

The Messiah and His Kingdom

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[0 : 00] Great to be with you tonight and to join with you in the worship of God. Let us worship God. We're going to sing those familiar words of Psalm 100. All people that on earth do dwell, the Scottish Psalter version, sing to the Lord with cheerful voice.

Let's join our voices together in God's praise. Come on earth do dwell, sing to the Lord with cheerful voice.

Him said when birth is rich for them, come we before Him and rejoice.

Not that the Lord is God in peace, without courage He gave us faith.

We are His walk, He doth us be. And for His sheep, He doth us be.

[1 : 38] All enter and His gates with ways. Approach with joy His course unto.

Praise God and bless His name always. Praise God and bless His grace.

For it is simply so to do. For by the Lord of God is good.

His mercy is forever assured. His mercy is forever assured. His mercy is forever assured.

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His mercy is forever assured. His mercy is forever assured. His mercy is forever assured. His mercy

is forever assured. His mercy is eternally assured. Let's ■ Let's pray.

[2 : 56] Let's pray. Let's unite our hearts in prayer. Let us pray. Our Father in heaven, we thank you for this open invitation that as those who dwell on earth, we are to come into your presence with praise and with thanksgiving.

Come to the one who is altogether beautiful, magnificent, glorious. Come as those with empty hands, that we might come to the one who can fulfill and who can satisfy, who can restore, who can renew.

We thank you, Lord, that you have placed a welcome mat out and that human beings, men and women, young and old, can come to you, can come for grace, for forgiveness, for joy, for peace.

And Father, we pray that in our time together this evening, that the praises of our lips, that the very prayer in our heart, that the meditation of our mind would be pleasing in your sight.

We thank you that we are not alone. We are promised in your word that where two or three are gathered, even there, Jesus promises to be in the midst.

[4 : 07] We thank you that when your word goes forth, it doesn't go forth alone. It goes forth with your power, that the Holy Spirit himself can take the words and apply them powerfully and transformatively in our hearts and in our lives.

Father, we come to you as those who are weak, and many of us are bearing burdens that are heavy, physical, mental, emotional. Our own cares or concerns, the cares and concerns of others.

We think of those words of our Lord Jesus, come to me. All who are weary and heavy laden, I will give you rest. Father, help us to bring those cares and those burdens to you, these weights that bear us down and ultimately crush us.

We thank you that we have a Savior whose shoulders are broad, that he can carry what we cannot, that he can do what we are unable to do. And we ask that we would come to him for rest and for peace and for comfort.

And we pray, Lord, for this town. We pray for this island. And we recognize that many, too, will be struggling, struggling with the challenges of life, with the challenges of age or infirmity.

[5 : 25] And we ask, Lord, that we might be a people whose hearts overflow with kindness, with compassion, with care, with concern, that not only would we receive compassion from you, that we would exercise care and compassion to others.

Father, we pray that in this world where there seems to be much darkness, that we would be light, that we would reflect the light of the gospel, the light of our Lord Jesus, the words that we say, the lives that we live.

So we pray for compassion. We pray for light. We pray for hope. Lord, we realize that we have in your word and in your gospel hope for ourselves, but not just for ourselves.

Hope for our families. Hope for our communities. Hope for this island. Hope for this nation. And hope for the nations of the world. We think of the apostle Peter, who gave praise to you because you gave him a new birth into a living hope through the resurrection of Jesus Christ from the dead. So we thank you this evening that Jesus' resurrection means that we have a living Savior. And his resurrection means, therefore, that we have a living hope. And we ask that you might give us words to convey and lives that testify to the living hope which we have in a living Savior.

[6 : 57] Lord, we ask that in our time together this evening, as we praise and as we pray and as we hear and as we respond, Father, be pleased to hear our prayers.

Be pleased to answer our prayers. Be pleased to exceed our asking. Be pleased to exceed even our imagining. Because you are a great God who is good, kind, and compassionate.

And we come to you in that personal and powerful name of Jesus, your Son, our Savior. Amen. Our next item of praise, we're going to sing from the, sing Psalms, Psalm 130.

Psalm 130, Lord from the depths. We'll sing that to the tune of martyrdom. Lord from the depths I call to you.

Lord, hear me from on high and give attention to my voice when I for mercy cry. Let's join our voices together. Lord from the depths I call to you.

