

# DHBC Winter Core Class

## *Evangelism Made Slightly Less Difficult*

February 15<sup>th</sup>, 2009

### INTRODUCING TWO WAYS TO LIVE

- So if our job is to faithfully proclaim the gospel then we need to be able to clearly, and succinctly present the gospel to people. The goal of this evening is to first help you understand the gospel and then second be able to succinctly explain it to others.
  - To accomplish this we want to give you a tool that accomplishes both these goals. It is called *Two Ways to Live*. This tool, like the four spiritual laws, outlines the gospel. It consists of 6 points each of which has a simple and easy to remember drawing. We will work through each one with you helping you to understand the key concepts and getting you to practice saying them yourselves.
  
- Here is how I use this tool. When I am in a discussion with someone about spiritual things and we are jumping all over the place I often say something like, ***“You are bringing up a lot of good questions. What I think would help most is if I could set all these questions within the bigger story of Christianity.”***
  - I then ask them, ***“Has anyone ever told you the big story of Christianity? I have a little outline with some drawings that I could do in about 5 minutes that explains the big story. Why don’t I go through it and then we can dialogue more.”***
    - For the rest of the evening then we are going to explain each of the boxes and have you memorize the key points so that you can use this tool.

### BOX #1 – GOD: God is the loving ruler of the world, including you and me

- Box #1 begins where the Bible begins: with a loving Creator God.
  - Question: in evangelism, why do we need to begin with God?
  
- Without an understanding of God as Creator a person cannot understand what sin is. Without an understanding of sin Jesus makes no sense and there is no reason for anyone to call on him for salvation.
  - The basic presupposition behind all biblical thought is that God exists and is the Creator of all things. As Creator all honour, thanks, and obedience is due to Him.
    - You will notice in the book of Acts that the apostles only begin with Jesus when they are speaking with the Jews – people with whom they can assume an understanding of God and sin. However when they enter a secular city like Lystra or Athens where there is no shared beliefs about who God is they do not begin by speaking about Jesus. They begin with God. Our culture has no shared belief about God and therefore this is where we also must begin.
  
- So, what are the key concepts we must communicate about God? There are at least three.
  - First, God is the creator of the world. **(Draw world)** Genesis 1:1 – ***“In the beginning God created the heavens and the earth.”*** It is not that God takes matter that already exists and fashions it. He creates it out of nothing by the word of his mouth. Hebrews 11:3, ***“the universe was created by the word of***

***God, so that what is seen was not made out of things that are visible.”***

Creation is therefore good and creation points people to the existence of God.

- Second, because God created the world He is the loving ruler of the world. **(Draw Crown)** Unlike human rulers though God always does what is best for his subjects. His ruling is loving in that he gives us food. Psalm 145:5: ***“The eyes of all look to you, and you give them their food in due season.”*** God even rules our choices. Proverbs 21:1: ***“The king's heart is a stream of water in the hand of the Lord; he turns it wherever he will.”*** So God created the world and is the loving ruler of the world.
- Third, God made us rulers of the world under Him. **(Draw a person on the world)** God created people and put them in charge of the world. We are to rule it, care for it, be responsible for it, and enjoy it. Psalm 8: ***“You made him [humanity] ruler over the works of your hands; you put everything under his feet.”*** We are to do all of this under his benevolent rule, obeying Him and honouring his authority.
- So God created the world. Because He created it, God is the loving ruler of the world. And God made us rulers of the world under him.
  - The key verse that summarizes all of this is Revelation 4:11 – ***“You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.”***
    - These vital concepts lay the groundwork for what comes next.

#### **ALTERNATIVES TO BOX #1**

- Before I get you to practice this, let me give you three alternative worldviews that differ from this today and one major objection people bring up.
- The first is naturalism. Naturalism is the belief that the material universe is like a closed box. Nothing exists outside the box – not God or anything else. Carl Sagan sums up naturalism in his trademark slogan, ***“The universe is all there is or ever was or ever will be.”***
  - This view makes it so that human beings are not answerable to anyone. The problem is that naturalism cannot answer the most basic question of all: where did the box come from? Why is there something rather than nothing?
- The second is mysticism. Rather than believing in a loving personal God mystics believe that impersonal spiritual forces such as fate, karma, or the stars rule our destinies.
- The third is Deism. Deism is the belief that God exists but like a clockmaker he made the universe but then left it to run on its own. Most people believe God exists but that he is absent and cannot be known. The God of the Bible however is so intimately involved with his creation he ordains the death of a sparrow and reveals himself to humanity.
- Fourth, is the problem of evil. How can a good God exist if there is evil? This is actually more a problem for a person who does not believe in God. If you believe all of life is the

product of random meaningless chance, then there can be no objective universal standard of good that applies to all people at all time. If there is no universal standard of good then how can anything be evil?

