

## 2 Timothy 2:8

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[ 0 : 00 ] If you've been to West Wales or North Wales, occasionally you'll see written on the side of a cliff or a slave mine or a railway bridge, remember Truwerin.

! And it's all about the 1960s. There was a village called Truwerin that was flooded to make a reservoir for Birmingham or Manchester or one of the other megacities. You might remember it. And it became a kind of motto. I remember Truwerin. The words became a kind of rallying cry for the disgruntled Welsh.

So I went to an English-speaking school and occasionally you would play a kind of real needle match against the Welsh-speaking school over the road. And we would normally batter them. But they had one coach who used to shout, remember Truwerin to his team.

And it rallied Welsh nationalists. It rallied the Welsh against the English. But a whole community had been flooded. A whole culture washed away to provide water for an English city.

Now everywhere has got some equivalent, haven't they? It depends on where you're from.

Probably people from all over the world. But in your country you've got something similar. And two of them. Everybody needs something to rally themselves to.

[ 1 : 17 ] So the Texans in their war against the Mexicans, the cry was, remember? Well done. And we all need something, don't we? To rally us to a cause, whatever that cause may be.

And for us as Christians, 2 Timothy chapter 2 verse 8 is our rallying cry. So turn there, will you? Page 995. So I want to speak just on this little verse.

And I will read it hundreds of times tonight. And so I never want you to forget it. 2 Timothy chapter 2 verse 8. Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel.

And that is our rallying cry. And I want to rally you tonight. Because every cause needs a rallying point. And our rallying point is the resurrection of Jesus Christ. And that has always been the case. So in the days of Periscopeia, those heavy days. Remember them, 1989? I was a 13-year-old boy. And in school, every lesson seemed to be about the fall of communism.

[ 2 : 19 ] And we witnessed it, didn't we? We saw it fall before our eyes. Great Soviet endpoints. Remember them? They fell, didn't they? Like a house of cards. One after another. You may have read, every May day, in Red Square, Moscow, there was a parade.

You can look them up on the internet. And my memories of those parades are even those grim-faced Soviet leaders, wearing black hats.

And they would look over the parapet, wouldn't they? Onto Red Square. And as far as the eye could see, you would see military. You would see a parade of tanks.

Filing past the Soviet Empire. It was a spectacular show of force. The banners would be marked through the square. Big, huge photos of Lenin and Marx.

Huge, huge event. Well, May day, 1990. Suddenly, in the midst of that huge stage show, eight men began pushing their way through the barricades. The police and the army tried to stop them, but six of them got away.

[ 3 : 23 ] They rushed between the tanks to the front of the platform, while Gorbachev looked down. And one of them shouted, it was captured by the sound and the TV cameras, Mikhail Sergeyevich, Christ has risen.

And he lifted an eight-foot cross in the air, and the crowd, the huge crowd, responded behind the barricades. Christ is risen indeed. And as you well know, that really was the driving force behind the collapse of communism.

Not just in the Red Square, but in Tavishwara in Romania. In one place, after another, communism fell. The capacity cards. Christ is risen.

And I want us to rally beyond that tonight. Do you remember Jesus Christ, raised from the dead, descended from David. Now, what is the cause of Christ? What are we rallying to? What does it mean to be a Christ-man?

What does it mean to be a follower of Christ? I'm rallying to his cause. What is his cause? And it's all here. It's all here in this little statement in verse 18, these four ways.

[ 4 : 30 ] Look at what he says. Remember. Remember. Remember Jesus Christ risen from the dead, offspring. Descended from David. In other words, this is a messianic kingdom.

That's the reference to David. It's a messianic kingdom. It's a kingdom that was promised to David. The kingdom that was promised to David that up until now had just been a pipe dream. But now, because of the resurrection of Jesus from the dead, it's back on the agenda.

Just think about it for a moment. God had promised to David in two Samuel's sake. He promised David an everlasting kingdom. He told David that his throne would be established forever.

He said, David, your descendant will reign over an everlasting kingdom. But David and all his descendants, they are dead. Peter says that, doesn't he, in the Sermon of Pentecost. You can go and visit David's tomb and see the gravestone.

David and all his descendants, they are dead. So what has happened to the promise? David and all his descendants are dead except for one. Do you remember Jesus Christ was descended from David and he is raised from the dead.