[8 : 14] Lord, hear me from on high and give attention to my voice when I for mercy cry.

Lord, hear me from on high for in your presence to come stand.

if you are singing, if you are singing, I bid my soul wait for the Lord, my hope is in his word.

More than the watchman waits for God, my soul waits for the Lord.

O Israel, good pure hope in God, our mercy is with him.

[10 : 06] And full redemption promises, his people will redeem.

If you'll turn with me in the Old Testament, we're going to read from the book of Isaiah. This morning we looked at Isaiah 6, the prophet's commissioning. We're now looking at Isaiah 35, which is quite a remarkable chapter.

Isaiah is a big book, it's 66 chapters long. It's the second most quoted book in the New Testament, second only to the book of Psalms. The first 35 chapters tend to be quite solemn, quite somber.

And yet this section ends on a very high and a very bright note with this chapter, this song of the redeemed, and the transforming power that takes place when God intervenes.

The geography and the people are transformed dramatically, miraculously. So let's read together, Isaiah 35. The wilderness and the dry land shall be glad.

[11 : 31] The desert shall rejoice and blossom like the crocus. It shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon.

They shall see the glory of the Lord, the majesty of our God. Strengthen the weak hands. Make firm the feeble knees. Say to those who have an anxious heart, be strong, fear not.

Behold, your God will come with vengeance. With the recompense of God, he will come and save you. Then the eyes of the blind shall be opened, the ears of the deaf unstopped.

Then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness and streams in the desert.

The burning sand shall become a pool, and the thirsty ground springs of water. In the haunt of jackals, where they lie down, the grass shall become reeds and rushes.

[12 : 44] And a highway shall be there, and it shall be called the way of holiness. The unclean shall not pass over it. It shall belong to those who walk on the way.

Even if they are fools, they shall not go astray. No lion shall be there, nor shall any ravenous beast come up on it. They shall not be found there.

But the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with singing. Everlasting joy shall be upon their heads.

They shall obtain gladness and joy, and sorrow and sighing shall flee away. Amen. And may God add his own blessing to this reading of his word.

ever had to do this.

I was trying to, I eventually succeeded in renewing my American driver's license. I'm from the state of New Jersey. We don't have the DVLA. We have the DMV. Same idea. But the DMV, the Department of Motor Vehicles, wants to make sure that you are who you say you are. So actually proving who you are can be quite difficult. I went armed with my passport and my birth certificate and a bill that had my name and address on it, and I barely succeeded. But I did succeed in improving my identity and renewing my driver's license. But the opening chapters of Mark, Jesus is doing something profound. Remember, Mark tells us that this is the gospel of Jesus Christ, the Son of God. And in these chapters, we see the credentials of what you would expect from someone who is God. You see, Jesus does the things that God does.

Jesus says the things that God says. Jesus establishes his identity so that when we understand who he is, we begin to understand why he has come. And you see, the whole theme of the New Testament, not just Mark's gospel. The Apostle Paul summarized it, didn't he? He said, we preach Christ crucified. Jesus Christ, Son of God, crucified for us, for sin, in order that we might come into a new and a living relationship with him. And as you survey these opening chapters are quite remarkable. We see that Jesus has authority to teach. He taught like no other teacher taught. We see that he has authority over nature. He can order the wind to stop and the waves to cease being rough. We see his miraculous powers over disease, over death, over evil. And as you read these chapters time and again, the impossible happens.

The impossible healing, the impossible resurrection, the impossible calming of the storm, impossible feedings, thousands of hungry people, and meager portions of food. But Jesus wants us to know what kind of God he is, what kind of Savior he is, that he's the Savior who's come to cast out evil. He's the kind of Savior who's come to bring health and happiness and vitality and abundance. And as we come to the end of chapter 7, we encounter yet again an example of the power of Jesus, the compassion of Jesus, the care and the concern of Jesus. This man who was deaf couldn't hear. This man who was mute couldn't speak. Not able to communicate. Not able to interact. And Jesus heals him miraculously and powerfully. And as you read through these chapters, you realize what an unusual cast of characters. You see, Jesus has come to call ordinary people. Tax collectors, fishermen, those who are disabled, those who have physical problems, those who have weak faith, those who are possessed by evil, those who are outside of the normal circle. Because even here, Jesus is outside of Israel. He's in the area of the Gentiles. So very unusual men and women. People that we wouldn't think were significant or substantial. I think it was Abraham Lincoln who said, God must love the common man because he's made so many of them. And you and I are quite ordinary people. We have ordinary lives. We have ordinary hopes, ordinary fears. And the Bible says that there are not many wise and not many noble, not many substantial. You see, Jesus is extraordinary. We are quite ordinary. He can do extraordinary things. We can only do very ordinary things. So we come to the end of the chapter. We see this man who is an outsider. He's an outsider and he has obvious problems. Can't hear, can't speak.

