

TEN MYTHS ABOUT EVANGELISM ¹

1. *It's my responsibility to convert people.*

We are only responsible for what we can do, not what others do. Our responsibility is simply to proclaim the gospel in the power of the Holy Spirit and leave the results to God. We don't have to push.

2. *We can witness by osmosis – without words.*

By definition a witness is “one who testifies.” What if all the “witnesses” in a court trial only answered in mime? As Christians our lives need to be consistent with our words but they are not a substitute for them.

3. *We must “earn” the right to be heard.*

While there is merit in the idea of gaining a hearing, the notion of “earning the right to be heard” can also put Christians on their heels. Do Hollywood producers call you to ask if you might be offended by the scenes and themes of their upcoming movie? Do professors in colleges distort Christian ideas and qualify their lectures with an apology? All around us people are making bold assertions about what is right and true. We have the truth. We are called to declare it sensitively and assertively.

4. *People's beliefs about God are based on reason.*

We often assume others have thought about their spiritual beliefs to the extent we have. Many people believe what they do more for emotional reasons or expedience. People often believe what they want to believe – what makes them feel good. This is especially true among those influenced by the postmodernism, reflected in this way: “Whatever you believe about God is fine and true for you, but it's not for me.” On some occasions you might succeed in thoroughly answering a person's intellectual objections only to find they still resist. We need to lovingly discern “smoke screens” and surface the core issues that keep a person away from God.

5. *People aren't interested.*

Our experience doing Gospel Outreaches (GO) verifies that there is overwhelming interest in discussing the substantive questions of life. Nobody likes to be pushed, but there is strong interest in discussing spiritual ideas. By experience we're seeing that many people are tired of shallow conversations and the rules of political correctness that make it taboo to talk about God.

6. *I must have all the answers.*

“And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in fear and much trembling, and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, that your faith might not rest in the wisdom of men but in the power of God” (1 Corinthians 2:1-5).

¹ Modified from an article put out by Campus Crusade for Christ. Posted at www.proclaimcourse.com 4/21/2008

7. I must have a friendship with someone before I can share the gospel.

While this helps, the gospel’s inherent power is not bound by our personal connections. God may bring people across our path for even a brief time by His sovereign design in order that we would share the message of Christ with them. The Bible records many accounts of the gospel powerfully going forward, apart from a prior established friendship. Remember the account of Philip and the Ethiopian eunuch (Acts 8:26-40)?

8. I must first wait for people to ask me why my life is so different.

Do you fish? When was the last time a fish jumped out of the pond, flapped all the way up to your house and asked, “Hey, where’s your fishing pole? I wanna get on your line right now.” Fishing for men requires initiative on the fisherman’s part, not the fish! Sharing the gospel with others is an active endeavor, not a passive one.

9. Sharing the gospel is inherently confrontational.

Most people are uncomfortable with interpersonal confrontation. But sharing the gospel usually is a conversation not a confrontation. Although there is a very real battle taking place in the spiritual realm, on a personal level people should know that we genuinely care about them. We need to refine the art of asking good questions and listening. See Luke 2:46-47; the principles in this passage are excellent and very insightful with regard to our personal witness. If someone is clearly uncomfortable discussing God then we should back off. Whoever said that the same rules which apply in “normal life” don’t apply in personal evangelism?

10. I must tell a person everything I know about God in every situation.

Not every opportunity to share the message is going to be equal. In some cases you’ll have just a few minutes to talk, ask a question, share an idea, or simply listen. Make the most of it and relax (Colossians 4:5). Try to discern how much a person is ready to hear. Jesus Himself said “I have much more to say to you, more than you can now bear” (John 6:12). Even with His disciples he did not feel compelled to unload everything at once.

Which of these have you used as an excuse to avoid evangelizing? _____

What did you fear? (be honest) _____

How have any of these myths affected the way that you evangelize? _____

God's Plan of Salvation

And those He PREDESTINED² he also CALLED;³ those he called he also JUSTIFIED;⁴ those he justified, he also GLORIFIED.⁵ (Rom 8.30 ^{ESV})

This is a key passage about election and sanctification by God's grace and sovereign will. That means it is for the assurance of *believers*, **not** for calling *sinners* to repentance (Mat 9.13). So it's **not** part of your Gospel presentation. This verse reveals that salvation is in God's hands from beginning to end. Each word in SMALL CAPS has been footnoted below, with other verses that use these same words — *let the Bible interpret the Bible*. Also below is John Gill's comment on it. Explain this verse in your own words, as simply as you can (feel free to use a dictionary).

predestined: _____

called: _____

justified: _____

glorified: _____

What does this verse mean for *you*, as you proclaim the Gospel?