[ 5 : 38 ] Do you see the significance of that? That is why he is Jesus Christ. That's not his name on his birth certificate. It's not because he's born to Mr. and Mrs. Christ. Christ is not his surname.

It's his title. And if you understand that, you understand Christianity, quite simply. What is it that makes Jesus of Nazareth, the son of a peasant, the Christ, great David's greatest son, the anointed one.

The one who's going to smash God's enemy and unite God's people and rule them forever in an everlasting kingdom. What is it that makes Jesus the Christ? It is these two things.

In order for Jesus to be the Christ, he has to be descended from David. So that the promise can be fulfilled. And he has to be raised from the dead.

How else can he reign forever in an everlasting kingdom? And that's the whole thrust, isn't it, of the Pentecost sermon in Acts 2. Go home and read it. What he's doing in Acts 2 is he's rallying people to the cause of Christ.

[ 6 : 42 ] He's reminding them of God's promise to establish an everlasting kingdom through God's promise to David. And he says David is not going to do that.

You can go to the cemetery and you can visit David's tomb. David is dead and gone. But God has raised this Jesus whom you crucified and who died.

And God has raised him and made him Lord and Christ. And 3,000 people rallied to the cause that day. 3,000 people said, well what should we do? Can you imagine it in church life?

Next week 3,000 people turn up. 3,000 were added to the church that day. Who wouldn't want to rally to that cause? Listen to what one man says, John Valwood.

It's always dangerous to quote a man who's got no idea who he is. But he writes this. The longing for perfect government, righteousness, equity, economic prosperity and deliverance from insecurity.

[ 7 : 42 ] And the fears which plague the modern man and woman. Find its answer in the return of Christ and the establishment of his kingdom. What human politics and human kingdoms and empires promise but never deliver is coming in the kingdom of Jesus.

So let me try and describe this kingdom for you. This messianic kingdom. The kingdom where David's greatest son is on the throne. The kingdom inaugurated at the resurrection.

And that will be consummated when he comes again. At the end time what sort of kingdom is it? What does it mean for you and I to be in this kingdom? Well first it is a kingdom where Satan is defeated.

Satan is described in the Bible as he is the prince of this world. Jesus calls him that a number of times. Jesus says the whole world lies in the lap of the wicked one.

Paul calls him the prince of the power of the air. Who now rules in the lives of men and women, boys and girls. He says he is the God who's blinded the minds of unbelievers.

[ 8 : 46 ] Yes they believe. That is Satan. And do you remember how Satan right at the start, right at the very beginning of our Lord's public ministry. On his journey to the cross.

Do you remember how Satan tries to deflect him? Think about that for a minute. To deflect him in the wilderness. In the desert. By tempting him. And one of the offers that the devil makes to Jesus is precisely this.

Bow down and worship me. And I will give you all the kingdoms of the world. Luke 4. Let's go there. Luke chapter 4. It really is a remarkable offer.

Luke chapter 4 and verses 5 to 8. The devil took him and showed him all the kingdoms of the world in a moment of time. And said to him, to you I will give this authority and their glory.

For it has been delivered to me. And I will give it to whom I will. If you then will worship me. It will all be yours. All you have to do is worship me. And all will be yours. And surely that is an offer that is very, very hard to refuse, isn't it?

[ 9 : 52 ] You can have all that you want. Instantly, right now, without having to go to the cross. Just bow down and worship me, the devil says. You can have, Jesus, what you have come into the world for.

You can have all the peoples of the world. You can hold the empires and the kingdoms of this world without having to bear the sins of the world. That's the offer. And surely the end justifies the means. Don't you want every kingdom to be yours, Jesus? Don't you want every knee to bow to you, Jesus? Isn't that the end that you have in mind?

He's been offered, isn't he, a shortcut. No need to go to the cross. No need to suffer. No need to die. There's another way.

What's it? He's saying, just think for a moment. What kind of kingdom? What kind of world would we be living in now if Jesus had taken that offer?

[ 11 : 07 ] It doesn't need to be thinking about it. In fact, it's very difficult to think about it. What kind of empire, what kind of kingdom would it be if you took the cross out of it? When you take the cross out of Christianity, what is it?

It is ugly. It is vile. It's horrible. It becomes Christian, actually. You have crusades on things. It's not Christianity. That is Satan's idea of how to bring the kingdom in.

