are going to die. No doubt about it. You are going to die. The only exception will be if the rapture of the Church occurs in our generation and that is only if you are born again. That means that if the rapture was to occur this given moment in the middle of this auditorium some of you would still be sitting here.

Now you just think about that for a moment. You just wrap your brain around the idea that a rapture of the Church could occur in the middle of a preaching service and eight of you would be sitting here looking at each other, just staring at each other.

The truth of the matter is people die. They die every single day. The reality is, brother Troy, that there are people that you said to pray about could have a heart attack while you are on back here and you come back and find out that they have been dead and buried. That is what drives missions. It drives missions to pray for the gospel, preach the gospel, communicate the gospel, sing about the gospel. The fact that your son or daughter could die, the fact that your wife could die, the fact that your cousin could die, the fact that coworkers die, the fact that soldiers are dying right now all over the world motivates us, drives us to preach the gospel.

And Jesus said it like this. This is an arresting verse. This is an eye opening, wake up, get your attention verse. You don't fear those that can kill just the body. That is not who we fear. We do not fear those that can kill just the body. We fear those that can kill the soul and the body.

So, number one, write down on your sheet the reality of death. Number one, the reality of death, the impending reality of death that after, notice, please, right here, these words right here, proposition in hell. There is a hell. Jesus talked more about hell than heaven. Let me say that again. Jesus talked more about hell than heaven. That is a fact. He talked more about hell than heaven.

**Number two, the second thing that drives missions is the sovereignty of God.** The whole earth, the Lord of the whole earth. I am about exasperated with this nonsense of lordship and lordship this. You do not decide whether he is Lord. That decision has already been made. You don't decide whether Jesus is going to be your Lord today and your Savior another day. I would like him to be my Savior today and after a little while I will get worked up to this and then he will become my Lord. I want to make sure you understand. He is already

Lord. You don't decide that. He is already Lord. This nonsense about lordship salvation. I have no idea where that comes from. You get the whole package or you get none. You don't get to pick and choose what you would like.

So let's look at the text. Isaiah 6:1b.

"I saw also the Lord sitting upon a throne, high and lifted up."<sup>2</sup>

This is his words. I saw it. And I am going to give you the best I can, but really I need a Kodak to snap a picture because words are not sufficient to communicate what I saw when I saw the Lord, a throne high and lifted up. A king has a throne. And he is the King of kings.

You say, "What is the big deal? Why are we saying this? We already know this, preacher."

Let me explain it to you. So many of you have been so influenced by secular education that you think in terms of three world religions or four world religions. You think in terms of faiths. You think about interfaith. You think about these kind of things as though there is a Christian faith, a Muslim faith, a Buddhist faith, a Hindu faith, there are multiple religions. Let's make sure that we clearly understand if there is a sovereign God then you are either serving him or you are not. It is that simple. Either he is the Lord of the hosts, he is either the living King as opposed to what king? Well, the king that dies in the text. Look at the text. Right away you have got two kings. Look down at your Bible so I can show it to you. Take your Bible right now and look at it. That is what you brought to church with you, not your iPhone, your Bible.

"In the year that king Uzziah died..."<sup>3</sup>

So we have got one king dying and we have got another king, notice down in the text until you find king mentioned again. Notice very clearly verse number five.

"... the King, the LORD of the hosts."<sup>4</sup>

So we have got two kings in this text, a living king and a dead king. And the living king is the one that he is worshipping, that he sees and he is overwhelmed with it, that the shock and the awe of what he sees moves him to scream out, "Woe, is me." We will look at that in a few minutes, but I want you to see that a manifestation of God is so awesome that you don't decide, hey, I would like to put that on my t-shirt.

The reasons missions doesn't drive many churches because the god they worship could fit inside this bottle, a puny little god, you know, my god. And I will tell you what my god believes in, Bill. I will tell you how my god would respond. I know my god. He wouldn't do that. My god wouldn't send anybody to hell. My god loves everyone. In my god, Troy, everyone, our children, they are all children in my god.

