

I. The Gospel of Jesus Christ in Biblical Perspective
The Majesty, Message and Ministry of the Gospel
“The Majesty of the Gospel”
Galatians 1:6-10
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September 9, 2012 – Morning Sermon

I'm going to read the introduction to Galatians. Galatians 1:1-5 says [1] *Paul, an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead—[2] and all the brothers who are with me, To the churches of Galatia: [3] Grace to you and peace from God our Father and the Lord Jesus Christ, [4] who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father, [5] to whom be the glory forever and ever. Amen.*

The grass withers, the flower fades, God's Word abides forever and by His grace and mercy may His Word be preached for you.

Gospel singing to the praise of God just fills me up. It's so glorious. The title of this series we are about to start is “The Majesty, Message and the Ministry of the Gospel.” I confess two things this morning and I've already prayed them. I don't believe there is a more important series of messages I could bring you. I believe it's so important that I want you to make this a priority. I would like for you to be prepared for the messages themselves. I will try to recommend some books and some text of Scripture along the way that would be helpful for you. I believe this is the foundational building block of your entire Christian life. This is the foundation of this church's existence and why we're here. We are going to give ourselves to it in a fresh way to what is the majesty of the Gospel, what is the message of the Gospel and what is the ministry of the Gospel. What does it accomplish and what does it do? We are going to take the time to walk our way through it.

It's absolutely crucial for us as a church when we say in our vision statement that we desire to be an equipping church in which believers are Christ-centered, Gospel-driven and Spirit filled. If you don't get the Gospel right you can't be empowered by the Gospel. If you don't get the Gospel right you won't be Christ-centered. If you don't get the Gospel right you won't be Spirit filled. On the contrary, we will be grieving the Holy Spirit. So what is that enablement of the Spirit of God to understand the Word of God? What is the Gospel?

What is the majesty of the Gospel? Why does the Bible say that He died for our sins to the praise of His glory? Why does the Bible say that the Gospel is the glorious Gospel, the majesty of the Gospel? I want to give some thought to that in this sermon and then we will move to what is the message of the Gospel. As I have prayed about this topic I'm fully aware of my inadequacies to address this topic, this issue and the importance of it. As I've looked at all of that I have been grateful to some early mentors in my life like Al Martin. I've been reminded of some of the work I've been doing recently on Calvin's Institute and this matter of the Gospel. Another one is J.I. Packard's book Evangelism and the Sovereignty of God and John Stott's book Our Guilty Silence. I am using the outline from J.I. Packard's book but I've modified it some.

When we walk through the message of the Gospel we're going to cover five things starting in the study next week. The Gospel is first of all a message about God. There is a reason it's called God's Gospel. Unless you understand what the Gospel says about God then none of the rest of the Gospel makes any sense. Sin, grace, who Jesus is doesn't make any sense. Secondly, the Gospel is a message about man. Thirdly, the Gospel is a message about sin. Fourthly, the Gospel is a message about Jesus Christ. Fifthly, the Gospel is a message about redeeming, transforming and empowering grace. So I want to walk us through those five elements of the Gospel.

Then I want to go through what the ministry of the Gospel is. What does it actually do in the lives of God's people when the Gospel takes hold of them? What does it mean to be liberated from the power of the Gospel? What does it mean to be delivered from the penalty and guilt of our sin? What does it mean to be moved by the grace of God when we're delivered from the penalty and position of sin and now we're a part of the family of God? What does it mean to have a new home, a new heart, a new life and a new record? So we'll be looking at the ministry of the Gospel.

In this study we're simply looking at the majesty of the Gospel and yet you might be thinking "Pastor even before you get to the majesty why are you so exercised about this and why will be spending so much time on this?" It is because I believe the Gospel is absolutely essential. I believe the Gospel is the foundation of the Christian life. It is the formation of the Christian life. It provides the channel markers of the Christian life and it is the motivation of the Christian life. I believe it is the foundation, formation and the motivation of the Christian life. In other words, you can't become a Christian without the Gospel (the foundation). I don't care how sincerely you believe something. If it's not the Gospel then you cannot be right with God. It is the power of the Gospel.

