

VI. Romans in Biblical Perspective

The Gospel of God

“Five Reasons for an Eager and Unashamed Proclamation of the Gospel of God”

Romans 1:16–17

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This is our sixth study in the book of Romans and we will focus on Romans 1:16–17 in this study. Romans 1:15–17 says [15] *So I am **eager** to preach the gospel to you also who are in Rome.* (The Gospel is not only to be preached to the unsaved but to the saved because it is used for discipleship as well as evangelism for it is the foundation, the formation and the motivation of the Christian life.)

[16] *For I am **not ashamed** of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. [17] For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”*

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

I’d like to start with a threefold confession. My heart beats with the privilege to preach this particular text. This text in particular has had profound impact on a number of Reformers which I’ve shared in the previous studies on Romans. I’m also depressed because I know of my inadequacies and incompetency. My heart goes from eagerness to depression to revitalization because I know the Spirit of God will overcome my incompetency for your blessing. I also know I really don’t leave this text because the rest of the entire epistle is the exposition of Romans 1:16–17. So as we move through Romans I will get the opportunity to revisit this text each time, this glorious distillation of the Gospel of God.

Does God answer prayer? Sometimes God will answer with a ‘yes,’ sometimes a ‘no,’ and sometimes ‘keep praying.’ Paul kept asking God if he could get to Rome and God kept saying ‘no.’ Eventually Paul will get to Rome and he will be in chains when he gets there and in prison but for now God is saying ‘no’. Whenever God says ‘no’ as His answer to prayer, it’s because He loves you and there is a bigger ‘yes.’

In my humble opinion there is no greater book in the Bible than Romans although all of them are inspired and profitable. Humanly speaking why do we have this majestic exposition of the Gospel of God? Paul couldn’t get to Rome to preach the Gospel so he wrote this letter and by the Spirit of God who said ‘no’ to him going and ‘yes’ to inspiring him to write this, we get this book in our hands for God to put it in our hearts.

As we start into this there are three words in particular that grab hold of me, arrest me and they are Gospel, eager, and unashamed. Why does he call this the Gospel of God and why is it so powerful in our life? The Greek word for Gospel is *euaggélion* and it is transliterated into our language with the word evangelism. Evangelism is a verb taken from a Greek noun that is translated Gospel. In other words, when you say evangelism what you are really saying is ‘gospelizing.’

So why was it translated Gospel – Good News? It was because of the word itself. The first part of the Greek word for Gospel comes another word which we get the word angel from. An angel is a messenger and an *euaggélion* is a message, news, story. The word for message in the English language in the 15th century was spell. The ‘eu’ in front of the Greek word gives us another word, ‘eulogy’ which we hear at funerals, meaning good words. Sometimes I’ve been at

funerals where after hearing the eulogy I thought I might be at the wrong funeral because the good words I heard didn't seem to match up with the person whose funeral I was attending. My heart just wells up as I hear God's people sing as they come to His courts with praise. It is like I'm listening to the euphonia – the good sounds rising up to the Lord. Eu means good so we have a good-spell contracted and so here is the Gospel. That is the word that is in front of us – Good News. The Gospel of God has been given to us and will be explicated and applied to us with great power and force over the next 16 chapters in Romans.

The word Gospel is also used to describe the genre of the life of Jesus for Matthew, Mark, Luke and John are called the Good News of what God sent His Son to do for us. In Revelation there are the seven angels which is a metaphorical picture of pastors, why? It is because pastors are messengers and have been given a message – the Good Message is what they are called. *Euaggélion* is used to call preachers who are called to preach the Gospel because it's through the foolishness of the message preached that we are being saved (I Corinthians 1:21).

The other word that arrests me from this text is eager. Paul wants to get there to preach the Gospel – he is up on his toes (eager) about preaching the Gospel. He is standing tip toe as it were. The third word is unashamed. Paul says he is not ashamed of the Gospel for he is unashamed of the Gospel. He is not only on his tip toes about going to Rome to preach the Gospel, he is flat-footed on the Gospel for he can't be moved off the Gospel and he won't be silenced by it. Many commentators will say Paul is not ashamed of the Gospel because he loves the Gospel so much but that has never really answered why he uses it for me. I think there is something more than that in the text and it's more than his love for the Gospel. I'd like to illustrate this for you.