But that is not the God Isaiah sees. It is a different God. The God that Isaiah sees is high and exalted, lifted, magnified. His throne is there. His train fills the entire temple. He is overwhelmed with what he sees. He is not ok. They are not text messaging back and forth. This is the amazing God that fills the temple.

Notice verse one, verse three and verse five. Verse one he has a throne that is high and lifted up. Verse three he is the Lord of the hosts. Verse five he is the King, Lord of the hosts.

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<sup>2</sup> Isaiah 6:1.

<sup>3</sup> Ibid.

<sup>4</sup> Isaiah 6:5.

So let's talk about this word of hosts. I pull up blue letter Bible all the time to remind you that you should be using blueletterible.org, that you should be looking up words in your own house so that you get a better understanding, that you should use this tool. So here is the screen shot. Here is the Greek word right there, T A S B A. And I go down. What does this mean? Well, he is the one that goes forth with an army, goes forth to make war, goes forth as a host. He has an organized army. He has a host of angels. He is in charge of the sun, moon and the stars. He is in charge of the entire creation. So based on the idea that he is the Lord of hosts, any one who is not worshipping him is in what church? It starts with the letter I. Ok, three people said it. They are in idolatry.

This is how it works. It is real simple. Either you worship the one true God or you are an idolater. Now what we would like is a middle ground. That is what we would like. We would like a middle ground, pastor Bill, where I am not really fully committed to him, but please don't call me an idolater because I clearly understand that idolatry is wrong. So that just seems too hell bound to say that. So I would like to be right in the middle.

Well, there is no middle. You are either a living king or a dead king. There is no middle. There is either this path or that path. There is a narrow or a wide. There is no middle.

But the American church loves the idea of middle. I mean, please don't cram me with those Fundamentalists. That is just too extreme. Those evangelicals, that is too much. I just go to church. That is all I do. I mean, I am not going to be radical.

But the Lord of the hosts demands radical, because he owns it all. There isn't anything that he doesn't own. There is nothing, John, outside of his scope. That is the point of Lords of the hosts.

Verse two.

“Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.”<sup>5</sup>

Now that is a wild looking creature. I mean, you have got to admit. That is a bizarre looking creature. Six wings. This is an angelic being that will blow your mind when you get to see it some day. Yes, you are going to get to see it. Yes, you will get to see it. You will get to see this creature some day. You will see it saying, “Holy, holy, holy. The Lord of hosts, the whole earth filled... the earth, the glory of the Lord.” You will see that. You will see this. You will get to see this amazing angelic being some day.

Now, again, the living angelic beings are in heaven. The dead ones are filled with gold and on top of the mercy seat on the earth. See what he is doing here, how he is comparing two things, juxtapositioning a living king to a dead king, living angelic beings to dead angelic beings, a living temple in heaven or a heavenly temple and a dead temple? That is the comparison he is drawing back and forth here.

Number three, what drives missions? **#3 Number three, the holiness of God drives missions.**

The holiness of God. Holy, holy, holy.

Let's define this word “holy.” Exalted, worthy of worship. This is why you will hear me say stuff like, “Why aren't you singing?” This is why I say this. Why aren't you singing? I am very, very uncomfortable when I

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<sup>5</sup> Isaiah 6:2.

walk around the congregation and I see you not singing. I am watching to see whether you are too cool to sing. I don't understand that. People who have been saved by grace and have experienced a touch from God desire to worship God. This is a byproduct of their salvation. Arms crossed attitude across your face and you are saying really inside can't you tell how happy I am? I don't buy it.

Perfectly good and righteous, utterly set apart, not your copilot, not your home boy, not the guy on your t-shirt. This the God who created in our universe 200 billion stars. Just wrap your mind around that, 200 billion.

John, they say that the size of our universe is 587,000 trillion miles. Look, I can't even grasp a million miles, Bill. A billion miles is beyond my wildest comprehension. A trillion miles? This is the God who spoke that into existence.