In Galatians Paul talks about the truth of the Gospel. What is the Gospel truth? You can't be saved without the Gospel. You can't grow as a believer without the Gospel. I know that may be somewhat disjointed because some of you may be where I was. When I first became a Christian I thought the Gospel was that bare message of how a sinner can be right with God through the atoning work of Christ on the cross, when you get forgiveness of sins and so now that I'm right with God let's just get on to the other stuff. You go beyond the Gospel. Years ago what I've come to know is that you never go beyond the Gospel. You go deeper, you go higher and you go wider but you don't go beyond the Gospel. The Gospel infiltrates and permeates everything because it's not only the foundation of the Christian life but it is the formation of the Christian life.

For instance, the best thing that I can do, wives for your husbands is to preach the Gospel. That doesn't mean the Bible doesn't come up with some things that husbands ought to do but those things, if they're not doing them from the Gospel and the Gospel isn't defining it then it's just not going to be there. For instance, what does the Bible call a husband to do? [25] *Husbands, love your wives, as Christ loved the church and gave himself up for her, [26] that he might sanctify her, having cleansed her by the washing of water with the word, [27] so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. (Ephesians 5:25-27)* I'm talking about in the church, what would happen to the divorce rate if men defined their love for their wife with the love that Christ has for His bride? Do you think the bride of Christ disappoints Him? Do you think we falter? Do you think we're not up to par many times? So does Jesus say "Okay let Me go get another one" or

does He say “Nothing can separate you from the love that I have for you”? Nothing separates us from the love of God in Christ.

I understand Biblical grounds for divorces but what would happen to men who didn't just learn techniques to get along in a home and cope with difficulties? What would happen if men were empowered with the Gospel or women who were able to come along side? The world doesn't define their womanhood. The Bible defines their womanhood and this joyous privilege to complete their husband, to respect him, come along side of him and to submit to him. Why? I do it as to the Lord. There is my confidence. It is the Lord who is my confidence.

What would happen if in leadership these fellows who are leaders in the church from the community grasped Gospel leadership servant hood? Here is a leader who is a shepherd who lays down his life for the sheep. What would happen with sacrificial and servant leadership bubbling up and out of the church into this world? You don't go beyond the Gospel but you go deeper, further and it not only provides the foundation and formation of our life in every aspect, it also provides the motivation of our life. Why do we follow Jesus? There are multiple motivations and I'm fully aware of that but what is that singular motivation that filtrates all the motivations in our life? It is the love of Christ constrains me. The love of Christ compels me. Jesus said “If you love Me you'll intentionally, out of love to Me, keep My commandments. You'll grasp them. You will move toward them. Why? It is because you love Me. Why do you love Me? It is the Gospel, where I first loved you.”

When you were helpless God demonstrated His love toward us in that while we were yet helpless Christ died for us. When we were enemies Christ saved us. What would happen in the lives of God's people if that Gospel motivation laid hold? There are all kinds of secondary motivations but what would happen with that love Divine, all love's excelling, unsurpassed love of Christ that moves us to love Him? We love Him because He first loved us and loosed us from our sins at the cross. I don't believe there is anything more important.

If the Gospel is that important what do you think Satan would do? Do you think he would attempt to distract us from the Gospel? Do you think he would attempt to detract from the Gospel? Do you think he would attempt to pollute the Gospel? Do you think he would attempt to adulterate the Gospel? Certainly he would. He would go after it. I want to look at two passages of Scripture to show why I believe this series is important out of the life and ministry of the Apostle Paul. Please pay very close attention to these verses.

Galatians 1:6-10 says [6] *I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—[7] not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. [8] But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed* (Paul reigns down the ultimate curse of heaven. Now why would he say that?) [9] *As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed. [10] For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.* So he gives an evidence of one who has a saving, serving relationship with Christ. They become God pleasers and no longer man pleasers.

An interesting thing in this text is that Paul and his team have been to Galatia and not long after they left there a report comes back that the Christians and the churches in Galatia have embraced false teachers, false preachers and are now embracing another Gospel which is a false gospel that is no gospel at all. I want to give you five observations of how Paul deals with this.