- You may not like it that sick men sexually abuse children but you cannot say that it is inherently evil. Yet, we all believe that sexually abusing a child is wrong for all people at all time. Why do we believe that? Christians argue it is because God exists and he has given you a conscience of right and wrong.

## DIRECTIONS

- So we want you to practice this now. Turn to the person to your left. Draw the diagram to them and explain to them the three main points of the first box.

## BOX #2 – SIN: We all reject the Ruler by trying to rule ourselves

- So in Box #1 the three main points are 1) God is the loving ruler of the world, 2) He made the world, and 3) He made us rulers of the world under him. It sounds like a glorious vision where we live in harmony with God, with each other, and with the world. Who wouldn't want that? But the immediate question is, "***But is that the way it is now?***"
  - The point of this next section is to bring us back to earth, in a sense. **Box #1 describes how God created things to be, but Box #2 describes how things really are.**
- We don't live in harmony with each other. We use each other to serve our own needs. We slander each other, hurt each other, kill each other.
  - We don't live in harmony with the world either. We plunder the earth. We take but we don't give back.
    - And most of all, we don't live in harmony with God. He longer walks and talks with us as he did with Adam in the Garden. We're called his enemies.
- **When it comes to identifying the root cause behind all this disharmony and trouble, the world tends to blame things outside of us.** We point fingers at our culture, our parents, our teachers, the government, the media.
  - **But the Bible teaches that the finger must be pointed, first and foremost, at ourselves, particularly our own sinful hearts.** This section helps us to explain to our non-Christian friends the biblical view of sin.
- First, let's consider **the nature of sin**. This is where most people are confused. **People usually think of sin strictly in terms of breaking laws, divine or man-made.** And with this limited understanding of sin, we can feel quite good about ourselves because - even though we mess up from time to time - for the most part we keep the rules.
  - We don't steal or murder or commit adultery. So we consider ourselves as being "okay", with a reasonable chance of being accepted by God.

- But this is not how the Bible defines sin. Scripture teaches that the individual acts of sin (whether bad words, thoughts, or deeds) are only symptoms of a deeper disease called rebellion. **Sin is ultimately a rejection of God.** It's stepping out from under his loving rule and declaring independence.
  - ***Isn't that at the heart of Adam and Eve's sin?*** They ate the forbidden fruit not out of gluttony or greed or lust. They ate out of rebellion. They wanted to be like God, better yet, they wanted to be their own god. That's the nature of sin. We can illustrate it like this:
    - As in Box #1, we have the world and God ruling over the world. (Draw world and crown). But sin, at its core, is rejecting the loving rule of God (Draw X over crown), by trying to run our lives our own way without him (Draw person with own crown).
- The verse that illustrates this turning away from God is **Romans 3:10-12**. It says, *"As it is written: **There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one.**"*
- Next, let's consider **sin's universality**. This disease of rebellion is not isolated in a few individuals who we'd label as "bad people". It's a universal problem. Everyone is a rebel. Everyone has rebelled against the loving rule of God.
  - Romans 3:23 says, ***for all have sinned and fall short of the glory of God.*** Imagine if God had told every person in the world to throw a rock standing at the equator to the North Pole. Now some might be able to throw their rock 25 feet, some 50, some over 100. In comparison to each other, some are better than others. But everybody falls pathetically short of the North Pole.
    - **The point is that from man's perspective we can make comparisons to each other.** *"She is a nicer person than him. This church is more generous than that one. I've never done what he did."*
      - But from God's perspective we have all rejected his loving rule. **So we have all fallen short of reflecting his perfect glory in our lives through perfect submission.** So we're all sinners.
- What are the **consequences of sin?** Of trying to live outside of God's loving rule? One word: **failure**. Our attempts to rule apart from God always fail.
  - 1) **We fail to rule ourselves.** By throwing off God's rule, we thought we were free to control our own lives, but little did we know that we went from under God's rule to the rule of another, that being sin and the evil one (Eph 2:1-2).
  - 2) **We fail to rule society.** Just a glance in a history book could tell you this. All human civilizations from the beginning of time have followed the 2<sup>nd</sup> law of thermodynamics: they move towards chaos. Humans have yet to build a perfect society and we never will.
  - 3) **We fail to rule the world.** Since the day we were kicked out of the Garden, humans have lost the dominion over creation that Adam and Eve rightly

administered. Instead of caring for it, we deplete it. And the world seems to have greater dominion over us, seeing how humans are perpetual victims to devastating natural forces.