Art, go back, please. Utterly set apart. Number four, to be feared. When Isaiah saw God high and lifted up he didn't say, "Let's play cards." He didn't say, "Do you want to go to lunch together?" He was overwhelmed with who God is. Yeah. Let's have a little talk. You have heard that, right? I have had my little talk with God. You don't have a little talk with God, ok? This was a one way conversation and Isaiah was in the listening mode to a God that was beyond his wildest imagination.

And then, number five, in green, utterly just, absolutely, utterly perfectly just. That means that he is just in sending all idolaters to hell.

What was the children of Israel instructed to do when they went into the Promised Land? What were they to do to all the idolaters currently in the Promised Land? What were they to do, church? They were to kill them. That was the just punishment for their idolatry.

**#4 Number four, write down the word "worship," the worship of God.** The worship of God drives missions. Now let's stop for just a minute and issue a point of clarification. Let me stand right here and issue a point of clarification. If all peoples on the globe are worshipping the same God with just a different name, then there is no need to launch another missionary ever again. If Muslims and Hindus and Buddhists and Christians are all just worshipping the same God already with a different name and slightly different attributes, then there is no need to embark upon missions. The reason we launch missionaries is because there are people not worshipping God. And let's make sure we understand they were created to worship God. So when they are not doing what they were created to do, they are sinning. They were created to worship God, yes or no? When they are not worshipping God, what are they doing? Would that apply to us as well?

So you mean we can come in here and sin. So you mean to say on Sunday morning I could be standing here as I am thinking about the pot roast, the list of things I have got to do, the soccer game this afternoon and I could just be sinning, sinning, sinning? Yes, yes, yes.

Verse three. "And one cried unto another, and said, Holy, holy, holy."<sup>6</sup>

This is what you have got to imagine. Put Bob on this side and another, Brian. And you would say, "Holy," and he would say, "Holy," and you would say, "Holy is the Lord of the earth."

And they don't stop. Holy, holy, holy is ... and they don't stop, because you can't say it enough. It is not three times is enough. It is not four times is enough. It never ends. Holy, holy... and they don't get weary. They are not tired of it. They are not exhausted. They were angelic beings created for the express purpose of worshipping

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<sup>6</sup> Isaiah 6:3.

God at the throne. That is what they live for. They live for that. There is no other thing that distracts them from their express mission in this life is to make sure that the whole world knows that God is holy and that is what missions is all about. Missions is all about making sure that the whole world knows that God is holy.

So let's look at Revelation 4:8 on the screen. 4:8 says:

“And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”<sup>7</sup>

And we get bored with five minutes of singing. Honestly. Think about that. They never get tired of it. They can't get enough of it. So let me ask you. Let me pause and meddle. Since we started meddling, let's keep meddling. Why are you listening to secular music? What do you have to get it in before you die? It is not coming with you.

What criteria should I use, pastor?

If that music does not exalt the King of kings and the Lord of lords, then you get rid of it. Bottom line. It must glorify God. That music must glorify God. If that music does not glorify God then get rid of it, because you are committed to what? Worshipping God. Why? Because you were made to what? Worship God. Here it is right here. Revelation 5:9.

“And they sung a new song.”<sup>8</sup>

What was the new song? What was the central theme of the new song? Look at it very clearly.

“Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”<sup>9</sup>

Let's stop for a couple of things here. Number one, if your songs are not theologically sound, get rid of them. If you are singing man centered songs, man centered songs is all about you, it is all about what God has done for you...

By the way, just so I offend everyone equally, most southern gospel music is like that. It doesn't mean I don't like that type of music. I am talking about the lyrics. Are the lyrics God centered or are the lyrics man centered? I am not talking about picking and grinning or whatever. Don't get confused. I am analyzing lyrics. Are they God centered lyrics or are they man centered lyrics? Because God centered lyrics moves me to worship him. Man centered lyrics move me to think about myself. And I am already prone to do that. I don't need music helping me think about myself.

Piper said it like this and he got it right in this book so let's quote Piper instead of inventing new words.

“Missions is not the ultimate goal of church. It is not the ultimate goal. Missions is not the ultimate goal of the church. What is the ultimate goal? Increasing the number of people in Fayetteville that worship Jesus.”