First of all Paul says in Galatians 1:6 *“I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel.”* Notice that he did not say “I’m astonished that you’re deserting.” I don’t think it surprised Paul and I think it’s because when Paul left Ephesus he called for the elders in the church in Acts 20. He said to them “Upon my departure savage wolves will come in among you teaching perverse things to draw the disciples away from Christ to themselves.” The Apostle Paul expects Satan to assault the Gospel among teachers and preachers in the church. This does not surprise him at all. What he is astonished at is that it happened so quickly. He was just there along with the other brothers. He taught them the Gospel. Now look how quickly you have deserted it.

I want to quote Martin Luther here. I was recently at Wittenberg with some others and I stood in front of the door of Castle Rock Church there at Wittenberg where he nailed the 95 Thesis on October 31, 1517. The Reformation was ignited at that moment in glorious ways and the whole Reformation was to recover the Gospel. Here it is simply; Does the church save or does Jesus save? Up until that time they were saying the church saves. We save you with our baptism, our absolution, our works of penitence for we save and by the way, Jesus told us we could save you. Luther says “No, we’re saved by grace alone, through faith alone, in Christ alone for the glory of God alone and the Scripture alone is our rule of faith and practice.” So it was a fight for the Gospel. When Luther continued into this fight he said “We must battle for the Gospel in every generation.”

So it is not astonishing that Satan would attack the Gospel or that even a church would begin to abdicate the Gospel and embrace false preachers and teachers and a false gospel. What surprised him was that they did it so quickly after he left. You see the response of a man whose heart is broken after all that he had labored there that they would so quickly move away from it. It is my opinion given social media and the technology today the battle for the Gospel is no longer a generational issue but it’s a decade issue. I think you have to fight for it every single decade in every church. I believe because of mobilization, communication, rapidity and the subtlety of Satan where he doesn’t take direct assaults of the Gospel but indirect assaults of the Gospel that it has to be fought for decade upon decade upon decade and we ever need to be vigilant.

There is something called the Gospel! In Romans 1:16 it says [16] *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.* The Gospel means there is something definitive called the Gospel. There has to be accuracy with it. We have to hold to it with fidelity in order to give the Gospel to the coming generation. As I saw the Youth Barn and the progress on the Children’s Worship Center my mind hit two things. One, I’m grateful for the sacrificial giving in difficult times that we could do this in anticipation of being debt free in order to move forward in the vision for coming generations, whether it’s our senior high, junior high or children’s ministry. I thank the Lord for those facilities and what you’ve done to put them there but if the Gospel isn’t preached in the Youth Barn or

in that Children's Worship Center it's a waste of time and money. Those facilities aren't going to get anybody to heaven. It will be the Gospel of Jesus Christ and there aren't many gospels. There is something called The Gospel of Jesus Christ and we must ever be vigilant with humility but with intentionality.

The second thing I want you to see in the text is to abandon the Gospel is tantamount to deserting Christ. Paul said that when you've gone to another Gospel which isn't another Gospel, it's no gospel. Anything else called a gospel is not another gospel. It is not a gospel at all. It is deceptive. During Luther's time they would sing this when Tetzel would come around saying you could buy your way to heaven. "Every time in the coffer a coin rings, another soul from purgatory springs." Not only do I think as a theologian and someone who loved Christ and the Gospel, who was moved to declare Christ, I think beating in Luther's heart were the number of people in sincerity and deception who were looking at that song thinking 'my coin is going to get my children or my parents into heaven or me into heaven when I can get there by doing this or through the relics or through penitence or climbing the steps for Rome' that Luther was moved about those who were going to spend eternity Christ-less because there was something preached that wasn't the Gospel. There is no Gospel at all. Every time you abandon the Gospel what you have really done is abandoned Christ. Paul said you deserted Him who called you, when you've deserted the Gospel.