And when you take the cross out of Christianity, what kind of kingdom have you got? What kind of world would, if I can say it, Jesus and Satan build together? It makes me sure that say it's to think it. Because we know, don't we know very well what kind of world it would be? We've seen it over and over again, don't we, in recent history, in the history of the human race. We've seen what happens when a very charismatic, visionary leader, they do a deal with the devil.

We've seen the Third Reich. Stalin's Russia. Rwanda. Idi Amin in Uganda. Pol Pot. Time and time again it happens.

[ 12 : 13 ] What if Jesus had done a deal with the devil to bring in his kingdom? What kind of kingdom would that be? It would be hell. Not heaven. But that is the temptation that he faced.

And I will say to you, it was a very real temptation. Because Jesus wanted people to come to him. He wanted men, women, boys and girls, young people like you and me, to bow the knee to him. He wanted the kingdoms of this world to be his. In fact, that is what our call to worship, says, that's some two. The great messianic son, when the father says to him, you are my son today, I have begotten you.

Ask me and I will give you all the nations as your inheritance. It was a real temptation that Jesus faced. And it's not only a real temptation, it's a recurring temptation.

So think with me through Jesus' life. Do you remember the famous rebuke? Peter says at Caesarea Philippi, doesn't he? Peter has made the great confession of faith.

[ 13 : 13 ] You are the Christ, the son of the living God. Jesus, the peasant, from carpenter stock in Nazareth. You are God's anointed king. You are the Messiah.

And Jesus said, well you didn't get that out of Bible college. You didn't learn that at Sunday school, Peter. Blessed are you, Simon, son of Jonah. Flesh and blood did not reveal that to you. But my father in heaven revealed it.

And on this rock, on that confession, I'm going to build my church. The great rock, this great confession that Jesus is the Christ. And then Peter spoils it all, doesn't he?

Peter puts his foot in his mouth. And says, as Jesus goes on to explain, he says how his kingdom will come. Jesus says, I'm going to go to Jerusalem. How I'm going to be delivered.

And all evil men will be crucified. And Peter says, no way Lord, that's not going to happen to you. What does Jesus say? He says, get behind me, Satan.

[14:11] You see what Peter is doing there? He's doing the devil's work. For him. He's saying, you are a Christ. But you can have the crown without going to the cross.

Yes, we know that you're God's king. And you are going to bring in God's kingdom. But you don't have to die to do that. You can drum up a following. You can get a following. You can beat the living daylights out of these Romans.

And Jesus recognises what is happening. And says, get behind me, Satan. In the Garden of Gethsemane, it's the same issue, isn't it?

He sweats blood. He's under so much pressure that he wrestles in prayer with crying and tears. He agonises. He agonises. What is he agonising over?

He says that this cup may be taken from me. That's his prayer. Is there some other way? Is there some other way to bring in the Messianic kingdom?

[15:12] The kingdom promised to do? Is there? Tell me. If it's possible, let this cup pass from me. He's staring, isn't he there, into the cup of suffering. He's staring into the horror of Calvary.

Knowing full well what he's letting himself in for. What is he going to have to go through? And he's saying, if there's another way for me to bring in the kingdom, nevertheless, it's not what I want. It's your will that must be done. Here's the same temptation with it. And he's wrestling against it, isn't it? And he's fighting Satan at every step of the way.

And then on the cross, I haven't spotted it until yesterday. You've probably spotted it way before, isn't it? But at the point when Jesus has nearly accomplished what he came to do, when he's on the cross, in the final moments, do you remember what the leaders of Israel shouted?

They shouted, come down from the cross and we will worship you. We'll trust in you. Don't you think that that is an enormous temptation for Jesus, isn't it?

[16:20] Because that is what Jesus wanted to teach you. He'd waggled up through things. He says, oh, Jerusalem, Jerusalem, how often? I've longed to gather you. You've crucified the prophets.

I've all the spokesmen God has sent you. And you've got rid of them. How often will I have gathered you to me, but you just don't want to listen. You keep stuffing your fingers and ears and running away from me.

He wanted the leaders of Israel to trust him. Come down from the cross now and we will trust you. Don't you see it's the same temptation over and over again? If he knew he was to wear the crown promised and through his father David, he knows he has to bear the cross.

For the joy that was set before him, the joy of bringing many sons to glory, he endured the cross. That's what Hebrews says, the spies get shame.

