



Good News for All People

Experience & Share | 8.7.22

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Thank you to his family for being here today and for worshipping together and gathering in the room and online, wherever you are today. Hey, in July, the elders were so gracious to give me a month as a study leave as it's been done before to give me a chance to do some writing and researching. And it's been an amazing month. And I'm so grateful for the teaching pastors, let's give it up for the staff who led us to the month of July and Amen. And Dr. Jean guests who have got to interview last week, and you got to hear from last week and July was especially eventful in our house, because we closed on our house and we moved in last week to our home after a year and a half of waiting. And yes, we're thankful for that and written boxes, but everything is under the same roof. And that's a good thing we're getting there. And of course, with a new home comes a list of new house projects and honeydew list perhaps and I got to have July to kind of start those and do a few things around the house and getting us settled and ready. And also in the month of July, I got to do some writing on a dissertation that I've been working on. I've been in a Ph. D program with Southwestern Seminary in Fort Worth and a little bit before starting Ventry. I was in the dissertation phase. And then when we came here, we decided to put that on pause to give us a year to settle in and be here in our new church home and leadership role here. And now, this summer was great to resume that and to do some writing on what I've been working on in that phase. What I've been writing on is really about how the gospel of Jesus is good news to all people, to every people group in the world. And how from Genesis to Revelation, there is this common thread of how God was creating a covenant community that was beautifully diverse, made up of the nations of the earth and how God has been strategically at work through history through scripture, forming this group, and particularly how the church is a powerful witness of the redemptive reach and depth of the gospel. As we proclaim Jesus, our Savior, across all tribes, nations, and cultures. And in July, as I was doing some reading, I came across this truth that was fascinating. And it was about how Genesis and revelation in many ways our book ends, to the story of God, and the story of God's people. There are bookends to the story of God and the story of God's people, just to mention a few. Here are some in Genesis you read about the creation of the heavens of the Earth, but Revelation you hear about the new heavens and the new earth. In Genesis, you have the first atom and all of its imperfection. But revelation is about the second atom, the ultimate atom, Jesus Christ, His exaltation in his perfection. Genesis begins with a wedding and Revelation ends with a wedding, Adam has given Eve as his bride. And here

Jesus, in Revelation 21 has given the church you and I as his bride. In Genesis, sin enters, death enters pain and sorrow become our reality. But in Revelation, they are bought out of our variable capillary. The first two Genesis there is the mention of Satan. Just as in the last two chapters of Revelation, there is no mention of Satan because he has been dealt his final blow. The very Tree of Life in Genesis three that's barricaded, access prohibited, it's now reopened in Revelation, as it now becomes a source of healing for the nation. So the removal of all curse and its effects. The problems created in Genesis are resolved, Revelation, tension stirred up are resolved. But most of all promises given in Genesis are beautifully fulfilled in Revelation. And this is why that's so encouraging to me, as I was thinking through that, because you and I, we find ourselves in the middle, somewhere on the timeline of history, between Genesis and revelation, we're somewhere in the middle. But knowing how the story ends, encourages us to trust God in the middle. Because the end of the story is actually better than the beginning of the story. The end is actually better. God doesn't just restore the fabric of his design, he makes it better. The distance that we face from the face of God, in Revelation, we are united face to face with God in a way that we can never be separated, the end is actually better than the beginning. So today, if you're struggling in the beginning, in the middle, if you're stuck in the middle, you're having a hard time believing and finding faith. You can trust God in the middle. Because God will have the last say, and he always will triumph over every evil and every attack of the enemy.

04:45

There's one other book and I came across and it was how the gospel really is good news from beginning to end. Genesis to Revelation. The gospel is good news for all people, not just to some but to all people who by faith will turn to Christ. This message of the gospel is incredible. Good news. Notice how it begins in Genesis 12. And God calls Abraham in Genesis 12, verse 123, God says to Abraham, the Lord said to Abram, go from your land, your relatives and your father's house to the land that I will show you. And I will make you into a great nation, I will bless you, and I will make your name great, and you will be a blessing. I will bless those who bless you will curse anyone who treats you with contempt, and all the peoples on the earth. All the peoples on the earth will be blessed through you. Tapped Abraham on the shoulders as Abraham, I want to use you, I want to bless you so that through you, all the people in the world will be blessed. As the prophets and as a psalmist, as writers of scriptures begin to give us more and more unfolding truth of what God meant we realized that the nations of the world, were going to be blessed by the seed of Abraham, who is Jesus, the Messiah, the One who would come from the loins of Abraham, it was Jesus. And it was through Jesus that every nation in the world, every people group in the world would truly be blessed. As God makes His covenant with Abraham in Genesis 13. Notice how God keeps revealing more of his plan to Abraham. Genesis 13, verse 16, I will bake your offspring, like the dust of the earth, so that if anyone could count the dust of the earth, then your offspring could be counted. Like dust of the earth will be the, how great, and how numerous your offspring will be. Later on in Genesis 15, God takes Abraham out at night and says, look at the stars in the sky, Abraham, if you can count the stars in the sky, then you will be able to count your descendants your offspring. God is saying, I'm going to bless you, Abraham, so you can be a blessing. And from you, I'm gonna bust tenacious, but not just tenacious. Those who are going to be the offspring of