[24 : 09] And they bring people to, and they bring him to Jesus. And Jesus takes him aside privately. And he puts his fingers into the man's ears, spit and touch the man's tongue. He looked up to heaven and he said, be opened. And the man's ears were opened. He could hear. The man's tongue was released and he could speak. And he charged them, tell no one. You see, in this early part of Jesus's ministry, he said to those who were healed often, don't tell. Don't let anyone know. You see, Jesus's popularity was swelling at this particular point. And so much so that there were times where he couldn't move about. There were times where he wasn't able to speak because the crowd was so large. In fact, if you think of it this way, Jesus's preaching and teaching ministry was three years long. The first year was a year of beginning. His first miracles, his first sermons, his first parables. The second year was a year of popularity. Everyone wanted to see him. Everyone wanted to hear him. Everyone wanted his help.

And the third year was the year of opposition, where those many who had come to hear him heard him no more. Many who had come to follow him followed him no more. His sayings were difficult. His demands were high.

His challenges were great. And that year of challenge then consummated with his betrayal, his arrest, his trials, and ultimately his condemnation and his crucifixion. But now it's a time of encouragement.

Now it's a time of excitement. He has done all things well. And if you're a Christian here tonight, I hope that you can testify that he has done all things well. We get it wrong. He always gets it right. We have inadequacies. We have lack of understanding, lack of capacity. But if you're a Christian here tonight, you can tell other people, he does all things well. He knows. He's able. He's willing. [26 : 34] He's powerful. He's personal. And I think there's such a value to testimony. One of the reasons why I'm preaching for Mark is that Mark is quite familiar. We're doing a course at Buccleuch, a Christianity Explored course, which takes us through Mark's gospel. So I've been reading through Mark. And what we see time and time again is ordinary people who now have an extraordinary story to tell. They've encountered Jesus and their ordinary lives are ordinary no longer. And if you've encountered Jesus, you might think you're ordinary, but you're not. You've experienced the extraordinary saving power of Jesus. And in these conversations around tables in our church at Buccleuch, we are encountering people who are looking. They're searching. One guy saw the sign out in front of the church.

Christianity Explored, Monday 7 p.m. And he showed up. He said, I saw your sign. I thought I'd come. Other people have come to our church recently. And they come and they say, I've become a Christian.

I'm not really sure how it's happened. But I watched this video. I was looking online. And I came to realize who Jesus is. And I've trusted in him. I wanted to find a church. So I put, find a church in Edinburgh.

And Buccleuch happened to come up first on that web search. What does that say? It says that God is still at work. God still is at work doing the extraordinary in the lives of men and women. And when you encounter Jesus, you might think your life is ordinary. You might think your story is ordinary. But I tell you what, you've got a story to tell of an extraordinary Savior with extraordinary love, with extraordinary power, who has done great things in your life and has given you hope and joy and peace.

But as we look at this miracle, I think there's something more than just the establishing of Jesus' identity. I think there's something more than demonstrating Jesus' power as great as that is.

[28 : 56] You see, Mark often does this. Mark often creates almost like a frame where he has a miracle, miracle in this case, and another miracle. And it frames a feast or a banquet. At the end of chapter seven, we have a miracle. The deaf man, the deaf mute man hears and speaks. In verse 22 of chapter eight, we have the blind man of Bethsaida, the blind man who sees. So you have two health miracles.

And then in chapter eight, the beginning of chapter eight, you have a feast, a banquet in a desolate wilderness. Mark is, I think, is drawing our attention back in order to draw our attention forward.