The third thing is false teachers and preachers are identified as troublemakers to God's people and traitors to the King. It can't be tolerated. What do we do with false teachers and preachers today? One, we try to win them to Christ or show them a more excellent way if they have gotten distracted. You don't let them occupy positions of preaching and teaching in your life and in the church because when all is said and done pupils become like their teachers. These false teachers and preachers have led you astray. They are troublemakers among the people of God and traitors to the King. Win them but don't employ them.

Fourthly, the Gospel by grace sets you free from your sins. When you know that Jesus has died on the cross and He has set you free where God has been satisfied in His Son, then the pleasure of your Father is your greatest delight. Paul says "I'm not living to please men." When we say we're not man pleasers but God pleasers that doesn't mean arrogance on our part where we don't care what others think about our life. No, we care about what people think but we don't care about what people think in terms of our salvation. We don't care about what people think in terms of our significance, our security. I've been redeemed by the blood. I've been filled with the Spirit. I belong to Jesus Christ because of who Christ is and what He's done. It's not because men applaud me and my life. It is because of what Christ has done. Now that frees me up to serve men and women because I am not looking for their applause for the meaning of life but I do want to give pleasure to my God.

I was just reading this passage last week where it says "This is My Son in whom I am well pleased." Just to hear that would give me great pleasure. I know legally in Christ He is well pleased with me but that the Father would see our frail, growing, mixed efforts to serve Him but to some degree because it's in and for Christ there would be this smile of the Father saying "My children are growing in grace." Then Paul gives an exclamation saying "I don't care who it is preaching. They may have a wonderful bass voice, be dressed for the times, wonderfully winsome, generationally aware and all of

those things but if anyone stands in front of you and preaches something other than the Gospel of Jesus Christ let them be accursed and don't let them stay there." He says with an exclamation that if someone who is an apostle comes and preaches another gospel, it doesn't matter, don't let them stand there.

If you come in one Sunday morning and an angel is up here and the angel preaches something contrary to the Gospel of saving grace in Jesus Christ who went to the cross and intercedes for us, then Paul says you grab them by their ethereal pants and throw them out the window, back to the pit of hell because they didn't come from heaven. You take them out of that position, even if it is something that looks like an angel. It is crucial that this sixteen ounces to the pound Gospel is preached and proclaimed with diligence, humility and conviction.

Where do we get the answer for this? Let's look at I Corinthians 15. How do we know when we're preaching the Gospel? Thankfully we don't have to turn to Psychology Today or anything else like that. All we have to do is go to the Bible. In Romans 1 the Apostle Paul said "I am an Apostle set aside for the Gospel which was given to you beforehand by the Prophets." Here is the Old Testament with types, shadows, prophecies and symbols pointing us to Christ with narratives in the Gospel. Here is the exposition of the Gospel in the New Testament. That is why Paul said in I Corinthians 1 that he didn't come to baptize but he came to preach the Gospel. He is not belittling baptism. He is saying that baptism is absolutely useless if you don't get the Gospel right. Paul says "I determine to know nothing among you but the Word of the cross and Christ and Him crucified."

Then this is what Paul says in I Corinthians 15:1-8 [1] *Now I would remind you, brothers, of **the gospel** I preached to you, which you received, in which you stand, [2] and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. [3] For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, [4] that he was buried, that he was raised on the third day in accordance with the Scriptures, [5] and that he appeared to Cephas, then to the twelve. [6] Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. [7] Then he appeared to James, then to all the apostles. [8] Last of all, as to one untimely born, he appeared also to me.*

What is he saying here? He is saying that there is something called The Gospel and it is of first importance. It is the first of the first things. If you get that wrong then everything else is wrong. So this tells you that there are some things in the Bible that are of second importance. It doesn't mean they are unimportant. It means they are important but their importance is insured and understood by maintaining what is first important and that is the Gospel. It is the first of the first things. Now where do I get the Gospel right? He told you in the text. It is according to the Scriptures. Where is our measuring rod for Biblical Gospel? It's not in the preacher. Examine the Word to see if these things are so. It's not in sincerity, the sincerity of someone. You can be sincere but you can be sincerely wrong. You measure it by the Scriptures and people have died for you to have that Bible in your hands to examine the Word of God.