And now he's sat at the right hand of the majesty on high. He's on the throne of the universe. But to get there, to get there he had to go through the cross. And he would not and he did not defect.

[17:32] He did not defect from his God-given task, which is to die, to take the punishment for my sin and for yours. And so to disarm the devil, do you remember Colossians chapter 2?

How do you defeat the devil? Let's go there. Colossians chapter 2. How do you defeat the devil? How do you defeat Satan? You don't defeat the devil by collaborating with him.

You don't defeat the devil by colluding with him. You defeat evil by meeting his head on. And that's what happened at the cross. And at the cross, verse 15 of Colossians chapter 2, listen to what it says.

He disarmed the rulers and authorities and put them to open shame by triumphing over them. By triumphing over them. How did Jesus, where did Jesus defeat Satan?

It's on the cross. He was disarming the rulers and authorities. How did Jesus defeat Satan?

[18:41] It's on the cross. The very moment that Satan thought, I've got him. I've got him. I've nailed him. So at that point, he's defeated. You cannot defeat evil by compromise.

You cannot defeat evil by collaborating with it and colluding with it. You've got to meet it head on. And what Jesus did, did that in his death and resurrection? So remember Jesus Christ. When you're tempted to do a deal with the devil, and we all are, aren't we?

When the devil comes and whispers in your ears, do you know the famous statement is that the end justifies the means? How often have you heard that argument in working the family actually in church life?

As Christians, we've got certain goals. We want to see certain things happen. And the devil comes along and says, that is good. Let's cooperate. The end is worth it.

The end justifies the means. Next time you hear that. Next time the devil tells you that. Remember Jesus Christ. Who refused to listen to that.

[ 19 : 47 ] Who refused to adopt that policy and bring in his kingdom. Remember Jesus Christ raised from the dead, vindicated by God, descended from David.

So in this messianic kingdom, sin is forgiven. Let's go back to that Colossians passage just for a minute. And you'll see how Satan is defeated. This claim that Satan makes.

The offer that Jesus makes is preposterous really, isn't it? It's like me going into Buckingham Palace tonight and offering the queen a crown.

She'd laugh her head off and then call security very promptly. But what happens in Luke takes Jesus up into a high point and says, pure old kingdoms of the world, Jesus, have them.

And says, all you've got to do, Jesus, is bow down and worship me and I'll give you that. It's preposterous. And yet in another way it's not preposterous. Because isn't there a sense as you think about the devil and what the New Testament teaches, all the kingdoms of this world do belong to Satan.

[ 20 : 54 ] There's a sense in which the devil is the prince of this world by popular demand. Isn't that true? There's a sense in which people like us have surrendered themselves in sin to do his will and so they've come under his control and he holds sway over them.

That is why Jesus calls him the prince of this world. It's why Paul says he's blinded the mind of unbelievers. And that is why Jesus tells that parable about a strong man who's armed, who keeps his goods in peace.

See, it's not so preposterous what the devil is saying. And you see, this is the point. It is sin that gives the devil the hold over us.

It is because we are guilty tonight. And we deserve death. And we deserve hell that Satan has got a hold on us, a claim on us. And it's only in the forgiveness of sins that we are released from that.

It's only in the forgiveness of sins that we are set free. Come with me again to Colossians chapter 2. Let's look at verse 13. He says this, having forgiven all our trespasses, our rebellion, the end of verse 13, the end of verse 14, by cancelling the record of death or the handwriting that is against us, that still against us with its legal demands.

[ 22 : 15 ] This he set aside by nailing it to the cross. He disarmed the rulers and authorities and put them to open the shield by triumphant over them. How did Jesus triumph over Satan?

He did it by taking your sin and mine and taking it upon himself. Taking the punishment that my sin and your sin deserves. You see, when they strung him up on the cross, they put the charge sheet above his head and they, this is the king of the Jews.

Ostensibly, that is what they crucify him for. Because he claimed to be the king of the Jews. But what Paul is saying here is that there is a deeper reality here. That when Jesus was strung up on the cross to die, what was written over the cross, it was the charge sheet.

It was the record of death that stood against us. I have, on occasions, been stopped for speeding or various other traffic offenses.

And to be honest, when I've been stopped, I've not felt very guilty at all, actually. I felt angry with myself, worried what my wife was going to say, and annoyed that I'd been caught again.