As we read chapter seven, the healing of the mute man, we're told that this man was deaf and had a speech impediment. He probably was able to speak, but he was not able to be understood. And the word that Mark uses here is unique. It only occurs once in the New Testament. Now that happens. Mark particularly use kind of ordinary language. So sometimes he uses words that Luke and Matthew and John don't use.

So having a unique word in Mark's gospel is not particularly unusual. But what is particularly unusual is this unique word that appears in verse 32 is the same unique word that appears when the translators translated Isaiah 35. And they wanted to translate the word for a speech impediment or mute to describe what the Messiah would do when his kingdom came. So I think what we have here is an echo where Mark is reminding us of an old promise to tell us even more about Jesus, more about his kingdom, more about his plans, more about his purposes. Now what does an echo sound like? Well, let me give you an example. It would be like if I were to say, I have a dream. Now there's an echo there.

It's not unique material on my part. I'm reminding you of that great speech that occurred in the summer of 1963 when Martin Luther King in March on Washington. He told an audience of hundreds of thousands of people, I have a dream. So it's an echo. Takes you back. And it reminds you of something that has been said a long time ago. If I were to say, we will never surrender. Again, there's an echo. 1940, House of Commons, Winston Churchill, World War II. The deaf-mute man is an echo that takes us back to Isaiah 35. And if you turn with me to that chapter, I think we can see how these two chapters are linked together. The miracle of the deaf-mute man, the miracle of the blind man of Bethsaida, and a feast, a banquet that occurs in a wilderness. If you look at Isaiah 35, it's quite a remarkable setting. And it doesn't look very promising. We're told that where

this song is set, Isaiah 35 verse 1, is described as a wilderness and as a desert. The people don't particularly show much favor either. In verse 3, we're told that the people are characterized by weak hands and feeble knees. Verse 4 tells us that they are people who have an anxious heart. Verses 5 and 6, we're told that the people are blind, they can't see, they're deaf, they can't hear, they're lame, they can't walk, and they're mute, they can't speak. Not particularly favorable, does it? These are the kind of people, this is the kind of place. It doesn't seem like a favorable place or a kind of favorable group of people for something remarkable to happen. Because as a rule, if you're blind, you stay blind, you're deaf, you stay deaf, you're lame, you stay lame, you're mute, you stay mute. The wilderness is still the wilderness. The barren place is the barren place.

[33 : 54] And that's the way it always is. That's the way it always is unless something happens. Unless someone comes in to change. Because we're told that the wilderness and the dry land will now become glad.

We're told that the desert will now rejoice and blossom like the crocus. And it shall blossom abundantly. There's going to be an excess of life. There's going to be an excess of flowers. There's going to be an excess of color, an excess of water. And you think, wow, how is this happening? You just said it was a parched land, a wilderness. And now it's a flourishing, like a flourishing meadow.

And the people are changed. The weak hands in verse 3 are now being strengthened. The feeble knees are being made firm. The anxious heart has been strengthened because God has come. God has come. God has come. So Mark is connecting us to this great picture. To this great promise that had been written 700 or so years ago. And if you get the echo, you get not only can Jesus open or unstop the ears that are blind and open the tongue that is mute. But Jesus is ushering in a kingdom where the wilderness itself is now blossoming, where the desert is now a place of abundance.

[35 : 25] And notice in verses 5 and 6, the blind now have eyes that are opened and the deaf now have ears that are unstopped. The lame is now leaping like a deer and the tongue of the mute is now singing for joy.

This is the transforming power that Messiah has come to bring. He's changing the geography. He's changing the people. He's transforming them so that they bear little resemblance to what they once were.

And if we get this connection, we realize that Mark is not just telling us about a miracle, as marvelous as that is. But he's telling us that the Messiah, Jesus, is entering in a whole new world order.

Everything is changed. Everything is transformed. Even the burning sand now becomes a pool. The thirsty ground, the ground that has no water, is now becoming a spring that's bubbling up with water.

And we have a picture here where there's now an absence of dangerous animals. And there's a presence of a people who are walking on a way. They're walking on a highway. It's called holiness. There's no clean, unclean people there. The fools will not go astray. There's no danger there. But there's a way that is now made in the wilderness. And on this path, on this highway, is filled with people. The lame now leaping. The mute now singing. The blind, their eyes are opened. And the deaf, their ears are unstopped.