² **Rom 8:29** For whom He foreknew, He also PREDESTINED *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. **Eph 1:4-5** He chose us in him before the foundation of the world, that we should be holy and blameless before him. In love ⁵ he PREDESTINED us for adoption as sons through Jesus Christ, according to the purpose of his will;

³ **1Cor 1:9** God is faithful, by whom you were CALLED into the fellowship of his Son, Jesus Christ our Lord. **Eph 4:1** I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the CALLING to which you have been CALLED, **1Pet 1:15** but as he who CALLED you is holy, you also be holy in all your conduct, **1Pet 2:9** But you are a CHOSEN race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who CALLED you out of darkness into his marvelous light.

⁴ **Rom 3:23-26, 28** for all have sinned and fall short of the glory of God, ²⁴ and are JUSTIFIED by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. ²⁶ It was to show his righteousness at the present time, so that he might be just and the JUSTIFIER of the one who has faith in Jesus... ²⁸ For we hold that one is JUSTIFIED by faith apart from works of the law. **Rom 5:1** Therefore, since we have been JUSTIFIED by faith, we have peace with God through our Lord Jesus Christ. **Rom 5:9-11** Since, therefore, we have now been JUSTIFIED by his blood, much more shall we be saved by him from the wrath of God. ¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. ¹¹ More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation. **Rom 10:9-10** if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For with the heart one believes and is JUSTIFIED, and with the mouth one confesses and is saved.

⁵ **ETERNAL GLORY** is meant by "glorified," which is what the apostle had been speaking of in context. It is what the elect are predestined and called to, and which their justification gives them a right and title to. And it will consist in a likeness to Christ, in communion with him, in an everlasting vision of him, and in a freedom from all that is evil, and in an enjoyment of all that is good. And so the great end of predestinating grace will be reflected in those mentioned in the foregoing verse (v. 29). Now, this glorification may be said to be already done, with respect to that part of God's elect who are in heaven, inheriting the promises. And it is in some sense also true of that part of those who are on earth, who are called and justified — being made glorious within by the grace of Christ, and arrayed and adorned with the glorious robe of his righteousness. By the one they have a fitness, and by the other they have a right to eternal glory. This grace they have received is the beginning, pledge, and earnest of it. Besides, they are already glorified in Christ, their head and representative, and in the view of God, and with respect to the certainty of it. It was prepared and made ready for them; and it is in the hands of Christ for them; and it is insured to their faith and hope. It is an observation of a Jewish writer "that a thing which is decreed to be, is spoken of in the past tense." This is the Scripture style concerning things decreed, and such is the glorification of all God's elect. — **John Gill** (1697-1771).

THE GOSPEL

Used in Hope Chapel's Guest Packet

GOD - "In the beginning God created..." (Gen 1:1). God is the infinite Creator of the universe and everything in it, including mankind. He created us in His image (Gen 1:27), so that we could enjoy a loving relationship with Him, and live in His presence with joy, forever.

The Bible says that *God is love*, yet it also says that He is **holy**. This means that He is infinitely pure and therefore cannot even look upon sin. And He is **just**. He must uphold the worth of that holiness by bringing all unholiness to justice. Any sin against an infinite God is *infinite*; therefore, it would require an infinite payment.

How then can He have a loving relationship with anything unholy?

MAN - We are amazing creatures created by God with dignity, worth, and purpose. God made us like Him, so that we'd reflect His glory and holiness, worship Him, and be loved by Him.

How? He gave us two laws to live by: to love Him with all our heart, soul, and mind, and to love others as we do ourselves. If we perfectly obey them, we'll be at peace with God. But we haven't. We've *all* disobeyed, are tainted by our sin, and are liable to death, judgment and hell due to our unholy actions. *Our sin has separated us from this holy God*. It has broken our relationship with Him. How can our debt of sin be cleared, and we regain a loving relationship with Him?

How can God forgive us and yet still uphold His holiness?

JESUS - The Bible says, "God so loved the world that He gave His one and only Son, that whoever believes in him shall not perish, but have eternal life" (John 3:16).