- All this stems from our rejection of God's loving rule. Within the biblical worldview, all the problems of the human condition can be traced back to this single act of defiance.

## ALTERNATIVES TO BOX #2

- But of course the world's assessment of the human condition is very different from the Bible's. Let's consider some of these alternative views.
- The first is a belief that **all of us, deep down, are good**. This comes from a worldview known as humanism. Humanism emphasizes the potential goodness of human beings and blames our problems primarily on forces outside of us.
  - **The only reason we do bad is only because of our environment, our upbringing, or our ignorance.** The solution is not religious conversion. It's enlightenment. The more we know - the more we can shape and control ourselves, our society, our world.
    - But with all the scientific progress we've witnessed in the past century, along with it has come two World Wars, the Holocaust, the Cultural Revolution, the Soviet gulags, ethnic cleansing, suicide bombers, 9/11, etc. **Society is not getting better and people are not getting nicer.** Humanism is too naïve.
- Another alternative view concedes that no one is perfect but suggests that **sincerity is all that really matters**. As long as people are sincere with their intentions, then we can even justify their wrongdoing. This view is characteristic of a postmodern worldview that holds that there is no objective standard of right or wrong, but **that each person should be judged (by God or man) according to whether or not they were true to themselves**.
  - *But does anyone really believe this? Would anyone really argue that Hitler was right or justified in what he did to Jews because he sincerely believed in it?* **Sincerity is a good thing, but it's possible to be sincerely wrong.**
- Now among those who still believe in some concept of sin, there are two other alternatives to the biblical position. One is called **the 50% solution**. If we don't believe sin to be rebellion against our Creator, invariably we think of sin entirely in terms of breaking specific rules.
  - **This allows us to calculate a percentage of goodness versus sinfulness in each person.** That in turns leads to a view that if we break 49% but keep 51% of the rules we just might pass and be allowed into heaven.
- Related to this is the idea that although we do sin, we're not that bad off. This view argues for **the existence of a spark of goodness in every person**. This spark simply needs to be fanned into flame and then we'll do the good we were meant to do and be the people we were meant to be.

- Perhaps through more church involvement or more Bible reading or more prayer, this goodness can be developed, and we can be made righteous and acceptable to God.
  - But the Bible is clear that our souls are dead in our sins (Eph 2:1). **We aren't spiritually asleep and just need to be woken up with a nudge. We're spiritually dead and we need to be reborn.** We need new life to be breathed into us.

## DIRECTIONS

- In conclusion, the essence of the biblical doctrine of sin is that our relationship with our Creator has been fractured, and we're responsible for the fracturing. We initiated it by rebelling against him, and we sustain it by continuing to reject his loving rule. This expresses itself in all manner of actions that are contrary to God's ways. So the natural question this raises is: ***"What will God do about this rebellion?"***
  - But before we take a break, we want you to practice drawing Box #2. Turn to your partner. Draw the diagram to them and explain to them the nature of sin.

## BOX #3 - JUDGEMENT: God wont let us rebel forever

- As I explained earlier, evangelism requires honesty. That means sharing the bad news of the gospel along with the good. **Concealing the truth for fear of causing offense or making things awkward is not loving - but actually self-serving.**
  - So in this section, we're going to talk about divine judgement. That means mentioning hell. It's not a popular subject and it's prone to misconceptions and stereotypes, we have to be very clear in how we understand it and how we explain it.
- Remember Box #2 says we have all rebelled against God. **But here in Box #3 we affirm that because God is a good king - and therefore a just king - he wont let rebels rebel forever.** That means he will punish us.
  - Again talking like this is not tolerated in our culture, but if we don't talk about judgement and God's wrath against sin, then Box #4 about Jesus' death is not going to make sense. In fact, the cross will appear to be excessively cruel and rather pointless. Unless we understand the gravity of sin and the punishment it deserves.
    - So let's consider three key concepts concerning God's judgement.
- First, **God punishes in the present.** One misconception is to think that all of God's judgements are reserved for some future day. **The Bible teaches that judgement and punishment can take place in our present earthly experience.**
  - Of course this occurred in the punishment of Adam and Eve, so that we now live outside of the Garden in a world subjected to futility as Paul puts it in Romans 8.
    - **God also uses human governments as instruments of judgement.** In Romans 13:4, Paul says that the ruler (in his case Nero) is *"God's servant, an agent of wrath to bring punishment on the wrongdoer."*