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<sup>7</sup> Revelation 4:8.

<sup>8</sup> Revelation 5:9.

<sup>9</sup> Ibid.

Troy, it is just like you said in Sunday school and if you missed it, well, watch the video. It will be uploaded in a couple of hours. A Christian is to talk, express with words what God has done inside them. What is that? That is worship. That is worship.

So missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. You don't go knocking on a home in which everyone is already worshipping. That is not where you go. Where do you go, church? People who are not worshipping God. That is where you go. Why? So that they can begin worshipping God. Why? Because they were created by God to worship God. That is our focus. Let's get a God centered missions program. A man centered missions program is all about making sure you don't go to hell. A God centered missions program is all about moving you to become a fully functioned disciple of Jesus Christ. Missions exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man.

Will missions go on forever, church? No. Missions comes to an end. Will worship go on forever, church? Yes.

Question. What is the chief end of man? Student, what is the chief end of man? Every single child, every single adult should be able to answer this question automatically right away. If you can't answer it, you need to be instructed. The chief end of man is glorify God and to enjoy him forever. Yes or no? So then what is the chief end of missions this morning, church? What is the chief end of missions, then? If the chief end of man is to glorify God and enjoy him forever, then what would the chief end of missions be? To glorify God and to enjoy him forever.

**#5 So number five is the glory of God.** Write that down, please, the glory of God. And if you will, please, would you circle the glory of God? I want you to circle it, because they are not equal. I am not giving you nine equal things. The glory of God is the most important thing of the nine. It drives every other thing. The glory of God drives it all. The glory of God is why we exist. The glory of God is seen in two ways. It is seen, number one, in his creation. It is seen, number two, in his redemption of people. Number one in his creation, number two in his redemption.

So on that line, please, put a little note. Creation, put a little note, redemption. And by the word redemption write down gospel, G O S P E L, gospel. I want you to see the glory of God in creating the universe and the glory of God in redeeming people.

Psalms 19:1 says:

“The heavens declare the glory of God; and the firmament sheweth his handywork.”<sup>10</sup>

That is why I made reference to the size of the universe. That is why I made reference to 200 billion stars in just our universe, our galaxy. Who put them in their place? God did.

So let's stop and be educated. For those of you that are being educated in a state universities, being inculcated with garbage, I want you to ask yourself this. How much... consider how much evolution seeks to eliminate the glory of God in creation? Think... look at that now. Don't jump over this. Because every time you turn on the television you are not being instructed on Creationism. You are being instructed on evolution. Quite frankly, it is amazing the number of Christians who are throwing in the towel on theistic evolution. That is the general idea that God created the first cell or the first being or the first body of something and then from there it created, it created over billions of years. Now grab a hold of how much that detracts from the glory of God.

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<sup>10</sup> Psalm 19:1.

God, what were you able to create? I was able to create a little cell. God, what happened after that? It created itself. It created itself.

How God glorifying is that? Hardly. That is why it is sin.

You mean to say, pastor, are you suggesting that if I embrace theistic evolution I am sinning? The answer is yes. Yes, I am. I just said that. Yes. If you in this church this morning have a theistic evolution world view, you are in sin.

How so? What right do you have to suggest such a thing?

The right to declare that you are robbing God of his glory in creation. And robbing God of his glory is sin.

If a basketball player said, "Look at how good I was and look at everything I did," you would say that guy was sinning because he wasn't giving God the glory in what? His talents, his abilities, his efforts. Yes or no? Same thing. Same exact thing. You are robbing God of all his creation. I mean, you are turning him into a nothing.

Isaiah 6:3.

"And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory."<sup>11</sup>

Acts 1:8.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."<sup>12</sup>

Seventeen hundred years later William Carey launches as the father of modern missions for us. I want you to notice. Look on the screen with me, please. Everyone looking. I want you to see the exact type. This is his first book on missions. *An Inquiry unto the Obligation of Christians to use Means for the Conversion of the Heathens*. Now that is not politically correct. That is not. But that is what they are. You are either a follower of God or you are a heathen. There is no middle ground. You are either a believer or you are an idolater. There is no middle ground. That is one of the two. Choose for yourself this morning. Where are you at this morning? All the way in the back row, are you a follower of God or are you a heathen?