For 52 years now I love Cindy Lou Miller Reeder and I thank the Lord for her. I love to tell others that I love her and I love to introduce her to people. I love to talk about her but she doesn't like for me to talk about her. I can't think of a time where I have ever introduced my wife and said 'I'd like to introduce my wife Cindy Lou Miller Reeder, I love her and I'm not ashamed of her.' Not only can I not imagine doing that but my guess is if I ever did it would be the last time I would ever do that. There is another reason Paul is using that word unashamed and saying it that way.

The cancel culture is not new. Satan has three strategies – imitate, infiltrate and intimidate. He loves to imitate Christianity with a false religion. He loves to infiltrate Christianity with false teaching, preaching and leadership and thirdly, he loves to intimidate – shame, silence – using the power of the world and the cultural tools of the world to shame the believers into silence and retreat. That is exactly what Paul will confront here as we look at next week the song of despair. What happens to a culture devoid of the grace and power of God?

In the next study we'll go into the song of death/despair. It is a three stanza song of death devoid of the grace of God that starts in Romans 1:18 and goes to verse 34. The first stanza shows the metric of a culture in a death spiral express through sexual promiscuity. The second stanza is expressed in sexual perversion. The third stanza is expressed in social approval of rebellion against God and His Word. I want to show you some of this.

In the second stanza of this death song in the death spiral of a culture he says this in Romans 1:26–27, [26] *For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; [27] and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.*

Before God, acts of sin in general and even sexual anarchy in particular are shameful but now the culture in its death spiral has declared them shameless. They would litigate to remove the shame. They would propagate and celebrate it so that it becomes shameless. Let's look further at this for a moment.

Romans 1:28–32 says [28] *And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. [29] They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, [30] slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, [31] foolish, faithless, heartless, ruthless. [32] Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but **give approval to those who practice them.***

In other words, there is the cultural, legal and political affirmation of this sexual anarchy and rebellion against God to the point that it is not only embraced shamelessly as the voice of God's Word is shamed into silence, but it is now given social approval. It's the new morality and it's to be celebrated, embraced, perpetuated and propagated as they celebrate rebellion and idolatry against the living God. This past week in the news a congressman dealing with a debate on an act said this; the will of God has nothing to do with the laws of America. This is just a bold statement as you see people canceled, people shamed into silence and gaslighting is our new term. This is not new and there was no more powerful place to do it than Rome with no more instruments of power than Rome.

Paul says he is on the way there eager to preach the Gospel as he is going into a pagan culture that would shame the people of God into silence and shame them into silence by bringing the only Message that can deliver them from this sin and we will not be shamed into silence because we have a Message that removes your shame. Therefore, Paul won't be canceled or silenced and is flatfooted about the Gospel. He will not be ashamed of that Gospel and eager to preach this Gospel.

Why is Paul eager to preach the Gospel and unashamed to own it? Paul gives us five reasons that he will expound on for the next 16 chapters. This is like spoiler alert for here is the rest of the epistle. The first reason is because the Gospel of God that Paul is eager to preach and unashamed, is definitive. I did learn something in the English classes I took in school, even though it wasn't much. I learned that there is something called a definite article and whatever it modifies it is declaring that the noun it modifies is definitive. There is something that makes the content of that noun and it's singular in its definition. It is one of a kind. We don't have *a* Gospel or *any* Gospel, we have *the* Gospel. We don't have a Briarwood Gospel or a PCA Gospel but we have *the* Gospel that Briarwood is to own preach and proclaim and identify with. It is the Gospel of God. Note the preposition of genitive possession is purposefully used. It is the Gospel *of* God and not of man or of our denomination.

Why is it called the Gospel of God? It is called the Gospel of God because it originates with God. It is only here because of God. We don't create the Good News, we create the bad news. Man didn't come up with it or achieve it. It is the Gospel of grace because it doesn't originate from us, who we are and what we want, but it originates from God to deliver us from who we are and what we wanted. This Gospel of God originates from God, it is delivered because of the grace of God, motivated by the love of God and is achieved and secured by the Son of God, Incarnate Jesus Christ and you know it because of the Word of God. It is applied by the Spirit of God and defined by the Word of God.

Paul said in I Corinthians 15:3–4, [3] *For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, [4] that He was buried, that He was raised on the third day in accordance with the Scriptures.* The Gospel is the foundation, the formation and the motivation of the Christian life. The Gospel comes to us through the Word of God. We do not invent the Gospel or discover it for the Gospel is revealed according to Romans 1:17 which says [17] *For in it (the Gospel) the righteousness of God is revealed...* Where God has done a saving work to save sinners and that Good News Message (the Gospel) is from God by the grace of God, because of the love of God, delivered by the Spirit of God, achieved by the Son of God and defined in the Word of God.