Jesus Christ is the Son of God and the Son of Man: the infinite God-Man. His sinless life perfectly fulfilled God's laws. As an infinite being, His willing death on the cross, *in our place*, paid for all of our sins. With our debt cleared, we can be forgiven and reconciled to a loving relationship with God; no longer separated from God or under His wrath. Jesus Christ fulfilled God's justice, upheld His holiness, and saved His people.

How can we receive this precious and costly gift?

RESPONSE - How should *you* respond to these "facts" in order to be saved from the penalty of your sin? God simply requires you to repent and believe this good news.

That means you must admit that you've sinned against God and man, pledge that you'll turn from your sin, and trust in Christ alone for your salvation. For only He lived a perfect life, only He fully satisfied God's law, only He could pay the penalty for all your sins, and only He was raised from the dead as proof of His divine power. Your good deeds, tainted by sin, cannot save you, but placing your trust in Jesus Christ and what He has done will fully restore your relationship with God.

Is there any reason you would not want to do that right now?

J.C. Ryle's Holiness

Excerpts applied to the Four Key Words

GOD

By the deeds of the law no child of Adam shall ever be justified. “By grace are you saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man boast.” (Eph 2.8, 9) Why then is holiness so important? Why does the Apostle say, “Without it no man shall see the Lord”? Let me set out in order a few reasons.

For one thing, we must be holy, because *the voice of God in Scripture plainly commands it*. The Lord Jesus says to His people, “Unless your righteousness exceeds the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.” (Mat 5.20) “Be perfect, even as your Father which is in heaven is perfect.” (Mat 5.48) Paul tells the Thessalonians, “This is the will of God, even your sanctification.” (1Th 4.3) And Peter says, “As He which has called you is holy, so you be holy in all manner of conduct;” because it is written, “Be holy, for I am holy.” (1Pet 1.15, 16) “In this,” says Leighton, “law and Gospel agree.”

MAN

Sin is “the fault and corruption of the nature of every man that is naturally engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is inclined to evil by his own nature, so that the flesh lusts always against the spirit; and therefore, in every person born into the world, it deserves God’s wrath and damnation.” Sin, in short, is that vast moral disease which affects the whole human race, of every rank, class, name, nation, people, and tongue; a disease from which there never was but one born of woman who was free. Need I say *that One* was Christ Jesus the Lord?

Sin, to speak more particularly, consists in doing, saying, thinking, or imagining, anything that is not in perfect conformity with the mind and law of God. “Sin,” in short, as the Scripture says, is “the transgression of the law.” (1Joh 3.4) The slightest outward or inward departure from absolute mathematical parallelism with God’s revealed will and character constitutes a sin, and at once makes us guilty in God’s sight.

The sinfulness of man does not begin from without, but from within. It is not the result of bad training in early years. It is not picked up from bad companions and bad examples... No! it is a family disease, which we all inherit from our first parents, Adam and Eve, and with which we are born. Created “in the image of God,” innocent and righteous at first, our parents fell from original righteousness and became sinful and corrupt. And from that day to this, all men and women are born in the image of fallen Adam and Eve, and inherit a heart and nature inclined to evil. “By one man sin entered into the world.” — “That which is born of the flesh is flesh.” — “We are by nature children of wrath.” — “The carnal mind is enmity against God.” — “Out of the heart (naturally as out of a fountain) proceed evil thoughts, adulteries,” and the like. (Joh 3.6; Eph 2.3; Rom 8.7; Mar 7.21)

“Every imagination of the thoughts of his heart” is by nature “evil, and that continually.” — “The heart is deceitful above all things, and desperately wicked,” (Gen 6.5; Jer 17.9) Sin is a disease which pervades and runs through every part of our moral constitution and every faculty of our minds. The understanding, the affections, the reasoning powers, the will, are all more or less infected. Even the conscience is so blinded that it cannot be depended upon as a sure guide, and is as likely to lead men wrong as right, unless it is enlightened by the Holy Ghost. In short, “from the sole of the foot even to the head, there is no soundness” about us. (Isa 1.6) The disease may be veiled under a thin covering of courtesy, politeness, good manners, and outward decorum; but it lies deep down in the constitution.