Oh, my goodness. Don't you call me a heathen. I am never coming back in this church. What nerve you have to call me a heathen.

I am not calling you a heathen. The Word of God is calling you a heathen. That is exactly why William Carey was so motivated to leave England and all that he knew and launch into global missions. And that is what we are doing here. This is a missions conference.

So if the Newton family would stand up, please. This is Scott and Melissa Newton right here. Scott and Melissa Newton are committed to rescuing heathens from their idolatry in Spain. That is what they are committed to doing. That is Scott and Melissa Newton.

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<sup>11</sup> Isaiah 6:3.

<sup>12</sup> Acts 1:8.



If the Liggetts would stand up. This is Jonathan and Joanna Liggett and they are going to Italy.

Now I want you to think about for as many Muslims as there are in Spain, there is Muslims in Italy and then on top of Muslims in Italy, as we will learn, I am sure, there are Catholics beyond measure.

Now think about the fact of the Catholics that are so lost in their sacraments. And they don't know anything of the grace of God. They don't know anything of the freedom that God brings in the gospel.

And then finally the Basshams. This is Phil and Lori. And if you will all stand please. And they are going to Thailand.

Now why are we sending missionaries to Thailand? Why are we sending missionaries to Italy? Why are we sending missionaries to Spain? Because the whole earth is to be filled with God's glory. The whole earth.

Now think about this. Three hundred years before that. Art, go back, please. William Carey is launching from Great Britain out. Now what are we doing now? We are launching back into Europe. That is how much things have changed.

1517 Martin Luther nails the 95 Theses on the church in Wittenberg and the Protestant Reformation starts. And an amazing Great Awakening spreads across Europe to the point at which they realize not only are they in need of the gospel, but the heathens are needing the gospel. 1517. About 500 years later, almost 495 years later we are having to launch missionaries back into Europe because it has gotten so far away from its moorings.

Turn in your Bibles to Ephesians chapter one, please. Get out your pen so you can mark this text. Ephesians chapter one. I want you to see God's glory in redemption. I talked to you about God's glory in creation. Now want you to see God's glory in redemption, God's glory in the gospel.

Ephesians chapter number one, please.

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace.<sup>13</sup>

Brother Mike Martin, the gospel is always about the glory of God's grace. It is about the amazing gift of salvation to idolaters. And God receives all the glory.

**#6 All right, number six, the prospect of heaven.** Where does this take place? Where is this temple at? Number six, the prospect of heaven. Where is this temple at? Is it on earth or is it in heaven? It is in heaven. So the fact that there is a heaven and there is a hell drives missions.

**#7 Number seven, future judgment.**

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<sup>13</sup> Ephesians 1:1-6.

Where are you getting that from, pastor?

Look at this text, Isaiah 6:4.

“And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.”<sup>14</sup>

Smoke comes from fire. Fire always represents judgment. At the judgment seat of Christ those of you that know the Word of God from Corinthians, we don't have time to turn there. Just listen, please. God is going to take our what and dump it into what? Our life and he is going to dump it into what? Fire. And what is the description? Wood hay and stubble, what? Gets burned up. After the fire judgment what remains? Precious stones, gold, silver, right? Yes, or no?

So you say, “Pastor, how does this relate to missions? What is your point then?”

You are going to stand and give an account for the life you live. The degree to which you are committed to missions is the degree to which God will either reward you or not reward you. Grab a hold of that for just a minute. I am going to stand before God some day. I am going to give an account for my life. I will give an account for my time management. I will give an account of what comes out of my mouth. I will give an account for my wallet management, how I manage what God has given me and I will do that at the judgment seat of Christ.

