

THE GOSPEL AND US

The gospel and us: Easter Sunday morning (2024)

Taught by Simeon Forder on Sunday morning, 31st March 2024 @ Deal Christian Fellowship

Reading: Psalm 51:1-13

Introduction

Are you listening? Are you? Are you *really* listening? Or are you already thinking about what you'll have for lunch, or what you'll do this afternoon. Please, I beg you – listen to what I have to say this morning, because it is the best thing you will hear all day.

"That's pretty arrogant, Sim!" you might think. But it's not. I'm not saying that *I* will be the best thing you hear all day. That *would* be arrogant. But *what* I have to say is the best thing, because it's the gospel. It's the good news. It's the *best* news that any of us ever have or ever will hear. And therefore, I'm really excited to teach and preach this good news today.

Now, as I speak this morning, I could skirt around the implications of the gospel – but what good would that do you? What help would it be if I said "this is the best news you'll ever hear! But, as you were. Carry on. Don't change. Don't think about it. Don't respond to it.". That would be crazy! So crazy, that rather I must beg and plead with you this morning to listen to each word I say – not because I want you to be more educated, but because I want you (and I) to be challenged and changed by what we are about to hear. And not merely changed for an hour or two. But *forever*.

And the gospel has the power to do that. It is literally a matter of life and death.

The glorious gospel

So what is the gospel? What is this good news? Well, to understand that, we have to go back to the beginning. In fact, we have to start with the bad news first. You see, way back when God created the world, He gave mankind free choice. We read in the Bible, in the first book, Genesis, in chapter 2:

Genesis 2:15-17

Then the LORD God took the man and put him in the garden of Eden to tend and keep it. And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

In other words, Adam and Eve could eat of any of the trees, except the one God told them not to. However, we soon read of the worst thing to ever happen:

Genesis 3:1-8

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' " Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

So then, Adam and Eve knew that they shouldn't eat from this specific tree. But, following the encouragement to doubt what God had said, they went ahead and did so anyway. And instantly they knew that something had changed – they realised they were exposed before each other, and before God, and they tried to hide. What had happened was that they had sinned against God, they had gone against His command, and their relationship with Him was now broken.

And, because God was (and is) holy — that is, He is perfect and pure and just in every way — they could no longer remain in His presence. And so we read later in chapter 3:

Genesis 3:23-24...

therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

And from this point on, mankind had a massive problem. For we were separated from God. But just as alarming, is that because God was and is perfect, He *could not and cannot* let sin go unpunished.

And so, while there were immediate consequences to Adam & Eve's actions, there were *eternal* consequences too, for they would now have to stand in front of God on judgement day, and give account for their actions. And with no hope of any defence or justification for their actions, they would be found guilty as charged, and be due the punishment they deserved. And that punishment, wasn't for *them* to determine, but for the judge to impose.

That's how justice works, right? We don't offer criminals the opportunity to suggest how long they'd like to spend in prison, or whether they even go there at all. And we certainly don't allow them to determine whether they are innocent or guilty based on whether someone else has done something worse than them, right? For justice to be done, punishment must be dealt out. And in the case of our sin, the punishment due is an eternity in hell. That's how serious it is to sin against a holy God.

That should get our attention. For no-one in their *right mind* want's to spend eternity in hell. They really don't. But the situation starts grim, for God can't just ignore or forgive sin — that wouldn't be just, it wouldn't be fair, and it wouldn't be holy. So big was this problem, that the Greek philosopher socrates wrestled with it, saying "maybe deity can forgive sin, but I don't see how".

Indeed this, was a monumental problem.

So then, is there *any* way to be saved out of this mess? Is there *any* way we can escape the punishment due to us? Well, we can't run and hide — Adam and Eve showed that wouldn't work! So, rather, we're going to have to meet our maker and be *judged* by Him. So how will you plead? Innocent? That would be a lie for sure. But we're not guilty, right?

Well, what many hope is that their good deeds will outweigh their bad deeds. That somehow the good will cancel out the bad. But that makes terrible assumptions. First, how much does a good deed weigh? Or how much does a bad deed weigh? Is helping two old ladies across the street with their shopping enough to counteract telling a few lies? Or would a year helping the poor be enough to cancel out an affair? We can be sure that we'll assume our good has much more merit, and our sin is far less repulsive, than is actually the case.

Secondly, it assumes that God can overlook the wicked we have done, simply because we've done some good. But that's not how a good and just judge operates. A law-abiding judge will not look at an arsonist and say "you can go free, because you raised some money for charity a few years back". Nor will he say to a thief "you can go free, because you're very kind to your parents". A good judge must see that justice is done! And God, being holy, is a good judge!