Abraham's faith of his life through the seed of Abraham are going to be so numerous that you can't even number them. You can't even count them. Genesis 15 says that Abraham believed God, and it was credited to him as righteousness, faith, credited as righteousness. There's a reason why Abraham is called the father of faith, because it took a lot of faith to believe what God said. Abraham is 75 years old without kids. They've been trying to start a family and it hasn't happened yet. So now God comes at the age of 75, and says, your offspring, your kids, your descendants, those who are coming from you will be so numerous, Abraham's looking around him and asking what kids I have none. But Abraham's faith was that he believed in God's word, what God said, even when everything he saw was contrary to what God said. Abraham trusted what God said, when what he saw was contrary to what God said. And there are going to be moments in your life, there are moments in our life, where there's a distance between what God said and what we see what we feel, and what God promised, by faith, by this definition, is believing in what God has said, even before you see it. We live by faith, not by sight, faith is the assurance of things that we don't quite see. And we believe it to be true, even when we can't see it. There's some of you who are on the verge of quitting. You have heard the word of God, you heard the promises of God, but you're not seeing it come to life. And maybe today you are in this low moment in your walk, where you're ready to call it quits. And I just want to remind you, of what God has said to you. Choose a side of what God has said, not what you see, don't quit, have faith, believe in what God has said, over what you may even see. Maybe you're living in the between between jobs, between relationships between your kids, going so crazy. You're wondering God, what do I do with them? Hold on to the promises of God, what he has said over what you believed. So Abraham believed trusted God, stepped in by faith. And then you fast forward and it's beautiful. What happens out of one man, God creates a nation and out of that nation, God blesses the world just as he said. And then you see the other end of the book end.

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And here's what you read in Revelation seven, nine. God told Abraham in chapter 12 them button the nation's chapter 13 of Genesis, there will be so numerable you can't even count Abraham believed and notice how John's vision shows a combination of God's promised Abraham revelation seven, nine and 10. After this, I looked and there was a vast multitude from every nation, tribe, people and language, which no one could number. The no one can number standing before the throne, and before the Lamb. They were clothed in white robes with palm branches in their hands, and they cry it out in a loud voice, Salvation belongs to our God, who was seated on the throne and the Lamb. Wow. Here John is able to see the eternal residents of God's people. And as he looks at the progressive vision, beginning with 144,000, that are representative of the 12 tribes of Israel, and then people that he can't even count from every nation, tribe and language and people group gathering at the throne of God and of the Lamb. And with one shout with one Salander, singing Salvation belongs to our God who was seated on the throne and to the Lamb. Isn't that your story? Isn't that my story? We have one savior, we have one Lord, one lamb of God, the seed of Abraham, by which through whom we, too, are saved. It's an amazing scene. It demonstrates a beautiful diversity in the unity of the Body of Christ, the Church of Jesus both at large, and even in the local settings like this. That's people who are so different. Because sing one song, because here they're speaking different