[37 : 08] Those with feeble and weak arms and legs. Those with fearful and anxious hearts are now strengthened and transformed. And we're told that these are a ransomed people. A price has been paid. And they have been set free. Ransomed. And they're returning. And notice that they now have a song to sing.

Everlasting joy shall be upon their heads. They shall obtain gladness and joy and sorrow and sighing will flee away. The Messiah has come to change everything. He's come to change this world.

He's come to transform its inhabitants. He's come to take the desert and the parched places and make them places of bubbling springs and abundant wildlife. Abundant flowers. A place of beauty. A place of completeness and fullness. And Mark is telling us about this Messiah who has come. Who is the Son of God. And who has come to accomplish this great work in us. This great work for us.

And to show us his glory. And to show us his majesty. To show us his power. And that we now can walk in this way. We can now travel on this path. We can now be characterized as a people who are

set apart for God by God. That's what it means to be holy. You are set apart for. God wants you for his very own.

[38 : 53] He wants you to know him. He wants you to serve him. He wants you to follow him. And he has done everything that is necessary for you to be rescued. This word ransom. The word redeem. I said this morning was a payment of a price. In the ancient world there were three categories of people who needed to be ransomed. The slave. Owned by another. Required a benefactor to come with the resources to pay a price. So that the captive could be set free. The prisoner of war. Caught behind enemy lines. Under the subjugation of an enemy army. A payment price had to be made. So that that prisoner of war could be set free. The other picture is a picture of someone who was on death row.

Someone like Barabbas. You see on Good Friday one of the crosses that was prepared was prepared for him. He was an insurrectionist. He was a murderer. He was a dangerous man. But what happened? A price was paid.

A substitute was found. The guilty goes free. Why? Because the innocent was punished. Isn't that remarkable? Barabbas the violent man. Barabbas the guilty man who was destined for one of those three crosses leaves that day a free man. That's what happens when a price is paid. That's what happens when a debt is canceled. That's what happens when a substitute is found. So that we can be categorized not as the unholy but as the holy. Not as the captive or the slave or the prisoner but we are now set free.

Set free to be the people that we are meant to be. To sing the praises of God. To leap with joy and to enjoy the created world in all of its fullness. In all of its abundance.

In Mark's gospel you remember that the miracle of the deaf mute man was quickly followed by a large gathering. A large gathering of people. 4,000 in total. But they gathered in a desolate place.

[41 : 15] They gathered in a place where there were no resources. They gathered in a place where there was very little food. And what does Jesus do? He multiplies the loaves. He multiplies the fishes.

So that this barren place. This wilderness area. Now becomes a banquet. Isn't that what we're reading in Isaiah 35? The barren place becomes a place of abundance. The deaf mute becomes the one who is singing for joy. And the blind man, the blind man of Bethsaida, is slowly having his eyes opened.

A two-step miracle. Isn't that interesting? Where Jesus touches the man's eyes and he begins to see the outlines. Looks like trees walking. Touches the man's eyes again and he now sees clearly. So maybe this evening this isn't yet clear to you. Maybe it's becoming a little bit clearer. Maybe the outline shapes are beginning to be seen. Now you don't need to be able to see the connection between Mark 7 and Isaiah 35. If you don't see that, that's okay. But whatever one of those two passages you read, you see the same message. You see the preview and you see the fulfillment. You see the preview of coming attractions in Isaiah where the prophet says there's coming a day. And you won't believe it. You won't believe what this day looks like. You won't believe what the transformation will look like. You won't believe what the wilderness will come to look like. And you won't believe what the people come to look like. And you read Mark's gospel or Matthew's gospel or Luke's gospel or John's gospel or Paul's letters. And you see the transformation taking place. And you not only read the pages of scripture, but you hear the testimonies of God's people from that day forth until this day. I have the privilege of teaching. And I find that one of the most powerful examples, or one of the most powerful aids in teaching are giving examples. I teach the doctrine of regeneration.

[43 : 30] That, you know, Jesus, when he says you must be born again. Now, in a sense, that's a key biblical truth. We need a completely new start, a completely new mind, a completely new life. But these truths are sometimes best seen in illustrations. So in the United States during the early 1970s, America was embroiled in a political scandal, the largest scandal we ever had. The only time a president of the United States had to resign was the Watergate scandal. And one of the architects of the Watergate scandal was a man called Charles Chuck Colson. And you see, Chuck Colson was the hatchet man. Whenever something bad had to be done, Nixon would always say, get Chuck to do it. Chuck would do the dirty work. Whatever that was needed, he would do. Why? Because he had this obsessive desire to please and to serve the president.