[ 23 : 29 ] But I didn't feel guilty. But that doesn't change the fact, does it? That I was guilty. And whether or not tonight you feel guilty, that is totally immaterial.

The reality is you are guilty and I am guilty. I'm guilty of sin. And every time I greet God's law, there is a record of what is written down.

It is written down somewhere and it can be used against me. Do you see what Paul is saying? This is the great thing that Jesus has done for us. The great news of Easter is that he's taken that record, that record of debt, my record of my sin and my guilt and it has been nailed to his cross.

My sin, or the bliss of this glorious thought, my sin not in part but the whole, is nailed to his cross and I bear it no more. Satan's got no claim on me.

He's got no hold on me. Jesus has entered the layer of the strong man and dispossessed him. He's gone into the territory of sin, into the layer of the devil to set us free.

[ 24 : 40 ] He's gone into the very place where Satan has power. The place of sin and guilt and death. Jesus didn't sit in an air conditioned office in headquarters looking at maps.

He's coming to the world. He's become flesh and blood to go to a cross and to die. He's taken sin and guilt upon himself. He's gone through hell on that cross.

My God, my God, why have you forsaken me? You see, he's gone to where Satan has power. The power to scare the living daylight out of us, doesn't he?

To scare us because we are guilty of sinners who deserve death. And Jesus has gone there and disarmed Satan by taking our sins and forgiving our sins. And so when the devil is on your back, remember Jesus Christ raised from the dead and was delivered for our offences but raised for our justification.

See, that is what the resurrection is. We talked about it before. It's a kind of receipt. You go to the shop and you buy something and then you lose the receipt. And then you realise you've got to take whatever it is you've bought back and you tear the house apart from you.

[ 25 : 54 ] Looking for the receipt, that little piece of paper so you can go back to the shop with it. Well, God has given you a receipt. It's not a scrap of paper. But a receipt in history by raising Jesus from the dead.

God is saying, receive from the hands of my son full payment for all of your sin. And when the devil comes around wanting to recover what he thinks is here, you just pull out the receipt and you say, remember Jesus Christ raised from the dead, descended from David.

And when the devil reminds you of his past, you remind him of his future, someone said. When the devil reminds you of his past, when the devil reminds you of your past, reminds him of his future. So this kingdom is a kingdom we think to be a part of tonight. It's a great kingdom where Satan is defeated, where sin is forgiven and suffering is transformed.

Now, do you know where Paul was when he issued this rally in Christ, Timothy? Go back to Timothy. He's on death row. This is the last letter. The executor is sharpening the blade as Paul is writing this letter.

[ 27 : 07 ] And the sword will sever Paul's head from his shoulders. And Timothy, Timothy, Timothy, they're going to come to get him next, aren't they? So look at verse 3. Share in suffering and the good soldier of Christ Jesus.

He says, Timothy, we're in a war and you're next mate. So when you face that, when you face persecution as a Christian, when you face suffering and hardship and even death itself, remember Jesus Christ raised from the dead, descended from David.

I love the quote from John Payton. John Payton went to the South Sea Islands. It's a great autobiography to me. He's an old Christian.

An old Christian called Mr. Dixon came to dissuade him and said to John Payton, you will be eaten by cannibals. And John Payton replied this, Mr. Dixon, you are getting on in years now and your own prospect is you'll be laid in the grave where you will be eaten by worms.

But I can confess that if I can live and die honouring the Lord Jesus, it will make no difference to me whether I'm eaten by cannibals or worms. And in the great day, my resurrection will arise as fair as yours in the likeness of our risen Redeemer.

[ 28 : 20 ] You see, it's a very serious business to be a Christian. I read this week, in the Boxer Rebellion in China, a student compound was surrounded and the students were trapped inside.

Christian students, the authorities that were outside threatened to burn down the compound and they put a cross outside the front of the compound. They told them, if you come out, you must trample on the cross and we'll spare your life and you can go free.

A few came out and then a young girl came out but instead of trampling on the cross she knelt to pray. They shot her in the head there and then. And then 92 others came out and they did exactly the same.

They were all shot. It's a serious business being a Christian, isn't it? We've got it very easy. But you face that sort of pressure like our brothers and sisters are in Sudan and in many, many other places.