So what is this majesty of the Gospel? I'd like to finish up by giving you some passages from the Bible. I'd like to share this little insight with you that I share in the Pastor's class. The word for Gospel in the Greek language is *Euangellion*. This word

kind of sounds like the word evangelism. Evangelism is sharing the Gospel but *Euangellion* is translated in your Bible as Gospel and it was translated through a number of processes. When they translated the Bible into English “eu” is the Greek word for good except the English people didn’t start off with a Greek word for good but the Germans gave them one. It was the word “gut” but no self respecting Englishman is going to talk like a German so they turned “gut” into good.

Do you hear another word in the word *Euangellion*? You hear the word angel. Another translation for the word angel is messenger. If an angel is a messenger then what is an ‘angellion’? It is a message. The English didn’t have a word for news, story or message but praise the Lord the Germans helped them out again. They sent another word across the English Channel and it was *spiel*. It means story or news or narrative but no Englishman is going to talk like a German so they changed *spiel* to spell. So when you tell a story you are spellbound – bound to the story. So the translation becomes good spell.

People don’t realize that a person from Alabama was on the fifteen century translation team. In the South we have learned to talk fast by not saying as many words. We just kind of put the words together. When you come over to my house at 6pm I’ll say “Jew eat?” I just said “Did you eat?” You would answer back to me “No, did jew?” That was “No did you?” We also shorten the phrase ‘all of you’ to ya’ll. That Southern said this will get a little wiely so let’s just shorten ‘good spell’ to Gospel. You would have never heard that in any other church, just right here.

Here is what I want you to see. This word Gospel, *Euangellion*, in your Bible is a royal proclamation of victory. That’s how it comes in your Bible. When Jesus preached and taught He used a translation of the Hebrew Old Testament that had been done by 70 Rabbis and it was called the Septuagint. The Septuagint turned the Hebrew into Greek. In your Bible the first time the word Gospel is used is in I Samuel 31. Here Saul and his sons have been killed. 1 Samuel 31:8-9 says [8] *The next day, when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa. [9] So they cut off his head and stripped off his armor and sent messengers throughout the land of the Philistines, to carry the **good news** (Euangellion) to the house of their idols and to the people.* They sent messengers to carry the Gospel, the Good News to the house of their idols and to their people.

Realize this is reversed here. You have the enemies of God and here is the first time it is used. That’s the way the word *Euangellion* unfolds in your Bible. It is a royal proclamation of triumph. I don’t have time to show you all of this in the Bible but I would like for you to go to Isaiah 40. Isaiah is the one that picks this up. Isaiah in passage after passage after passage he says “The King is coming. The Messiah is coming. The Messiah is going to win the victory. Publish (Euangellion) glad tidings.”

In Isaiah 52:7-10 it says [7] *How beautiful upon the mountains are the feet of him who brings **good news**, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, “Your God reigns.” [8] The voice of your watchmen—they lift up their voice; together they sing for joy; for eye to eye they see the return of the LORD to Zion. [9] Break forth together into singing, you waste places of Jerusalem, for the LORD has comforted his people; he has redeemed Jerusalem. [10] The LORD has bared his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.*

Here is the passage in Isaiah 40. Isaiah 40:1-3 says [1] Comfort, comfort my people, says your God. [2] *Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins.* (God has taken her justice and won her victory. Her King has forgiven her. He has won the war.) [3] *A voice cries: "In the wilderness (John the Baptist) prepare the way of the LORD; make straight in the desert a highway for our God.* Now how do you declare the victory?