languages. And I guess John must have heard them muttering or singing and speaking different languages. But though they're speaking different languages, they're singing one song, how could that be? Reckless, different languages singing one song, that from different shades of skin and different ethnic groups and countries, but yet they're all dressed in the same robe. Because they have all been cleansed by the blood of Jesus. And together, they have one FM for all eternity law. Salvation belongs to our God, seated on the throne, and to the Lamb. I can't help but wonder. Did John see Abraham in that midst? in that congregation, wasn't Abraham present what must have been going through Abraham's mind, as he now stands in a congregation that no one can number? And as he sees the nations of the world that have been blessed by the salvation through Jesus, as John thinking about that night, that God took him outside as a calendar stars. Was he thinking about the dust of the earth that no one could number? And wondering, wow, God, you really did what you promised. You are truly a promise you are faithful to the covenant you made. The this is the bookend of all history. God creating for himself or people from everywhere, in any place, gathering, because Jesus is good news to all people and not to some, but to all people. In fact, this is what the shepherds heard from the angels. In Luke two when the angels came to announce the birth of Jesus, the angel said to them, don't be afraid for look, I proclaim to you good news of great joy that will be for all the people. Today in the city of David, a Savior was born for you who is the Messiah, the Lord. The shepherds had never heard good news. Everything was bad news for them. But hear the angels are saying, I've come to give you good news of great joy for all people, including you but Today in the town of David, as Savior is born. The seed of Abraham, the Messiah has come and he comes to bring good news of great joy to all people. That is what Jesus says, See, the gospel is good news to our people. Because Jesus has good news to all people have great joy. He's not a killjoy. He's a joy producer. He's a life giver. He is good news to all people. Good news of great joy.

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He has good news to the young and to the old to the single to the married to the rich, to the poor to the to the old and the young. He's good news, two men and two women too rich and too poor to two Democrats and two Republicans. He is good news to the employee and to the employer. He is good news to the immigrant and the citizen. He is good news. He is good news to the gay and to the straight, no matter who you are, where you're from. He is good news to all people who by faith would turn to Him and yield their life to Jesus. He is in Indeed, good news to all people. Amen. See, we don't believe that all paths lead to heaven. But we do believe that all paths can lead to Jesus. And whatever path you have been on, whether it's been on one of victories or failures, stained with successes, or failures, whatever your path has been, all that matters is what you decide to do with Jesus. If you by faith, turn your heart to Christ, he is good news. He gives grace to all people, he gives hope to all people, he changes all people, he gives life eternal to anyone. This is the gospel. We proclaim. Whomever you are, wherever you come from, whatever your story has been, whatever your background or baggage has been. Jesus is good news to all people. across history, in every season, in every country, in every nation in churches like ours, people had to decide will we be about this global, multicultural, international movement of faith of people all over the world experiencing the goodness, the saving grace of Jesus Christ? And people said, yes, we want to be a

part of this. And that's why we're here. We're here because someone said, we want to be a part of this movement of faith. In fact, people believe like we do, the revelation seven, nine, is the vision of the future from which God is calling us. Revelation seven, nine, that scene around the throne of God is given to us so that we would be compelled, inspired by that vision by that destination. That's the vision from which the God is calling His Church. The God is inspiring ministries in our church in every church, that we would see God, how do we be a part of a movement of a church of a people group that believes that that's where we're headed. So we want our vision here to be shaped by heaven, not the other way around. We want Earth to mirror God's heart, on earth, the mirror his agenda, his destination that he is longing for. And what people have done to be a part of this movement, it's not rocket science. It's not super complex. It's actually quite simple people from every generation. Here's how people said yes to this book, and the vision of our people experiencing grace and salvation, and Jesus hears it is here it is what people experience with God. They share with others. It's quite simple what they experienced with God, they shared with others. When they experienced this love, they shared it with others when they experienced his message, his truth, they shared it with others when they experienced His mercy, His forgiveness, his kindness, it was shared with anyone they could people experienced God in a variety of ways. For some, it was such a demonstrative spectacular moment. For others, it was inside of a cave, or at night in a dream for some of us public for some, it was personal and private. For some of us collective. People experienced God, it's so many different ways. But just as there's a variety of ways to experience God, there was this compelling need to share him with the world. We've experienced him so we must share him. This is actually embedded all the way in Genesis 12, in the calling to Abraham, where God says, I will bless you, so that you can be a blessing. I want you to experience my blessing so that you can share my blessing. The end goal was never for Abraham to be blessed. The end goal was for all the people in the world to be blessed through Abraham. But Abraham couldn't share the blessing of God unless he experienced the blessing of God. But once he had experienced the blessings of God, he couldn't help but share the blessing of God. It's sort of like breathing. You can't breathe out unless you breathe in. And once you breathe in, you can't help but pre that out. This is the ebb and flow the cycle in the life of every believer. We experience God we experience grace, we receive His kindness. And immediately we are compelled to share this because it is not to be a secret.