That's why God's law, including the 10 Commandments given to Moses, doesn't help us. For it doesn't *solve* the problem of our sin, it only *reveals* to us how sinful we actually are. In telling us not to lie, it doesn't stop us from lying, or deal with the lies we've already told — it only exposes the fact we have done that wrong. In telling us not to steal, it doesn't stop us from doing do, or give us any excuse for things we've stolen in the past — it only lets us know plainly we are a thief.

The analogy I've used before is that of a mirror — that a mirror can only tell you that you're dirty; it can't help you wash! And in a similar sense the law doesn't help us, it only highlights our problem. And whether we have sinned a little or a lot, we *have* sinned. And we are guilty as charged. In fact, the Bible says in both the books of James and Galatians, that if we have broken the law in one point, we are guilty of all. So, we are all, then, in the same boat.

But does that mean the law is worthless? Not at all. And the apostle Paul answers this very question in his letter to the Galatians, writing:

Galatians 3:21-25

Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor.

What he is saying, is that the law was a necessity to reveal to us how wretched we really are. For without it, we would be left to guess what God expected of us, and excusing our behaviour one way or another. But with God's righteous requirements for holiness set out in His law, we have no excuse, and furthermore we find that it leads us to Jesus, for we have nowhere, absolutely nowhere left to turn. Charles Spurgeon once described the 10 commandments like 10 great big cannons all taking aim at us, leaving us nowhere to hide.

Furthermore, Paul says here that the law reveals our true state to ourselves in order that we might be justified by faith. But what does that mean? It means that the law helps us realise there is nothing we can do to earn forgiveness. Nothing we can accomplish by our works or good deeds, that would put right all the wrong we have done. And it leads us to realise that we need help outside of ourselves, knowing that our own efforts will achieve nothing. But where will this help come from? Well, it will come from whom the law leads us to, and that is Jesus Christ.

Why Christ? Why Jesus? Because He stands alone in what He has accomplished for us. We read in Romans chapter 5:

Romans 5:6-8

For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

That is, Jesus' death on the cross was to deal with our sin. And to be precise, to pay for it. How? By dealing with sin once and for all, by bearing the punishment for our sin, being offered up once to bear the sins of many, as Hebrews chapter 9 notes.

And this is incredible, for we're talking about an innocent Man taking the place of a guilty one, and that guilty one going free. As I said at our communion service on Friday, it doesn't seem fair. And it wasn't. But not only is this what happened for you and I, but we're also given a vivid illustration of this in what happened with a man called Barabbas, as recorded in Matthew's gospel:

Matthew 27:15-26

Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" For he knew that they had handed Him over because of envy. While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him." But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!" Pilate said to them, "What then shall I do with Jesus who is called Christ?" They all said to him, "Let Him be crucified!" Then the governor said, "Why, what evil has He done?" But they cried out all the more, saying, "Let Him be crucified!" When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it." And all the people answered and said, "His blood be on us and on our children." Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified.

It's a crazy thing to read. It must have been an appalling thing to witness. But that is what happened — not only with Barabbas going free, but you and I going free too – all because Jesus was willing to bear our sin, to pay for it on the cross. Not only so we could be forgiven, but so that our relationship with God might be restored, as Peter notes in his first letter:

1 Peter 3:18

For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

Indeed, by our own efforts we never could have been seen as righteous in God's eyes, and our relationship with Him could never have been restored. But, because Jesus bore all our sin (past, present and future), and was punished in our place, we *can* be seen as innocent and righteous in God's eyes, as we read in Paul's second letter to the Corinthians:

2 Corinthians 5:21

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

Another way of putting it, is that because Jesus was fully man yet lived a sinless life, He was able to stand in our place. And, because He was fully God, He was able to pay for each and every person, and save every one of us that put our faith in Him. And it really *is* as simple as placing our faith in the completed work of *Jesus* on the cross to pay for our sin, and in *His* resurrection from the dead so that we might have new life. Not coming to God hoping we can impress Him, or convince Him to like us. But coming to Him in faith, fully justified by what *Jesus* has done.

And that means we can now appear before Him just as if we had never sinned. And, rather than being due His wrath, we can now have peace with Him, as Paul notes in Romans chapter 5, writing:

Romans 5:1-2

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

And indeed we should rejoice! For it means the struggle is over, at least in regard to how we can be forgiven. For it's not by works, but by faith alone, in Christ alone. Underlining this in his letter to the Galatians, Paul says *we are justified by faith in Christ, not by the works of the law; for by the works of the law no flesh shall be justified.*

And to the Ephesians he famously wrote:

Ephesians 2:8-9

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.

So then, we had sinned horribly against God, disobeying Him, offending Him, and hurting others. And we deserved the punishment of a just and holy God. But, God loved us so much that He sent His only Son, Jesus, to live a perfect life, and die in our place, bearing all our sin, that we might be forgiven, set free, and have our relationship with Him restored.