And what do you need to remember? Remember Jesus Christ risen from the dead, the offspring of David as preached in my gospel. Do you remember this great kingdom?

[ 29 : 29 ] Remember this great kingdom that he is inaugurated through his resurrection. Remember that he's got a future and a hope, a new heaven and a new earth to look forward to. Which are just as great and even better than this world, much better.

Remember Jesus Christ raised from the dead in his kingdom. Satan is defeated, sin is forgiven, death is destroyed, suffering is transformed. William Barclay, I don't quote him very much and there's good reason for that.

But he reminds us that this, verse 8, is present tense. Just look at it, verse 8. It should really read, remember Jesus Christ forever risen.

Remember Jesus Christ, your risen and ever present Lord. This is what Paul is saying to Timothy. He says, William Barclay, we do not depend on the inspiration of a memory, however great, we enjoy the power of a presence.

Isn't that brilliant? Isn't that what Easter means for us? We're not depending this evening on the inspiration of a memory, however great, we enjoy the power of a presence.

[ 30 : 33 ] So when fears and doubts and threats assail you, when you're called to step into somebody else's shoes, can you imagine how it felt for Timothy, to enumerate from the Apostle Paul?

and all hell is set loose and you're called to a task you feel is completely beyond you and you feel inadequate and depressed and you face persecution or even death, remember Jesus Christ raised from the dead because he lives, I can face tomorrow because he lives, all fear is gone.

One more thing, it is a universal kingdom. There's a parallel to this passage in Romans 1. Can you go there? Romans 1. Romans 1, I'll close with this.

Romans 1. From verses 1 to 4. Paul, a servant of Christ Jesus, called to be an apostle, set apart from the gospel of God which he promised beforehand through his prophets and the holy scriptures concerning his son who was descended from David according to the flesh and was declared to be the son of God in power according to the spirit of holiness by his resurrection from the dead Jesus Christ our Lord.

The words declared there in verse 4. The one descended from David who was raised from the dead and in his resurrection from the dead he is declared to be the son of God with power.

[ 32 : 03 ] The word that is used there is the same root word for horizon, horizontal, horizon. So I'm not preaching once saying that he'd been travelling on a train and somebody had asked him what do you do and he said I work in horizons.

It's not a bad answer really. But when Jesus was raised from the dead he was horizoned. What on earth does that mean? Well just think about it.

It happens when somebody goes into the TV studio, the newsreader, he sits at his little desk and the lights come on and the cameras roll and he is filmed and that is horizon all the way out to the UK and all around the world.

And that is the effect of the resurrection. This descendant of David through his resurrection, his horizons is the saviour of the world. He is universally accessible to all people everywhere in every culture.

So let me rally you to it. How can you get into this kingdom? How do you rally to this flag? Look at our text again from Acts 2. Remember Jesus Christ risen from the dead, the offspring of David has preached in my gospel.

[ 33 : 17 ] How do I get into this kingdom? It's through the gospel and you have to make it your own. Verse 8, Paul says it is my gospel not because I invented it. Not because I've made this gospel out.

I've made this gospel out. But I've made this gospel mine because it is about the resurrection from the dead. this Jesus descended from David and I've made it my gospel. How have you done that? Do you believe that Jesus died for sin?

Or that Jesus is a saviour? Paul is able to say he is my saviour. Martin Luther said the soul of religion is in the personal pronouns. Do you use the personal pronouns when you talk about Jesus as Son of God?

the Son of God who loved me and gave himself for me. Make this message your own message.

Some of you sit in church week by week and you sit and you listen and you kind of nod in agreement or you affirm but actually on the day of judgment if you died tonight you would not be able to say it's my gospel.

[ 34 : 27 ] Make the message your own. One of the ways you do that actually is by passing it on to someone else strangely enough. The reason that Paul can say this is my gospel is not because he made it up not because he invented it but it's been entrusted to him.

He is a steward of the gospel to pass it on to someone else. And if you want to see this gospel this messianic kingdom come in if you want to see Jesus shall reign where'er the Son death is successive journeys run.

Be men and women boys and girls from every tribe and tongue and culture all over the world  
bowing the knees King Jesus make this gospel your own and pass it on to someone else and call  
them and call each other to remember Jesus Christ raised from the dead descended from David  
and share it with everyone you meet even if it gets you into trouble love costs you life let's pray and  
say to you and and to you to you and and you and