- **Another form of God's present judgement is sickness.** This was clearly the case in 1 Cor 11:30 when those who participated in the Lord's Table in an unworthy manner became weak and sick. But of course we must be careful not to jump to this conclusion in every case of sickness (cf. John 9).
  - We shouldn't blame every stubbed toe as a punishment for sin. **But the point is that God *can* and *does* punish in the present.**
- Second, **God punishes with death.** In Romans 6:23, Paul says the wages of sin is death. Here is where you can illustrate Box #3. First re-draw God symbolized by a crown. (Draw a crown) And then draw a person underneath who has died. (Draw person on his side)
  - Now there are instances in the Bible where God actually strikes people dead, but for the most part, God is not actively putting people to death.
    - **Instead, we die because we've been cut off from the source of life.** It's not as if we are inherently immortal until we're put to death because of sin. Rather we've always been mortal and prone to decay.
      - **And now because of sin we have been denied access to the tree of life, which is symbolic of God himself.** Our connection with the life-giving God is severed and therefore death eventually comes to us all.
- Third, **God punishes with a final judgement.** The Bible also teaches that there is an existence beyond death and that judgement takes place in that realm as well. Back in Romans 1 Paul speaks of God's wrath being revealed against all the wickedness of men (v18), and in 2:5 he warns that because of our stubbornness and unrepentant hearts we are storing up wrath against ourselves for the day of God's wrath, when his righteous judgment will be revealed
  - In Acts 17:31 Paul says God has appointed a day when he will judge the world with righteousness. **On that day of final judgement, we will all be held accountable for the deeds done in the body.** And unless God's holy wrath against us has somehow been propitiated – that means somehow satisfied – then we will suffer his just punishment to be cast into hell.
    - This is called the second death (Rev 20:14). It is spiritual in nature. It's not necessarily a place of fire and brimstone, but such imagery does the job of conveying the horror of such a place.
- The verse that summarizes this box is **Hebrews 9:27, "Man is destined to die once, and after that to face judgement."** The implications are threefold:
  - 1) Everyone is going to die. 2) We die only once, meaning we won't be reincarnated for a second chance. 3) When we die, we don't just rot. Our bodies may but our soul continues to exist and is brought before God to face judgement.

### ALTERNATIVES TO BOX #3

- But of course the biblical view is looked upon by the world as primitive and cruel. Instead two alternative views to divine judgement are presented.

- The first alternative is that there is **no punishment because God is love**. It's common for people to object to divine judgment, arguing for its logical inconsistency with a belief in a loving God. **If God is love then he is not the kind of God who would judge people and send them to hell.**
  - But this kind of thinking misunderstands both love and judgement. They're not mutually exclusive. **The opposite of judgement is not love. It's indifference.**
    - If you don't care about what's right, about justice, if you sit back and let evil triumph when you have the power to stop it, then you're anything but loving. **Love cares enough for people that it wants to see justice done.**
  - A loving parent cares enough about their child to discipline for the child's good. It's the indifferent parent that does nothing. **In the end, love without justice and judgement is merely sentimentality.**
    - But of course we must not misrepresent God's holy wrath. He is slow to anger. His wrath is patient, never spiteful or hasty. It is perfectly just. His judgement is always the right response to evil.
- The second alternative to divine judgement is called **universalism**, the idea that everyone will be saved in the end. Now I'm sure such a view comes from a sincere heart with good intentions. **It is a godly desire to want everyone to be saved.** We, as Christians, should be careful to not treat hell lightly. I'm often guilty of joking about hell, which simply betrays my own insensitivity to the lost.
  - But we can't believe in universalism without throwing out countless verses in the Bible. But more than just quoting verses at people, **we must show them that universalism is not just a denial of the reality of a future judgement – it's ultimately a denial of the need for a judgement.**
    - In other words, it's a denial of the nature of sin. Such a view does not see all of humanity as having rebelled and now in need of salvation from someone outside of themselves. It's basically naively optimistic in its evaluation of the human condition.