And then the whole situation came crumbling down. The president, yes, was re-elected. But then all the major architects were indicted, were charged. And most of the Nixon White House found

themselves in prison for what they had done during the scandal. But the first man to go to prison was Chuck Colson.

And he didn't plead his innocence. He pled his guilt. He didn't try to explain his actions away, but he put up his hand and he said, I did what was wrong, and I deserve to be punished. What was the change? Chuck Colson famously said during the 1972 election, I would run over my own grandmother to re-elect the president. She was living at the time. That's the kind of person he was. And just a year and a half later, he stood in a court of law and pled guilty to conspiracy because he knew what he had done was wrong. What happened? He was born again. Somehow, some way, God worked in this man's life.

The hatchet man. The one who orchestrated all the dirty tricks. You see, a friend of his gave him a book. He said, I think you should read this book. It was entitled Mere Christianity by C.S. Lewis. That was the first Christian book I was given by a friend when I wasn't a Christian. He said, Bob, I think you might like this book. Chuck Colson read the book. He became a Christian. And from that point forward, he dedicated his life to serving those who were in prison, to serving those who were without hope and without help. And he founded a charity which was called Prison Fellowship, which now exists in over 120 nations in the world. The man who was obsessed and focused on one thing, namely re-electing President Nixon, was now focused on another thing, glorifying Jesus Christ. And when he came to write his autobiography, which sold millions of copies, the best title he could give it was Born Again.

[46 : 41] Because he was born again. You see, we can't explain how it happens, but we can see it when it happens. I can't explain to you how Jesus can unstop the mute tongue, can open the deaf ears, can enable the blind to see. I can't tell you how he can forgive sins and how he can renew us and restore us, but I can tell you that he does. How can the sinless one become sin? I don't know, but he does. How can he take my sin and my guilt and my shame? He does, and he will, and he can. You see, there's hope here in the message of Jesus. There's power here, and there's transformation. And when you hear the testimony of a man or a woman who's come into a living relationship with Jesus, everything has now changed. Their heart, their mind, their life, their desires, their goals, their hopes, their joys have been transformed from the inside out. The land is now abundant. The people have been strengthened.

Their knees and their hands have been firmed up. The eyes now open, the ears unstopped, the lame now leaping, and the mute now singing. This is what Jesus has come to do. This is the transformation that he can affect. And this is the kingdom that he is ushering in. And he says he wants us to be found there. He wants us to be in that number, in that great multitude who are journeying on this path.

And you see, the great thing about the path that's described in Isaiah 35 is the path has a beginning. The path takes you from where you are, but the path also has a destination. The path takes you where God wants you to be. You see, in this world there is sorrow, and there is suffering, and there is hardship, and there is disability, and there is despair and hopelessness. But we're told that this highway will take us from where we are to where he wants us to be. We're told that everlasting joy will be upon their heads. They shall obtain gladness and joy, and sorrow and sighing shall flee away. In this world there is no shortage of sadness, no shortage of sighing. But when you walk in this way, when you enter into this relationship, when you come to know this king, this messiah, what you begin to see is that joy begins to overtake. Happiness and joyfulness and satisfaction begins to overtake our steps. And sorrow and sighing begins to move into the rearview mirror. You see, we have a new direction. We have a new destination.

We have a new hope that is rooted in the coming Jesus, the Son of God. And that's why Mark says, I've got good news for you. I've got good news to tell you. I've got good news to tell you about who Jesus is. I've got good news to tell you about what Jesus has come to do. And I want you to know tonight, people, that this message is a message that is good, not bad. This is a message that is filled with hope and not despair. This is a message that is intended for your benefit and blessing. So wherever you are tonight, spiritually, whatever you know or don't know, whatever you've done or haven't done, there's an open invitation that's given to us. That there is a free invitation given. That the weak can become strong. The blind can see. The deaf can hear. The mute can speak. The lame can walk. And the ransomed and the redeemed will walk on this highway. And they will one day be with God in glory, not because of what they have done, but because of what he has done. Not because of who we are, but because of who he is.