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So we experience and we share on it just give you a few examples of how people did this in the scriptures, how they experienced the blessing, the freedom, the power of God, and how they now open their arms share this with the world that they lived in. There's a phenomenal moment in Exodus 12, where the people of God the Israelites, are about to experience the Exodus. They've been waiting for this moment for 400 years, they've been oppressed and treated in horrific ways. And finally, God has raised up Moses and he has come to be their deliverer and take them out of Egypt to the Promised Land. This is what they have been told about and praying for. They're about to experience the blessing of freedom. But in Exodus 12, notice how the Israelites did not leave Egypt alone. Exodus 12 Verse 30, it says, a mixed crowd also went up with them, along with a huge number of livestock, both flocks and herds. A mixed crowd, went out with them. See, when it came time for the Exodus

for them to leave Egypt, visualize could have said, This is God's promise for us, the chosen people of God, we're the ones that have been struggling for 400 years, we're the ones that have been called God's covenant people. We're the ones that have been waiting for this moment. So this exodus is for us and us alone. But they didn't do that. They're about to experience the greatest blessing of freedom from Egypt. And as they're about to leave Egypt. They gather a mixed crowd of people. And they said, Come with us. Come with us a freedom come with us. It's because in Egypt, there were other racists and other ethnicities who are just as oppressed as results were. And the Israelites refused to experience freedom by themselves. They partly thought about their neighbor. The people that they have suffered with, is to come experience a blessing of God together. They experienced and share freedom. Israel was not a homogenous community. It was a mixed group even as early as this, of people experiencing and sharing, and the power of God that deliver together. And once they came to the Promised Land, God said to them, I want you to live so distinct, so separate, wanted to live so near to me unique, by my word, my standard of living, so that the surrounding nations, who are going to be looking at your life, will begin to ask the question of which God is their God? And how do we to serve Him, they see the nearness of God and they are blessed, because it stirs up a curiosity? Who is this Yahweh of God? And how do we know him and through that, nations began to be blessed, but it wasn't just a passive Blessing is there it was then challenged to actively pursue the blessing of other nations by including Gentiles even as early as the Old Testament into the covenant community of God. So by way of the Covenant symbol of circumcision, even other nations could now be a part of the covenant of God even participate in Passover. By observing the laws of God, God said this in Leviticus 19, verse 34, the alien living with you must be treated as one of your own native born. Love him as yourself. For you were aliens in Egypt, I and the Lord your God. Gotta say you know what it means to be a foreigner, you know what it means to be an alien, but now you're living in your hometown. Now you know what it is to be a native, but I blessed you so that you can be a blessing. So find the elite, find the foreigner and treat him or her as a native love, bam, as yourself. You experience it, or you share it. Love them as your software, I am the Lord your God. It was the ebb and flow of experience and shear. Fast forward to the New Testament. And when Jesus comes on the scene, he makes it abundantly clear that the presence of God the power of God, the redemption of God is being shared to all people, not just to the Jews, not just to the Israelites, it is to all people. So the miracles of Jesus will include the healing of a Gadarene demoniac, the curing of a Samaritan leper, the healing of a Roman centurions servant, the casting out of the demonic spirit from a SyroPhoenician Canaanite woman's daughter, it was international, it was multicultural, it was global, because God was sharing his presence with the world he was bringing freedom, not just to some, but to all.

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And when Jesus gave us the disciples, His Great Commission, it was to go and make disciples of all the nations from Jerusalem, Judea, Samaria to the ends of the earth. He's saying, you've experienced my gospel, you've experienced forgiveness. Now go share this, go teach this class share this with the whole world. And as you know, the disciples got comfortable in Jerusalem with people just like them and they didn't quite go to the nations until God forced them. So persecution broke out and God then sent them to the knees. shunts because this gospel is for all people. It was a