Isaiah 40:6-11 says [6] *A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field. [7] The grass withers, the flower fades when the breath of the LORD blows on it; surely the people are grass. [8] The grass withers, the flower fades, but **the word of our God will stand forever.*** (Here is Isaiah's iShare, his exhortation.) [9] *Go on up to a high mountain, O Zion, herald of **good news**; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!" [10] Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. [11] He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young.*

Get up on the mountain and proclaim the royal triumph news that the King has won the victory. The victory wasn't in you, the victory was for you. All flesh is like grass and it fades away but the Lord has won the victory so get up on the mountain! Don't you just love that wonderful spiritual Go Tell It on the Mountain? Get up on the mountain and announce, proclaim Good News. That's what he calls them to do so now you fast forward to where Isaiah is pointing. Isaiah is pointing to the King and the King comes, born of a virgin and Joseph is told in Matthew 1:21 to call His Name, Yeshua, Yahweh, who has come to save. The King has come and you shall call His Name Yahweh. Yahweh saves for He might, could, possibly? No, He will save His people from their sins. Jesus goes to the cross, drinks the cup of wrath to give us the cup of Life and then He is risen from the grave triumphant.

Matthew 28:18-20 says [18] *And Jesus came and said to them, "All authority in heaven and on earth has been given to me. [19] Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."* Go preach the Gospel for the King has come. He has entered into the valley, won the victory now make the royal proclamation. That's what evangelism is. It's not "Would you possibly have a little room for God in your life?" It's the King announcing the glorious truth. The King of Glory has gone to the cross of glory and won the victory to take us to glory by His grace. That's the Gospel.

The takeaway is the Gospel is the Regal Proclamation that the King of Glory has triumphed over all of His enemies and has saved His people from their sins. This is a royal edict and a proclamation. Evangelism isn't advice. It's an announcement. Evangelism isn't a proposal. It's a proclamation. It's done with humility. The triumph isn't in us. The triumph was for us. We didn't triumph. He triumphed for us but it is the triumph of the King. Get up on a mountain. Get up on a wall. Don't put the light underneath the bushel. Make the proclamation. Here is the glorious truth! Your God reigns! He has won the victory over all of His enemies; sin, death, hell, and the grave.

He saves His people from their sins. Why? It is because He won the victory over you. You were His enemy and He went to the cross and died for you. He paid for all of your sins and now we are His forevermore.

So what should we do? The last takeaway is because the Gospel is the foundation, the formation and the motivation of the Christian life there is nothing more important than its affirmation (get it right), its presentation, and its proclamation. Get up on the mountain and announce that your God reigns. I believe the transforming power of the Gospel is so powerful. If we don't get the Gospel right we don't have a church. I don't care how much we like to get together and sing songs. If we don't have the Gospel right there is no church and only by God's grace and mercy can we get the Gospel right but battle for the Gospel.

If we don't get the Gospel right we can't worship. I think that is one of the big problems today in worship. We all come to worship wanting our preferences and so we even divide up into apartheid worship around our preferences. What would happen with Gospel saturated worship? I'm not talking about when a song is written. I've got the wounds and the scars. I don't believe the canon of the hymn book is being closed at all. We sang a song by Getty and Townsend called "By Faith" and that's a contemporary song but feel the Gospel ballast in it – the preeminence of Christ and the victory of Christ. Feel that hymn when we sing "Crown Him with Many Crowns" who triumphed over the grave and saved us from our sins. It would revolutionize worship, evangelism and discipleship. It would be that which is gloriously seen and heard because our King has come on a mission. He has come to save His people from their sins. He has risen in triumph.

What is evangelism? Go get up on the mountain. Go get on the wall and announce and proclaim "God reigns, therefore you can live. Come to Him!" He is not your advisor for life. He is your life forevermore! Let's pray.

Prayer:

Father, thank You for these moments we could be together in Your Word. I am fully aware Father that there are likely those who are reading this that You have moved them. Would You let them hear the Bible's diagnosis of bad news where we are sinners and we can't save ourselves but the unbelievable Good News is that the King has gone to the cross. We are in a world that loves kings and erect crosses and put others on it but our King came, went to the cross for us, paid for our sins and is triumphant. Our God reigns and He has come forth in beauty and glory. Would you come to Him today? Say "Jesus I come. The Spirit has called me. He said "come." The church today called me. They said "come." Jesus, You called me." Come unto Me all who are weary and heavy laden for I will give you rest. Father, for those who know You, may they know we don't have a proposal to the world to fix problems but we have a royal edict to proclaim. The King of Glory reigns and if you will come to Him, you will have glory with Him forever. I pray this in Jesus' Name, Amen.