The Gospel is so important that Paul is writing this letter to them, hoping to come to them and when he gets to them he wants them to send him to Spain to take the Gospel. He is basically telling them that they can't send him as a missionary of the Gospel of Jesus Christ unless you are a Gospel saturated church so he will take 16 chapters in the book of Romans to make sure they/we understand that this is the Gospel of God. He is going to make sure they understand *the* Gospel. It is so important to Paul that before he leaves Ephesus where he has been for three years he says to them 'upon my departure I want to warn you that savage wolves are coming among you.' Satan not only intimidates but he likes to infiltrate and he loves to infiltrate pulpits to get false gospels preached by false leaders. That's why he warned the church in Acts 20 that savage wolves, wolves in sheep's clothing will come in among the pastors of the church upon his departure teaching distorted things to lead the disciple away to themselves. There will be apostate teachers and preachers among them. He was warning them they would have to stay faithful to the Gospel when he left.

How did Paul know Satan was going to come when he left? It is because Satan had been trying to infiltrate it when he was there. That is what Satan always does. If you want to get a denomination then get the pulpits, if you want to get the pulpits then get the seminary. Strike down the shepherd and the sheep will scatter. Paul not only wants to protect the church against Gospel heresy but he also wants to protect the church against Gospel errors. There are not only wolves in sheep's clothing but there are sheep who get into wolves clothing like well-meaning pastors and preachers that get influenced and drawn into an adulterated gospel. Paul was already ready to deal with that, so much so he gives us another book on which I think is the second best exposition on the Gospel which is the book of Galatians.

He wrote Galatians because he had to confront the most noteworthy Apostle of all, Peter of all people, who had been influenced by others. Peter had adulterated the Gospel. Paul told Peter he was preaching another gospel and there is no other gospel than the Gospel of God so the gospel he was preaching was no gospel at all. Peter, you have to repent. Paul would not only make sure the church was Gospel saturated and guard against Gospel apostasy, but he would guard against Gospel errors because this was so crucial. Paul knows Satan will try and infiltrate with false preachers, teachers, and leaders who would adulterate the Gospel and apostatize from the Gospel. He also knows even well-meaning believers can get off message. Also, the Gospel is not discovered or invented or modified. The Gospel is not invented by us or to be edited by us. In fact, the Bible says that if you edit it (subtract or add) you are anathema, accursed (Revelation 22:19). The Gospel of God is defined by the Word of God to be proclaimed in the power of the Spirit of God with eagerness and unashamed. The Gospel is definitive for it is the Gospel of God.

Secondly, the Gospel is the power of God. Romans 1:16a says [16a] *For I am not ashamed of the gospel, for it (the Gospel) is the **power** of God for salvation...* The Greek word

for power here is *dunamis* and we get the word dynamite from it. It is the dynamite of God. Paul was eager to preach the Gospel everywhere he went and whatever powers were arrayed against the God of glory Paul was going to bring the power of God which is in the message of the Gospel of God.

Sometimes people at church will say things like, ‘we need to make the Gospel relevant’ and my response to that is no you don’t because there is nothing more relevant that exists today than the Gospel, so how can men and women who are wrong with God be made right with God? It is by the power of God to the glory of God. Nothing else is more relevant. We may make it irrelevant but we can’t make it more relevant than what it is.

Why is it important that the Gospel is the Gospel of God? The same Bible was put together by the Spirit of God with 40 plus human authors over 1600 years to communicate to us the Gospel of God and they say ‘here’s the bad news but here’s the Good News.’ The righteousness of God exposes the bad news and here’s the righteousness of God that brings the Good News. The bad news is that you and I are born sinners. We aren’t sin sick, we’re sin dead. We aren’t just sin lame, we are sin helpless and hopeless. We are ungodly and there are none who seek for God or understands Him, no not one. We have no man-made Gospel of our own. Religion can’t do it for it only exacerbates the problem. We are dead in our sins and headed to a Christless eternity and we have no turnaround. The Gospel is the power of God. What is impossible with man is secured and assured by God. God brings His omnipotent power to bring saving grace into the lives of sinners who are saved by faith through the power of God with the power of the Gospel of God through the power of the Word, the power of the Spirit, the power of God’s grace that is greater than our sin.