And what amazing grace this is! For we could *never* have found a way to save ourselves. There was *nothing* we could have done. And so indeed, how marvellous, how wonderful, is Jesus love for us, that we might be saved because of what *He* has done. Understanding this, helps us understand what Paul was writing about, when he quoted Psalm 32 in Romans chapter 4, writing:

Romans 4:7-8

"Blessed are those whose lawless deeds are forgiven, And whose sins are covered; Blessed is the man to whom the LORD shall not impute sin."

However, Jesus death on the cross was not only to pay for our sin, but to restore our relationship with God also. In his letter to the Ephesians, Paul, having written about how we once had *no hope*, and were once *far* off from God, says we have now been brought near by the blood of Christ. And he goes on to say in chapter 3, that Jesus has *reconciled* us to God through the cross. That word *reconciliation* meaning to restore friendly relations between two parties.

Now, I've spoken much of the cross here already, but there was more required. Because without Jesus' resurrection, we could not have new life either. Let me read to you from 1 Corinthians 15, where Paul was challenging those Christians, some of whom had gotten the idea that resurrection from the dead wasn't possible. He wrote:

1 Corinthians 15:12-19

Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. For if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable.

You see, Jesus was not the victim on the cross. He was the victor! In paying for our sin, He has defeated death, and He has given us new life. This is the *great* promise that the Christian has.

Paul went on to write to the Corinthians, in chapter 15, saying:

1 Corinthians 15:20-22

But now Christ is risen from the dead, and has become the first-fruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive.

As I said earlier, the gospel is a matter of *life and death*. And, forgiveness for our sin, restoration of our relationship with God, and new life in Him, all hang on Jesus death and resurrection. Not on what we can do, but entirely on God's mercy and grace shown toward us.

Are we automatically saved?

So then, does that mean that all mankind is automatically saved? Did Jesus pay for everyone's sin? Well, He *did* pay for *everyone's* sin, as we're told in 1 John 2:2 – however, it's not automatic that we would all now all be brought into a relationship with God again, for that wouldn't be free choice. Rather, it is up to us to respond to His grace – not that we would get any kind of credit for it, but that it might be through choice. It's like receiving a gift from someone – you are required to accept it, and to open it in order to benefit from it. But should you do so, you get no credit for the gift, only the blessings of it.

And so, if you are sat here this morning, or you're listening online, and you have never done *anything* about this great and this marvellous gift of God — that is, Jesus sacrifice for *you*, to pay for *your* sin (all the wrong you have *ever* done) — then I beg you, do something today! For as was said in the very first sermon in the church, "*whoever calls on the name of the LORD Shall be saved.*"

What does it mean to do that? It means repentance and faith. Repentance meaning to turn around, to change course, to turn to God. And faith, of course, is faith in what God has done for you. Not simply believing God exists — that won't get you anywhere — but faith that Jesus lived a perfect sinless life, that He might die in *your* place, and rise from the dead so that you could have this new life that He promises to *all* who will come to Him.

Now, the alternative is utterly scary. For if you refuse God's forgiveness, if you walk away from His free offer of salvation, then you will have to pay for your own sin, and one day stand in front of God as your judge, *without* Him as your Saviour, as we are promised in the book of Romans:

Romans 14:11-12

For it is written: "As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God." So then each of us shall give account of himself to God.

The question is whether you want to offer your own defence — which let me be clear, you have none! — or whether you would have Jesus defend you, saying that He paid your sin in full, and there is nothing for you to pay.

For all those who refuse to accept Jesus as their Saviour, and therefore will be held to *account* for their sin, eternity will be grim. We are told by the apostle John in the book of Revelation:

Revelation 20:11-15

Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.

That will be the end of anyone who does not put their faith in Jesus as their Saviour.

Contrast that to the future God promises to those who love Him, who turn to Him in repentance and faith! Not only are we forgiven, and cleansed of all our sin, but we are promised a new heaven and new earth, and eternity in the presence of the One who made us, loved us, and saved us. And we're promised that God will wipe away every tear, and that there will be no more death, sorrow or crying. We are promised no more pain.

This kindness that God offers to us, in the free gift of salvation, is what leads us to Him. But remember, it is a choice. So, will you accept this free gift, or reject it?

What is your response?

If you *are* already one of those that have put their faith in Christ, you surely know that you have had an *incredible* rescue! You surely know how wonderfully kind, and gracious God has been to you in sending Jesus to pay for all your sin. Not some of it. But all of it! And what a blessing it now is to have your relationship with God restored, that you might have peace *with* God, *and* the peace *of* God in your life. The good news of the gospel really is the *best* news for you (and for me)!