Now we would much rather, quite frankly, have a God who just gives us a pass, gives us a pass. But that is not a holy just God. A holy just God calls people to missions and when they don't obey the call to missions they are judged at the judgment seat of Christ.

Now, don't misunderstand me. There is no condemnation to them that are in Christ Jesus. I am talking about condemnation. I am talking about the loss of rewards at the judgment seat of Christ.

Some of you were moved to give to missions in the last couple of weeks and you haven't done it yet. You looked at your checking book and said, “We don't have any money,” and you refuse to step out in faith and do a little extra, 10 dollars, 15 dollars. You just refused. Make sure you understand that you are losing a reward every time you refuse. You are not going to get punished for that sin. That sin is forgiven in Christ Jesus, but you are losing reward for your failure to be obedient.

**Number eight, the individual and the corporate sinfulness of humanity.** Write that down, please. The individual and corporate sinfulness of humanity. Let's look at this.

Isaiah sees God and his response is, “Woe is me.” When we show them who God is, that is the only reasonable response, woe is me.

One of the specific reasons, brother T, they are struggling so much is because Muslims compare themselves against Muslims. And if they are a better Muslim than their neighbor then they feel good about themselves. Do you know what? Christians do the same thing. We compare ourselves to here, to here. And as long as I look pretty good in comparison to my neighbor, I feel pretty good about myself. But when I look at the holiness of God, suddenly the only thing that I am left to do is to be prostrate before God like this. And even when I am doing that, you are uncomfortable. You think it is theatrics. You think it is something done just to get your

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<sup>14</sup> Isaiah 6:4.

attention and what I am trying to do is to show you the only appropriate response to a holy God is for us to fall on our knees and say, “You are holy. I am a wicked sinner. I cannot believe you saved me.”

But because we are good grandmothers, because we are good mothers, because we are good basketball coaches, because we are good this, good that, good, good, good and we describe ourselves as good dads, good workers, good this, good that, we seldom ever see ourselves as woe is me. How could we? Every time we turn around somebody is patting us on the back, “Good job, way to go, good job. Here is another reward. Here is another certificate. Here is another badge. Here is another promotion. Here is another paycheck. Aren’t you awesome.”

Remember, self esteem is the world we live in, big, big, big, self confident, build them up. And then we say, “I wonder why they don’t get saved.”

Hello.

No wonder why they are not getting saved. They don’t think they are going to hell. That is why the guy is confused with you. He doesn’t... who is going to hell? Who is not? We are all going to heaven. But that is not Isaiah’s perspective. Isaiah’s perspective is, “Woe is me.”

Woe is a term of grief, regret, distress. I am overwhelmed what a sinner I am. I have been saved for almost 40 years and I am still a selfish male pig. What is wrong with me? Oh, wretched man. Who can deliver me from this body that I am in? Only the gospel.

“Woe is me for I am undone.”<sup>15</sup>

There are people sitting here right now. You are sitting on a pew and you have heard me preach over and over and over again. And you are going to die and go to hell. And you just won’t be moved. Why? Because you don’t see yourself as undone. Why? Because you compare yourself to other human beings. And, goodness gracious, I am at church and they are not.

When was the last time we said, “[?] I am on holy ground. I have got to get my shoes off, because I am only holy ground.”

Wake up. Self righteousness is killing the body of Christ. It is why there are church members who die and go to hell and they are not moved in any way shape or form of repentance toward God. And I will tell you right now. It is not the songs we sing. You could sing *Just as I am*, 4000 hymns. 1500 years the church was alive without songs of invitation and people got saved. You don’t need a song of invitation to get somebody saved. You need them to see who God is and who they are. Once they see God and who he is and man as who they are, all of the sudden the gospel becomes real. Too much pop psychology and hip therapy in the church today, not enough you are holy, God, and I am sinful.

And then he says:

“I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.”<sup>16</sup>

No wonder we are still arguing about lordship salvation. What nonsense. You don't get to pick and choose. He is already the king.

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<sup>15</sup> Isaiah 6:5.

<sup>16</sup> Ibid.