Sin is “the abominable thing that God hates” — that God “is of purer eyes than to behold iniquity, and cannot look upon that which is evil” — that the least transgression of God’s law makes us “guilty of all” — that “the soul that sins shall die” — that “the wages of sin is death” — that God shall “judge the secrets of men” — that there is a worm that never dies, and a fire that is not quenched — that “the wicked shall be turned into hell” — and “shall go away into everlasting punishment” — and that “nothing that defiles shall in any wise enter heaven.” (Jer 44.4; Hab. 1.13; Jas 2.10; Eze 18.4; Rom 6.23; Rom 2.16; Mar 9.44; Psa 9.17; Mat 25.46; Rev 21.27)

CHRIST

We need not be afraid to look at sin, and study its nature, origin, power, extent, and vileness, if we only look at the same time at the Almighty medicine provided for us in the salvation that is in Jesus Christ. Though sin has abounded, grace has much more abounded. Yes: in the everlasting covenant of redemption, to which Father, Son, and Holy Ghost are parties — in the Mediator of that covenant, Jesus Christ the righteous, perfect God and perfect Man in one Person — in the work that He did by dying for our sins and rising again for our justification — in the offices that He fills as our Priest, Substitute, Physician, Shepherd, and Advocate — in the precious blood He shed which can cleanse from all sin — in the everlasting righteousness that He brought in — in the perpetual intercession that He carries on as our Representative at God’s right hand — in His power to save to the uttermost the chief of sinners, His willingness to receive and pardon the vilest, His readiness to bear with the weakest — in the grace of the Holy Spirit which He plants in the hearts of all His people, renewing, sanctifying and causing old things to pass away and all things to become new — in all this — and oh, what a brief sketch it is! — in all this, I say, there is a full, perfect, and complete medicine for the hideous disease of sin.

I find a deep mine of comfort in this thought: that Jesus is perfect Man no less than perfect God. He in whom I am told by Scripture to trust, is not only a great High Priest, but a *feeling* High Priest. He is not only a powerful Saviour, but a *sympathizing* Saviour. He is not only the Son of God, mighty to save, but the Son of man, *able to feel*.

Our God knows all this well. He knows the very secrets of man’s heart. He knows the ways by which that heart is most easily approached, and the springs by which that heart is most readily moved. He has wisely provided that the Saviour of the Gospel should be feeling as well as mighty. He has given us one who not only has a strong hand to pluck us as brands from the burning, but a sympathizing heart on which the labouring and heavy-laden may find rest.

I see a marvellous proof of love and wisdom in the union of two natures in Christ’s person. It was marvellous love in our Saviour to condescend to go through weakness and humiliation for our sakes, ungodly rebels as we are. It was marvellous wisdom to fit Himself in this way to be the very Friend of friends, who could not only save man, but meet him on his own ground. I want someone able to perform all things needful to redeem my soul. This Jesus can do, for He is the eternal Son of God. I want someone able to understand my weakness and infirmities, and to deal gently with my soul, while tied to a body of death. This again Jesus can do, for He was the Son of man, and he had flesh and blood like my own. Had my Saviour been God only, I might perhaps have trusted Him, but I never could have come near to Him without fear. Had my Saviour been Man only, I might have loved Him, but I never could have felt sure that He was able to take away my sins. But, blessed be God, my Saviour is God as well as Man, and Man as well as God — God, and so able to deliver me — Man, and so able to feel with me. Almighty power and deepest sympathy are met together in one glorious person, Jesus Christ, my Lord. Surely a believer in Christ has a strong consolation. He may well trust, and not be afraid.

CALLING FOR A RESPONSE

Never despair! Jesus is still the same now that He was eighteen hundred years ago. The keys of death and hell are in His hand. When He opens, none can shut.

What, even if your sins are more in number than the hairs of your head? What, even if your evil habits have grown with your growth, and strengthened with your strength? What, even if you have hated good and loved evil all the days of your life? These things are sad indeed; but there is hope, even for you. Christ can heal you: Christ can raise you from your low estate. Heaven is not shut against you. Christ is able to admit you if you will humbly commit your soul into His hands.

Are your sins forgiven? If not, I set before you this day a full and free salvation. I invite you to follow the steps of the penitent thief: come to Christ and live. I tell you that Jesus is full of pity and tender mercy. I tell you that He can do everything that your soul requires. Though your sins are as scarlet, He can make them white as snow; though they are red like crimson, they shall be like wool. **Why should you not be saved as well as another? Come to Christ and live.**

FOR THE PROCLAIMER OF THE GOSPEL

Do you ever try to do good to others? If you do, remember to tell them about Christ. Tell the young, tell the poor, tell the aged, tell the ignorant, tell the sick, tell the dying — tell them all about Christ. Tell them of His power, and tell them of His love; tell them of His doings, and tell them of His feelings; tell them what He has done for the chief of sinners; tell them what He is willing to do to the last day of time: tell it to them over and over again. Never be tired of speaking of Christ. Say to them broadly and fully, freely and unconditionally, unreservedly and undoubtingly, “Come to Christ, as the penitent thief did: come to Christ, and you **shall** be saved.”