beautiful pivotal moment in x 10. When Peter goes to the home of a Roman Centurion by the name of Cornelius, Peter doesn't want to go because for centuries, tradition has taught them to stay away from Gentiles. But God sends a vision to Cornelius and God sends a vision to Peter. So Peter goes to Cornelius house. He is a powerful man. And culturally, religiously, traditionally, he is not to be in the home of this Roman Centurion. But he goes, because Peter has experienced the reach of God's grace. He has experienced what it means to once deny Christ, and then it'd be forgiven. He has experienced the inclusive power of the gospel that brought him close. He crosses all boundaries. He goes to Cornelius his house, and he proclaims the gospel. And Peter is amazed because Peter sees firsthand. Wow, the Gentiles are now brought in. Because the Holy Spirit falls on Cornelius and his family, and they become saved. There are baptizes speak in other tongues, just like in x two. And Peter sees that the hand of God is so broad, to include even the Gentiles. Notice what Peter says in Acts 10 Verse 34, Peter began to speak. Now I truly understand that God doesn't show favoritism. But in every nation, the person who fears him and does what is right is acceptable to him. Anyone who turns to Christ is acceptable. Verse 47, can anyone withhold water and prevent these people from being baptized who have received the Holy Spirit just as we have not lesser than us, but just as we have? They received the Holy Spirit. If you think about it, Acts two was a phenomenal moment. It's the day of Pentecost, it's the coming of the Holy Spirit. But Acts two is a Jewish Pentecost. But x 10 is a Gentile Pentecost acts to the preacher was Jewish, the sermon is Jewish. All the Jews from all around the world are there in Jerusalem for the Passover, the 3000, people who are saved are Jews from all over the world. For the next eight chapters, with a few minor exceptions, it's the Jews who are turning to Christ. But in Acts 10, God breaks off every barrier, and shows Peter that it's not just the Jews who are going to receive the gospel, it's Gentiles like you and I, if you're not Jewish, and here, the St. Peter preaches about the same Jesus, but to a whole different group of people. But to his amazement, the exact same Holy Spirit comes down falls on Cornelius and his family, and they have the exact same evidence of tongues that they had an axe to. And Peter is blown away. God has no favorites. Can you imagine that? This is for all people. Every barriers removed because the gospel is for everybody. If you continue reading, not on the screen, but in Acts 10:47, there's even another miracle where Cornelius invites Peter to stay with him in his home for a few days. If you read between the lines, the answer is yes. Because that's what Peter gets in trouble for. Because he preached the gospel, but he spent time eating and staying with Gentiles. Peter could have said, God, I did what you required of me. I came and share the gospel, they got saved, Can I leave now? No, no, he was not just interested in sharing the gospel. He was interested in sharing life. So there, Peter stays in the home of a Gentile Centurion, sleeping under his roof, eating from his table, breaking his bread, because this is the kingdom of God, for all people coming together.

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Or you would think this would resolve every tension in the early church, but it didn't quite do that. People still kind of stuck to themselves. In fact, notice x 11. There's two groups of people in x 11. Now those who had been scattered as a result of the persecution that started because of Steven made their way as far as Phoenicia, Cyprus, and Antioch speaking the Word of God to no one except Jews. There were still restrictive, this group speaking only to Jews, but there were some of them men

from Cyprus and Cyrene who came to Antioch and began speaking to the Greeks also proclaiming the good news about the Lord Jesus Christ. And notice the next verse, no coincidence, and the Lord's hand was with them. I think it's with that group, who spoke the message of Jesus to the Greeks, to all people, and a large number who believed turned to the Lord. Even after x 10. Some proclaim Jesus to just some, but other said, none of this good news must be spoken to the Greeks. It must be given to all people, even though it's unlike us. And God's hand was on them. So thankful that we are church who believes this, and that's why I believe God's hand is on us. Because we wholeheartedly believe that this gospel saves anybody. It rescues and redeems anyone who turns to Jesus, and this revival breaks out in Antioch. And this is now the first church ever comprised of both Jews and Gentiles, not just Jews, and not just Intel, but both of this group of people, these groups of people coming together, worshiping together as a local church, beautifully diverse, not just a membership diverse, but their leadership is diverse and acts 13. And because they're made up of different nations, they have a heart for the nation. So the first missionary trip is commissioned out of the church in Antioch. And Paul is sent as a missionary they cared about the world, because the world was among them. There were a generous, generous church because they were self sacrificing in their love. So famine hits Jerusalem, and these Gentile brothers and Jewish brothers and, and Texas, we got to raise funds, and we got to send money to Jerusalem, to help our Jewish brothers, who hadn't even quite accepted them yet. But they do because this was a self sacrificing kind of love, was miraculous. It was unprecedented Jews for Gentiles worshipping together, loving one another, serving together, giving other resources and time and energy together. This was the very nature of Jesus. This is the nature of the kingdom of God. This is the way of Jesus and it is therefore not a coincidence, that the name Christian is first used not in Jerusalem, but in Antioch. Not in Jerusalem, but in Antioch. So x 11, verse 26, B, the disciples were first called Christians were at Antioch. Because a marker of the church from God's designed from the beginning to the end. It's a beautifully diverse united group of people, gathering around the throne of God here on Earth, and in heaven. Singing Salvation belongs to our God, seated on the throne, and to the Lamb. The bookends of the gospel is good news to all people. And we find ourselves right in the middle of the story. So I think at least draws both a personal and a collective application for us, in this invitation to experience and shared experience, God and to share God's experience, his freedom, his life, and to share his life. It was a question you're invited to consider today. What have you experienced with God that you have withheld, sharing with people? What have you experienced with God that you have withheld, sharing with people? And who have you withheld that from Have you come to a preconceived notion that that person doesn't need what you've experienced? We experience and share. But sometimes I think a lot of Christians and sometimes I'm there, we become a cul de sac of God's blessing, rather than a conduit of God's blessing. God blesses us more than we can imagine. And it stays with us kind of goes in circles, like a hold aside, and it terminates with us. But God's not looking for a cul de sac of busing receivers. He's looking for conduits, who can I bless, not just two, but through