How is the Gospel of God revealed in the Word of God definitively, declared to be the power of God that we eagerly desire to unleash in our family, our business, our school and in the world? We eagerly and without shame want to proclaim the Gospel, the power of God and what makes it the power of God? This is really interesting. Romans 1:6–17 says [16] *For I am **not ashamed** of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.* (why is it the power of God?) [17] *For in it the righteousness of God (the Gospel) is revealed from faith for faith, as it is written, “The righteous shall live by faith.”*

The reason it is the power of God is because God has brought the righteousness of God to save sinners by faith in Christ. The righteous are converted by faith and they grow from faith to faith because of the righteousness of Christ. I want to tell you something about Luther concerning this Romans 1:16–17 passage. He hated these two verses because of that righteousness (justice) of God. He knew he was a sinner and that God was righteous and he knew God’s justice was inflexible. He even began to declare hatred of God because of His righteousness because it only reminded him he was lost, undone, helpless and hopeless but Luther had a mentor. In 1515 Luther’s mentor told him to teach the book of Romans at the University of Wittenberg which was an Augustinian university. So when he taught Romans he was given Augustine’s notes and in Romans 1:16 Augustine speaks of the moment he understood that this righteousness of God did not condemn. It was a righteousness of God through God from God to save sinners to the glory of God. This righteousness had been marshalled by God’s grace through God’s Son to save us as He goes to the cross and removes our condemnation, liabilities, shame and guilt. Then He clothes us with His glorious righteousness.

This is why we sang earlier from the hymn Charles Wesley wrote, *And Can It Be* which says:

*No condemnation now I dread;
Jesus, and all in Him, is mine;
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach th' eternal throne,
And claim the crown, through Christ my own.*

I have a righteousness that comes from the cross through the obedience of Jesus who took my sin and gives me His perfect obedience so that I am not only forgiven but I am innocent. I am not only acquitted but I am justified by faith in Christ who gives me His righteousness when I give Him myself. He takes away my sin. II Corinthians 5:21 says *[21] For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God.* Luther knew that heaven was not for the forgiven. Heaven was for the righteous. He not only needed to be forgiven but he needed a righteousness that made him acceptable and would open the gates of heaven. This righteousness can only come from God.

The Good News is by the grace of God, God has sent the Son of God in the flesh, Jesus Christ who goes to the cross. Our unrighteousness in thought, word and deed, He becomes sin on our behalf so that we might become the righteousness of God in Him. In Christ I am forgiven and in Christ I am accepted. As I am clothed in righteousness Divine then bold I approach the throne of grace through Christ. I am His and He is mine through Christ my own. That is why this is a powerful Gospel for God's righteousness, instead of condemning which it will at the second coming, is now available to save when you turn from your sin and by faith receive Him.

Paul talks about faith three times in this text. The just shall live by faith. You grow in faith to faith. So dear friend, right now you either stand before God in your sin under the judgment of God or stand in Christ by faith and repentance. If you stand in Christ with no condemnation according to Romans 8:1 which says *[1] There is therefore now no condemnation for those who are in Christ Jesus.* Christ took away that condemnation and you are innocent, clothed with a righteousness Divine. Paul is eager to preach this and he is unashamed of this Message.

Thirdly, this Message is inclusive. I have a Message where you don't have to wonder who your target audience is for this is a target rich ministry. In Romans 1 Paul addresses the pagan Gentiles. In Romans 2 he addresses the religious Gentiles. In Romans 3 he addresses the Jews and Romans 3:23 will sum the whole thing up as it says *[23] for all have sinned and fall short of the glory of God.* I have Good News for you – all have sinned and any and all can be saved who put their trust in Christ alone. Paul says in I Timothy 4:9–10, *[9] The saying is trustworthy and deserving of full acceptance. [10] For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.*

Christ saves all kinds of sinners. Paul makes a chronological point where the Gospel came through the Jews to us, therefore when we get saved, we have an obligation to take the Gospel back to the Jew. We go to Jerusalem, Judea, then Samaria and then the utter most part of the world. But Paul is telling us that all of us need a Savior and this Savior comes to save sinners from every tribe and nation. He saves Jew, Gentile, male, female, rich, poor and we don't have a white, black, European or Asian (etc.) Gospel. We have the Gospel of God which is the power of God that reveals the righteousness of God and all of us our sinners but it will save any and all sinners from all of their sins from all eternity, if these sinners put their trust in Christ alone. This is an inclusive Message.