The Gospel in Two Minutes

There is only one God, Creator of heaven and earth. He also created **us**. How do we know that? God revealed himself in His Bible. That’s how we know He’s our heavenly Father. It says that God is holy and just; but God is also loving and merciful. He requires us to love Him with all our heart, mind, soul, and strength, and to love our neighbor like ourselves. *Unfortunately, we don’t always do that.* Instead, we live in rebellion against God; we continually break God’s Law. **Failing to obey and worship God alone, is called sin.** Our sin offends our infinite God; so it’s an *infinite debt* we can’t pay, because we’re *finite* beings. But if we don’t pay it, **the penalty is death and hell.** Judgment Day is coming, when we’ll all have to account to God for the life we’ve lived, and for the sins we’ve committed, and pay the penalty for it.

But God loves us. He knows our weakness, and our inability to perfectly obey Him. So **God sent his only Son, Jesus Christ**, to pay for our sin. He’s the infinite *God-man*. He lived a perfectly obedient life on our behalf. God sees *Christ’s* obedience as *our obedience*. He charged the penalty for our sins to *him*; Jesus died to pay the debt we couldn’t pay. It’s **ONLY** because of Christ, that we have a way to escape death and hell. Jesus said, “I am the Way, the Truth, and the Life. No one comes to the Father except through me.” (Joh 14.6.)

The problem is this: unless Christ **represents you**, you’ll have to pay the debt *yourself*. **The question** you need to ask is, “How can Christ represent me? **Here’s the answer:** (1) **believe** what the Bible says about Jesus Christ; (2) **confess** and turn from your sins; turn to God instead; and (3) **declare** that Jesus is your Lord and Savior. Make him the Lord of your life. Admit that he’s your only hope of being saved from hell. Understand: this is by God’s grace and mercy, not because you deserve it. Trust in Christ alone, not in yourself or anything else. *Is there any reason why you wouldn’t want to do that right now, so that you’ll receive God’s grace and mercy?*

SAVING FAITH

John Owen – EVIDENCES OF FAITH - *excerpts*

The principal genuine acting of saving faith in us, inseparable from it and, indeed, *essential* to such acting, consists in choosing, embracing, and approving of God's way of saving sinners by the mediation of Jesus Christ — *relying* on it — with a renunciation of all other ways and means pretending to that same end of salvation.

Saving faith is our "believing the record that God has given us of his Son," 1Joh 5:10, "And this is the record, that God has given to us eternal life; *and this life is in his Son,*" verse 11.

The gospel adds that the only way to obtain an interest⁶ in this blessed contrivance of saving sinners by the SUBSTITUTION of Christ, as the SURETY of the covenant, and thus to have the IMPUTATION of our sins to him, and of his righteousness to us, *is by faith in him*. Here comes that *trial of faith* which we inquire about. This way of saving sinners being proposed, offered, and tendered to us in the gospel, true and saving faith receives it, approves of it, rests in it, renounces all other hopes and expectations, and reposes its whole confidence in it.

Faith will not be driven from this stronghold, not while the soul can exercise faith in it — namely, in steadily choosing, embracing, and approving of God's way of saving sinners by Jesus Christ, as that way in which he will be eternally glorified. This is because it is suited to, and corresponds to, all the perfections of his nature, and in every way becomes him — and so faith will have the necessary means to be relieved in all its trials. For *this* is faith, this is *saving* faith, which will not fail us. That faith which works in the soul a gracious persuasion of the excellency of this way — by a sight of the glory of the wisdom, power, grace, love, and goodness of God in it, so as to be satisfied with it as the best, the *only* way of coming to God, with a renunciation of all other ways and means to that end — will at all times evidence its nature and sincerity.