## DIRECTIONS

- In conclusion, it's important that we boldly and faithfully communicate the message of God's judgement against our sin. We've seen that it's not arbitrary. It's not a cruel reaction from a vindictive God.
  - **Judgement and punishment is the appropriate response from a good, loving God who cares about justice and is not indifferent towards evil.**
- But even after explaining this, the concept of eternal punishment in hell will probably still seem harsh to your non-Christian friends. That's to be expected. So to transition nicely into Box #4, you can say something like this, ***"I know God's judgement sounds harsh, but..."***
  - Now turn to your partner and in the practice box, try drawing the illustration and at the same time explain what God will do with our rebellion.

## BOX #4 – JESUS CHRIST: Because of his love, God sent his Son to die for rebels

- Let's review. Box #1
  - Question: Why is it so important for people to have talked about these other three boxes before we talk about Jesus?
  
- So there you are explaining the bad news that human beings have rebelled and that we are under judgement.
  - At this point I always say, ***"But now the bad news becomes good news because God did not leave us like this. He came to rescue us."***
  
- In Box #4 we learn God did something to rescue us. The key verse here is I Peter 3:18: ***"For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God."*** (Draw box) Here are the key points:
  - First, because of his love, God sent His Son into the world: Jesus Christ.
    - God is a just God but he is also a loving God. God did not leave us to suffer the consequences of our foolish rebellion. He did something to save us. He sent a Rescuer. God's rescuer is Jesus. Jesus is uniquely qualified to be our rescuer because he is fully God and fully man. God put on human flesh. ***"The word became flesh and made his dwelling among us."***
  
  - Second, Jesus always lived under God's rule.
    - Jesus never sinned. He always obeyed God. As a result he did not come under the judgement of death. However, Jesus did die. Even though he could raise the dead and heal the sick Jesus allowed himself to be executed on a cross. Why?
  
  - Third, by dying in our place Jesus took our punishment and brought forgiveness.
    - Jesus died as a substitute for rebels. The very debt that we owed to God for our sins Jesus took on himself. On the cross he took the full force of God's justice that was due to us on himself. God accepted his death on our behalf. ***"For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God."***
  
  - Now those are the main points. Let me just explain why it is so important that Jesus be God and man. You may not get into all this but this is just to help you see it better.
    - Jesus must be God to save us because God must be represented as the offended party. Moreover if Jesus is not God then his sacrifice cannot be sufficient for the sins of the whole world. If Jesus is only a man, even a good man, even the best man, his sacrifice at the very most could redeem the life of only one other person.
      - You could make the argument that one sinless life could pay the ransom for one sinful life. But Jesus' death was worthy to pay for the sins of all his people and it's because of the infinite value of his person.
  
    - Secondly, Jesus must also be fully man. For if Jesus was not human then he could not act as a substitute for humans. Only as a man could Jesus die as a substitute

of humanity, taking upon himself the judgement and punishment because of rebellion against God.

- Hebrews 2:17 says, ***“For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.”***
  - Unlike anyone before or since, Jesus did this. He did not rebel. He came in other words as the perfect man, the one who finally came to live as God had created man to do, that is to rule the world but under God’s authority. As the perfect man he could die as a propitiation for his brothers.
- So what is Box #4? Because of his love, God sent His Son into the world: the man Jesus Christ. Jesus lived under God’s rule. Yet by dying in our place he took our punishment and brought forgiveness.

#### **ALTERNATIVE TO BOX #4**

- Let me deal with one alternative view to this that often comes up when people talk about why Jesus died. The most common is to see Jesus’ death not as a substitutionary sacrifice for sins but merely as an example of love for us to follow.
  - This view of Jesus’ death is usually comes because people deny box #2 and #3 about sin and God’s judgement on sinners. Those who have stopped believing in God’s judgement on human sin have a problem in explaining what Jesus’ death was all about. If there is no judgement, and therefore no substitutionary death on behalf of sinners, then why would God send his Son to die? What’s the point?
- Well, it is argued it was to give us a supreme example of love so that we might follow in his footsteps and so love other people and so be acceptable before God. There is a half-truth in this. Jesus death was of course an example of love – the ultimate example of love and we should imitate it. But that does not explain it. Why? Ask yourself how it is loving to have oneself cruelly executed? What does that achieve?
  - Imagine you are walking along a river with a friend, and your friend suddenly says to you, ***“I want to show you how much I love you!”*** and with that he throws himself into the river and drowns. Would you say, ***“Oh, how he loved me!”*** No, of course not. You’d think he is crazy. But what if you were walking along a river with a friend and you fell into the river by accident, and you can’t swim. What if he dived in after you and pushed you to safety but was himself drawn under the current and drowned. Then you would say, ***“Oh, how he loved me.”***
    - Jesus’ death is an act of love but it only makes sense as an act of love if it does something, if it achieves something. The New Testament is very clear on what it does achieve - it wipes out the penalty for our sins. It turns aside the righteous and just judgement of God on humanity because of our rebellion and thus it makes possible reconciliation between God and man.