Number nine and we are done. **The message of penal substitutionary atonement is #9.** And then write in parentheses, the gospel. Penal substitutionary atonement.

Penal, penalty. We understand what penalties are. You got a penalty in hockey. You are not playing. You are off there. You got a yellow card. You got a red card. That is a penalty. You got a foul. That is a penalty. You used to be able to swat.

That is why we don't understand penal substitutionary atonement because we are not getting penalized. Get yourself a good whipping and all of the sudden you understand penal substitutionary atonement. It means he took the whipping instead of me.

All of us that are 40 years old can remember getting a good old fashioned whipping, just wear you out.

Substitutionary. We all understand what a substitute is. The situation where the basketball player gets a technical foul on there and now sometimes the coach gets a substitute someone in. Is that right? Sometimes that happens. Well, you don't pick the guy who can't hit a free throw for saving his life. You pick your best shooter and get him off the bench. And what does he do? He steps in his place as the substitute.

Do you get any idea now? Atonement, at one-ment. There is an enmity between God and man and it started in Genesis 3:15 with the sin, a enmity, there is an area, there is a barrier, there is a distraction. There is sin. There is an enmity. You are not at one with God outside of the gospel.

Penal substitutionary atonement. So let's look at it from the text. Isaiah 6:6.

“Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.”<sup>17</sup>

Let's look at it very closely.

“And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”<sup>18</sup>

Some of you have been asking God to save you 4000 times as brother Troy said so, exactly correct in the 9:30 service. And you don't understand it is not your asking that is ever going to save you. It is God's grace that saves sinners.

Please listen. This is so important. This was not a joint effort. The seraphim did not say, “Meet me half way.” They didn't say, “Ask and receive.” The man was in the presence of a holy God and he said:

“Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.”<sup>19</sup>

And he fell down and he saw who he was as a sinner in need of redemption. An intellectual understanding of the gospel does not save anyone. What you need is to be broken and contrite between a holy and righteous God and when God sees repentance, he moves. The reason? You are still asking and asking is because you have not repented toward God and put your faith in the gospel. Your prayer or your hope is in your asking.

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<sup>17</sup> Isaiah 6:6.

<sup>18</sup> Isaiah 6:7.

<sup>19</sup> Isaiah 6:5.

Please notice the text in white. Please underline it, because I want you to see it.

“...thine iniquity is taken away.”<sup>20</sup>

Taken away, removed, penal substitutionary atonement.

“...thy sin purged.”<sup>21</sup>

The word is often translated in your King James Bible atonement. It is the same, the exact idea. Atonement. We have a message of atonement. That is why we are going to Italy. That is why we are going to Spain. That is why we are going to Thailand. That is why we are going back to \_\_\_\_\_, because we have a message of atonement and no one else has a message of atonement.

So we will conclude with one text and we are done. I will not preach this. I will read it to you. Isaiah 48, please. Turn in your Bibles. Once I hear all the pages turning then we will start. If you are the one that is keeping us from starting then move your neighbor to move their Bible. Isaiah 48, please.

Once again I want to close with this idea. It is all about the glory of God. Global missions is not about seeing souls saved to that end. Global missions is about seeing souls saved so they start glorifying God. If you stop short on seeing souls saved and don't go the far end of the objective, you have not completed your mission.

Verse nine. Circle it. Underline it. I want you to see it. Art, show it on the screen, because I have got the color contrast that I want them to see.

For my name's sake, for God's name's sake. Now, if you think about this and do a study in your New Testament how many times name's sake comes up and you will see it very often.

“For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.”<sup>22</sup>

The only reason I am not sending you to hell is I want to glorify my name in the redemption of souls. I want people to talk about the fact that I redeem people. Allah does not redeem people. Nobody... Buddha doesn't redeem anyone. No one is being redeemed in Hinduism, reincarnated, but not redeemed.

“Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake.”<sup>23</sup>

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<sup>20</sup> Isaiah 6:7.

<sup>21</sup> Ibid.

<sup>22</sup> Isaiah 48:9.

<sup>23</sup> Isaiah 48:10.