⁶ *Interest* here means a part or portion, as in having an interest in a business by buying stocks in it. – WHG

Two Gospel Outlines

OUTLINE 1 – SIMPLE AND MEMORABLE

1. **GOD** is **holy, just, and loving** – we are not.
 - a. God created us to love Him, and enjoy Him forever
 - b. God gave us His laws to keep us safe and near to Him
 - c. We rebel against God by choosing to live without Him, against His laws.
2. **MAN** is sinful (unholy, unjust, unloving — by *God's* standards)
 - a. we sin against God's law daily (love God, love neighbor)
 - b. sin separates us from God
 - c. the penalty for sin is death and hell.
3. **CHRIST** is **holy, just, and loving**
 - a. God is **just** – He can't waive our penalty.
 - b. God is **loving** – He sent Christ to pay our penalty for us.
 - c. Christ "redeemed" us, reconciling us to God so we can draw near again
4. **RESPOND** by placing your faith in Christ
 - a. Admit you're a sinner in need of Christ
 - b. Ask Christ to pay your debt, trusting in Him alone to save you
 - c. Receive Him as your Lord and Savior, and you'll receive His Spirit
 - d. Be **holy, just, and loving**, by His Spirit – for Christ's sake

OUTLINE 2 – COMPLEX AND FORGETTABLE

1. There is an infinite God who is Creator and Sustainer of everything
 - a. He is just, and has declared his Law
 - b. He is loving, and desires to preserve his children
2. Man has rebelled against God.
 - a. It's in our nature to be rebellious [Adam's sin corrupts, and it is imputed to us]
 - b. But it's also our personal choice to be rebellious [we also sin directly]
3. Any violation of God's Law carries a penalty of eternal death in hell
4. We are incapable of saving ourselves from eternal death. Why?
 - a. A sin against an infinite God creates an infinite debt
 - b. Only an infinite being can pay that debt
 - c. We are finite beings
5. God graciously gave his son Jesus Christ to stand in our place
 - a. Jesus is an infinite being: he is God-in-the-flesh who came to save his people
 - b. He lived a perfectly righteous life to satisfy God's Law on our behalf
 - c. He paid our debt to God by dying on the cross in our place [atonement]
 - d. He rose from the dead to prove his identity, and to procure our salvation
 - e. He did everything necessary to finally and completely save his people
6. We receive this gift of salvation by faith: by believing these things are true, by trusting only in what Christ did to save us, and by turning from our sin to godly living.
7. If we believe, and abandon our rebellion in response to this truth, then
 - a. We are freed from the penalty of death
 - b. We are considered righteous in God's sight
 - c. We become the adopted children of God,
 - d. We have a right to an inheritance in the kingdom of God
 - e. We become ambassadors for Christ in this world

An Irreducible Minimum

Here is an *irreducible minimum* of the Gospel truth (this is *not* the only way to word it!):

Jesus **satisfied** God's law on your behalf, and was **raised** from the dead to save you,— that by **believing**, you would be **reconciled** to God, and **live** with Him forever.

Where is that in the Bible? ⁷

Jesus **satisfied** God's law on your behalf, ^{Mat 5:17} and was **raised** from the dead to save you, ^{Rom 4:25; 1Cor 15:17} — that by **believing**, ^{Mar 1:15; Joh 20:31; Act 13:39; Rom 1:16; Eph 2:8-9} you would be **reconciled** to God, ^{Rom 5:10; Col 1:21} and **live** with Him forever. ^{Joh 6:40, 51; 11:25-26}

Paul put it this way (1Cor 15:1-4 ^{ESV}):

Now I would remind you, brothers, of the gospel I preached to you, which you **received**, in which you **stand**, and by which you are **being saved**, if you hold fast to the word I preached to you — unless you **believed** in vain.

For I delivered to you as of first importance what I also received: ⁸

(1) that Christ **died** for our sins in accordance with the Scriptures, ^{Jer 31:34}

(2) that he was **buried**, [why is that important?]

(3) that he was **raised** on the third day in accordance with the Scriptures; ^{Isa 53:10; Jon 1:17 with Mat 12:40}

⁷ **Mat 5:17** "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. It will be counted to us who believe in him who raised from the dead Jesus our Lord.

Rom 4:25 who was delivered up for our trespasses and raised for our justification.

1Cor 15:17 And if Christ has not been raised, your faith is futile and you are still in your sins.

Mar 1:15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

Joh 20:31 but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

^{NKJ} **Acts 13:38-39** "Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; "and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

Rom 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes;

Eph 2:8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹ not a result of works, so that no one may boast.

Rom 5:10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

Col 1:21-22 And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him;

Joh 6:40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."

Joh 6:51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh."

Joh 11:25 Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, ²⁶ and everyone who lives and believes in me shall never die. Do you believe this?"

⁸ **Jer 31:34** And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

Isa 53:10 Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.

Mat 12:40 For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.