Fourthly, it is an exclusive Message. Any and all can be saved and all are sinners but everyone who believes are saved but if you don't believe then before you is a Christless eternity – the unendurable yet endured forever torment of the wrath of God unmixed. Hebrews 9:27 says *[27] And just as it is appointed for man to die once, and after that comes judgment.* In that Day the righteousness of God will condemn you but this day in Christ it will save you if you turn from your sins and put your trust in Him. This is why Paul is eager and unashamed for it's happened to him.

Paul says in Philippians 3:4–11 *[4] though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: [5] circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; [6] as to zeal, a persecutor of the church; as to righteousness under the law, blameless. [7] But whatever gain I had, I counted as loss for the sake of Christ. [8] Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. **For His sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ [9] and be found in Him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— [10] that I may know Him and the power of his resurrection, and may share His sufferings, becoming like Him in His death, [11] that by any means possible I may attain the resurrection from the dead.***

I don't want my righteousness or the church's righteousness but I want the righteousness of Christ. Anything else that is put in place of that is rubbish. People tend to think that giving up things for the sake of Christ is what Paul is saying and people can do that but here Paul is saying that all those things he thinks would be commendable before God he now counts as rubbish for his righteousness is filthy rags and so is ours. I want His righteousness.

Here is the takeaway. The Gospel of God is the power of God which reveals the righteousness of God secured by the grace of God through Jesus Christ the Son of God saving any and all who by faith turn to Him alone as Lord and Savior. There are a lot of 'of God' in that takeaway and if I could get five more in there I would, because that is what I need. I need God to save me. That is the Good News I have for you. Out of the love of God he saved me and when I needed Him I didn't want Him. The One who did not need me wanted me and by the grace of God through the love of God He sent the Son of God who then declares me righteous because He sends the Spirit of God to bring me from death unto life so that I can believe in Him. Even my faith is a gift of God according to Ephesians 2:8 which says *[8] For by grace you have been saved through faith. And this is not your own doing; it is the gift of God.*

That's why we sing songs like amazing love, how can it be and amazing grace how sweet the sound, but maybe you can't sing it or even want to sing it because you have not yet embraced it. I encourage you, call you and plead with you to come without any shame. Without any shame I weep for you and I would seek to pursue you to come to Him. I would eagerly answer any and all of your questions because I want you to know the power of God.

Paul had already seen the power of God in Jerusalem, the very place where they crucified Jesus. In Jerusalem 3,000 came to Christ then 5,000 came to Christ from this burgeoning church that cuts loose a movement that turns the world upside down. Paul had been in Antioch where he saw the power of God and the Gospel where the world first started calling us Christians. He saw the power of God in Ephesus the cultural power center of the world. He saw the idolatry of Athena and Diana destroyed. He saw the power of the Gospel in a Roman colony in Philippi.

He saw the power of Gospel in the intellectual power of Athens. He saw the power of the Gospel in the sexual immorality and anarchy of Corinth.

In the first century if you said power the next thing most would say was Rome and so Paul wanted to go to Rome. When he goes to the citadel of power he says 'I'm eager to bring the power of God in the name of Jesus Christ and in the righteousness of God that saves those who believe in Him for I'm unashamed and you can't stop me. You can't cancel me or shame me or marginalize me. I will come standing on my toes eagerly and flat-footed not to be moved. I will stand to preach to you the power of God in Jesus Christ.'

We're in a shifting and sifting time for we're about to find out what Christians and churches are eager and unashamed and those who will adulterate and apostatize and be shamed into silence. Praise God for a mission's conference that says we're eager and Bridge to Life training that says we're eager. But praise God we can be eager and unashamed because of what we're bringing which is the power of God.

At age 16 I had no thought I would ever have a car at that age. My dad was in minor league baseball and my mom worked at Sears & Roebuck and there was going to be no car for me at 16. Yet on my 16th birthday my dad said 'I got you a car to drive to school.' I was shocked. This past week I did some time with our youth here at the church and they asked me what my favorite car was and that was easy. It was a '57 or '58 black corvette and if anyone has one to donate to the cause I'd be glad to use it evangelistically (smile). My dad had gotten me a '57 Ford and if you couldn't have a '57 Chevy then the Ford was the next best thing. When I went outside to look at it I said to my dad 'Dad I cannot drive that to school for I will be in a fist fight every single day.' He said 'Son, you are going to drive it or you can walk 7 miles, take your pick. A poor ride is better than a proud walk.' He said that in such a way you would have thought it was in the Bible. He had gotten the car for \$75 at a South Carolina police state auction. I told my dad I couldn't drive a pink car and my dad said 'It's not pink, it's coral. Before you get too uppity, pull the hood up.' It had a 392 engine and 2 four barrels and now I know why they called it an interceptor. I thought then I might want to drive that car.