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who can pour our grace and blessing and favor and kindness, forgiveness, so that it becomes a way of life experience and they share their receive, and they give they

freely receive and they freely give? What have you experienced with God that you have yet to share with people what wonder what story what witness? Can you be? If you would just say God, I want to share what I've experienced. Second of all, I think collectively, we're called to experience and share to be blessed and to be a blessing to the nations of the world. Then we must recommit the mission and the strategy of our church to this global and time vision to the scene of revelation seven nine car this is not just a personal mission of Our life but it is the collective mission of our church we want to week in week out daily be experiencing and sharing Jesus with our world. So what you heard today is simply an introduction for the next three weeks. Because over the next three weeks, I want to share with you our mission. And our strategy has been three. What is the mission of our church? What is the strategy of our church? How do we make disciples? How do we experience God together? And how do we share him together? Now hoping the next few weeks gives us such clarity about language and strategy that we know what it is to be a part of this church, not just to attend a watch, but to be a part, to participate, to be a member to be totally devoted to what God is calling our church in this arrow of time in this season of history, has he how he is inviting you and I together to experience him to share him with the world. So join us as we talk about this the next few weeks. I was meeting with a young sister of ours in the Lord here at Ventry. She has just finished college from College Station. So I guess she's an Aggie. There's a few whips around. And she coming from college next week. She's moving for about three years in Mexico City. Because she is going to be working with Native Mexicans, believers Christians in Mexico to train and send Mexican believers to the Middle East. Isn't that amazing? Because I realized Mexican believers from Mexico City, that region, they share so much of the physical resemblance of those in the Middle East. So it's much easier to embed Jesus followers, kingdom of Jesus followers in the Middle East, because they fit in so well. So she's been a language major, and she's going to devote the next three years of her life in Mexico City, training up missionaries to go to Middle East. She could be doing anything in the world after college. But she's decided I've experienced the gospel so powerfully, I want to share with those in the Middle East via Mexico City. How awesome. Right now we've got a team of 20 and the Amazon, not Jeff Bezos, Amazon but the Amazon River team of 20, who have experienced Jesus powerfully shearing him. Some of our members from the Ukrainian border are back after sharing him with the Ukrainian refugees. And okra Baxter's here he is going to be taking a team to India, to share Jesus to empower pastors, or teachers and educators, you're about to start a new school year, I'm going to pray for you just a little bit here. You're stepping into a new season. Because you want to share your life, the better part of your day with students and colleagues. Who is God calling you to share what you've experienced, you stand with me. We are a church that experiences the shares. We want to be a conduit of blessing to the world because we have met Jesus, and Jesus has transformed our life. And one day, what we read by faith, of the sound of the song in heaven, of every tribe nation, the language singing about the salvation that comes from Jesus. One day, we will hear that with our own years, we'll hear audibly. I'm going to try to sit next to Abraham and sing about how Jesus has saved the world. That any person anywhere who turned to Christ has been brought in to you wherever you are, if you're in need of saving today, Christ is offering Himself to you. He's saying, Come home. I love you, I died for you.

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I rose from the grave for you. And I want to give you a new life. Whatever your path has been, however broken it has been today if that path leads you to Jesus, you are made brand new. So open your heart to him. One day we were here audibly, her Christ is magnified north to the south, east to the west, all of creation, all of the saints, singing about how Jesus is exalted. So today when you open your heart, church family, as we sing this next song and response, like Christ be magnified, and prophetically speak this over your neighbors, your friends, your family, over the nations of the earth who have yet to experience the wonder of Jesus, oh Christ, be magnified. Save us Jesus Messiah. The seed of Abraham, you've come to plus the nation's whomever would turn to Christ. They are absolutely blessed with eternal hope and Jesus so from the altar of our lives to the ends of the earth Jesus be magnified