But what will be your response, since you have put your faith in Christ? Let's read from Romans 6:

Romans 6:1-4

What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptised into Christ Jesus were baptised into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

That is, having come to faith in Christ, you should live differently. Not as you used to, but now living a new life in Christ, born again as the Bible describes it, filled with His Holy Spirit, walking with Jesus, honouring Him in all you do. JC Ryle put it like this, as I've shared before:

To be born again is to enter into a new existence, to have a new mind, a new heart, new views, new principles, new tastes, new affections, new likes, new dislikes, new fears, new joys, new sorrows, new love for things once hated, new hatred towards things once loved, new thoughts of God, ourselves, the world, the life to come and salvation.

JC Ryle

But let's not take JC Ryle's word for it. Let's see what the Bible has to say. We read in Hebrews chapter 10:19-25...

Hebrews 10:19-25

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

While in his letter to the Colossians, the apostle Paul reaches a notable conclusion lasting more than a chapter, saying "If then you were raised with Christ"... so then, if you have been saved by Jesus, if you have been raised to new life in Him, these are the things you also ought to conclude about how you should now live. We read, starting at chapter 3 verse 1:

Colossians 3:1-4:6

If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory.

Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them.

But now you yourselves are to **put off all these** : anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have **put on** the new man who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.

Therefore, as the elect of God, holy and beloved, **put on** tender mercies, kindness, humility, meekness, long-suffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things **put on** love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. **Let the word of Christ dwell in you** richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And **whatever** you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

Wives , submit to your own husbands, as is fitting in the Lord.

Husbands , love your wives and do not be bitter toward them.

Children , obey your parents in all things, for this is well pleasing to the Lord.

Fathers , do not provoke your children, lest they become discouraged.

Bondservants , obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in sincerity of heart, fearing God. And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. But he who does wrong will be repaid for what he has done, and there is no partiality.

Masters , give your bondservants what is just and fair, knowing that you also have a Master in heaven.

Continue earnestly in prayer , being vigilant in it with thanksgiving; meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains, that I may make it manifest, as I ought to speak.

Walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt, that you may know how **you ought to answer each one** .

What a passage! What a reminder of all we should be in response to His glorious gospel — not through our own strength, but by God working in us as we walk with Him, spending time in His Word and prayer. There should be a change in us — for our lives are no longer our own, for indeed our salvation has been bought at a very high price. It should change our affections, our hopes, our desires. It should change how we spend our time, where we spend our time, and with whom we spend our time. There is no part of our lives that should be untouched.

And of course, we should be incredibly grateful for all God has done, leading us to praise Him in song, and worship Him with our lives. DL Moody said it well:

Even if nothing else called for thankfulness, it would always be an ample cause for it that Jesus Christ loved us, and gave Himself for us.

DL Moody

Now, the Bible of course has much more to say on how we should live — not as a burden to us, but a *joy* as we learn how to live the way God designed us to; physically, spiritually, even emotionally.

But there is one area in which we should be compelled to act, and that is in sharing this good news with others. For how utterly heartless and unkind would we be, to know *all* that God has done for us, and not tell *anyone* that they could be saved too?! It's a matter of love. We read Jesus' words toward the end of Mark's gospel:

Mark 16:15-16

And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned.

That's the reality. That people we know, we work with, we go to school with, we socialise with, we play football or games with, or go for coffee with, or are even related to — are destined for hell if they do not come to Christ. And we have the good news they need in the gospel which we have received ourselves! Let us share it!

It's quite cutting how Penn Jillette, an ardent atheist, once said words to the effect of "*how much do you have to hate someone to have the answer to eternal life and salvation from damnation and not share it?*". That's a sentiment shared by the late preacher JC Ryle, who also said:

The highest form of selfishness is that of the man who is content to go to heaven alone.

JC Ryle

Let us read from Matthew 28:

Matthew 28:18-20

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

Jesus has all authority, and He has said *go*. It's also a question of obedience. Indeed, this great commission ought not be the great omission from our lives.

AW Tozer has, I think, the reason many of us are so reluctant:

Too often, not wanting to offend anyone, we end up reaching no one.

AW Tozer

So, let us pray for boldness as the disciples did! Let us be willing to share the gospel as they did. Let not a day go by where we don't at least pray for someone we know to be saved. Let's not be like Jonah and run.

Conclusion

Simply put, if you have been saved by God's amazing grace, your whole life should be turned upside down (or right side up!). You should be walking in a way that pleases your Saviour, not in a way that offends Him! And you should be willing to obey Him in sharing the gospel with those around you.

But just as urgently, as I said earlier, if you have never done *anything* about this great and this marvellous gift of God — that is, Jesus sacrifice for *you*, to pay for *your* sin (all the wrong you have ever done) — then I beg you, do something today!

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