I wasn't converted yet so I'm not setting an example for any of our kids. Now that I am converted it is only my humility that will not give you the name, rank and serial numbers of all the Fords, Chevys and Corvettes that pulled up beside me at a stoplight and made fun of and shamed my pink '57 Ford. I just pointed. It is only my humility that will not tell you how many of them were sucked up my exhaust pipe. The world will try to cancel you and shame you and all you and I have to do is, lift the hood – it is the power of God to save sinners to the glory of God by the grace of God.

As I have started into this expositional series on Romans I was reminded of this challenging letter an Elder graciously shared with me written in 1980 by a nameless Christian martyr in Rwanda published by Dr. Robert Morehead. To say the least I was personally challenged particularly in light of the two-fold exhortation of the Apostle Paul in Romans 1:15,16. *"...for I am eager to preach the Gospel...for I am not ashamed of the Gospel..."* While I am more than happy to make available to any and all the "original" letter, in my sermon I took the liberty for personal, pastoral and theological reasons to modify it as a "Challenge and Invitation" to *"The Gospel Fellowship of the Eager and the Unashamed"* which I now share with you.

THE GOSPEL FELLOWSHIP OF THE EAGER AND THE UNASHAMED

By God's grace with full reliance upon the power of the Holy Spirit and compelled by the love of Christ, I invite and challenge you who know Christ as Lord and Savior to join...

“The Gospel Fellowship of the Eager and the Unashamed.”

The die has been cast. I have stepped over the line. My decision has been made.

I am a disciple of Jesus Christ.

I won't look back, let up, slow down, back away, be still, shamed or silenced.

My past is redeemed, my present is ordered, and my future is assured.

I am finished and done with low living, sight walking, diminished vision, smooth knees, colorless dreams, resentful giving and dwarfed goals.

I no longer need pre-eminence, prosperity, position, promotions, plaudits, or popularity.

I now live by the presence and the power of the Holy Spirit, directed by the Word of God, motivated by the love of Christ, committed to persistent prayer and a joyful desire for the Glory of God.

My pace is set, my stride is steady, my destination is the New Heavens and the New Earth, my path is narrow, my way is rough, my companions few, my Leader infallible, my mission clear, my message defined.

I will not be bought, compromised, deterred, lured away, turned back, diluted, distracted or delayed.

I will not flinch in the face of sacrifice, hesitate by threats of adversity, negotiate at the table of God's enemies, gaze upon the pool of popularity, or wander into the maze of mediocrity.

Yes! I am a disciple of Jesus Christ.

I must go until He returns, give until I am poured out, preach His Word faithfully and labor intentionally while it is still today.

When He comes to get His own, by God's grace there will be no problem in recognizing me as belonging to Him.

His Armor will be upon me, the Weapons of the Spirit will be drawn and the Flag of Christ will be flying.

“For what can be known about God is plain to them, because God has shown it to them. For His invisible attributes, namely His eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor Him as God or give thanks to Him but they became futile in their thinking, and their foolish hearts were darkened.”

Romans 1:19–21

Let's pray.

Prayer:

Holy Spirit, I pray that You would speak to our hearts now. If you are not in that company may I invite you today. I tell you without any shame, because I've known the grace of God and I know the truth of God's Word that reveals it, if you come to Jesus today for you don't have to seek anywhere else, all of the emptiness of idolatry will be replaced with the fullness of salvation in Christ. The power of God using the righteousness of God in Christ will save you when by faith and repentance you turn and put your trust in Him. I plead with you and persuade with you and have and will pray for you, come. Father, for those who know Jesus may this Gospel not only be known but proclaimed eagerly and with no shame for it's the power of God to save sinners through the righteousness of God by the grace of God through the Son of God, Amen.

Power Point

Five Reasons for an Eager and Unashamed Proclamation of the Gospel of God

1. The Gospel of God is Definitive
2. The Gospel of God is the Power of God
3. The Gospel of God is the Righteousness of God
4. The Gospel of God is Inclusive
5. The Gospel of God is Exclusive

Life Takeaway

The Gospel of God is the Power of God, which reveals the Righteousness of God, secured by the Grace of God, through Jesus Christ the Son of God, saving any and all who by faith turn to Him alone as Lord and Savior.