## **BOX #5 - Resurrection: God raised Jesus to life again as the ruler of the world**

- At the end of explaining Box #4 that Jesus died in our place, we're encouraged to tell our friends, "But that's not all." That's because in three days time, Jesus was also raised from the dead to new life.
  - Now in most gospel tools, the resurrection plays only a small part in the message. Our emphasis is on the death of Jesus, but little, if any, explanation goes into understanding his resurrection and its significance to our lives and our future.
    - But in you read through the evangelistic sermons in Acts, you find that not all of them speak about the death of Jesus but all of them mention the resurrection, which should cause us to stop and think.
      - ***Why is the resurrection part of the gospel and what does it matter?*** Let's consider three key concepts.
- Let's first consider **the biblical concept of "resurrection" more generally**. The reality of a future bodily resurrection was an expectation for many in the OT and for many during Jesus' time. **Resurrection was spoken of in the same breath as the final judgement day** that we addressed in Box #3.
  - And on that day, all the dead (not just Christians) will be resurrected in the flesh. In **John 5:28-29**, Jesus taught that, "***A time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned.***"
  - So when we stand before the Judge on that day, we'll be standing in resurrected bodies. We won't be disembodied souls floating around. **The significance of all this is that what we do in our bodies and with our bodies and to our bodies matters!** We will all be held accountable someday.
    - But based on how we've lived our lives up to this point, our future judgement looks grim. **But it is Jesus' resurrection that gives us hope.** In fact, it is our only hope of being resurrected to everlasting life and not to condemnation.
- So let's consider our second key concept, that **Jesus really was raised from the dead**. The Gospels go to great length to show that Jesus was really raised in the flesh.
  - When the disciples saw the Risen Lord, he wasn't an apparition or ghost. He had a real body. He ate fish with them on the shores of Galilee to prove it. He let Thomas touch his scarred flesh.
    - Now it was a different kind of body. The NT calls it a glorified body. It is the kind of body all believers will receive at the resurrection.
- So **"What then does Jesus' resurrection mean?"** It means that God has accepted his death as a sufficient payment for our sins. **The last words Jesus spoke on the cross before he died was, "It is finished."** and by raising Jesus from the dead, **God validated those words.** Sin has been atoned for. The righteous requirements of the law have been fulfilled. **The Risen Jesus is now what we were always meant to be, that is, God's ruler of the world.**

- We can illustrate it this way: **God raised Jesus to life again as the ruler of the world.** (Draw crown with “J” in it and world below)
- And because Jesus has conquered death, we know two things for certain: 1) **he gives new life in the present** and 2) **will return to judge in the future.**
  - In the present, those of us who trust in him are forgiven for our rebellion. We are received no longer as enemies but as friends.
    - And God himself comes to live within us by his Spirit. We therefore live a new life because we’re new creations. The old has gone, the new has come.
  - And on that future day when Jesus returns to judge, he’ll divide humanity into two groups. **One group will consist of those who believe that he died in their place and are now clothed in his righteousness.** They will be accepted into his Father’s kingdom.
    - **But the other group will consist of those who rejected him in this life, who will stand before the Judge relying on their own righteousness.** They will be rejected by Jesus and condemned for their own sins.

#### ALTERNATIVES TO BOX #5

- But of course not everyone believes that we die once and are one day resurrected to face judgment. There are alternative views concerning our future and the Christian claim of Jesus’ resurrection.
- One common view is the concept of **immortality**. It’s more popular now in the west because of the influence of eastern mysticism. It’s the idea that we never really die. Our soul just gets recycled again and again (call it reincarnation, transmigration, etc) that is until we finally become one with the world.
  - It’s an awful picture of the future because it means we never really experience true personhood, and in the end we completely lose our identity as we blend into one.
- Another alternative is an objection. It claims that **resurrection is impossible**. It is said to be absurd. Dead people do not rise from the dead. Now instead of getting into all the apologetic arguments right now to defend the resurrection. Instead I’ll point you to the suggested resources on the last page. In particular, look at Keller’s chapter in The Reason for God on the resurrection.
- And thirdly, there is the alternative of **the “spiritual” resurrection**. This is the idea that Jesus’ resurrection was not an actual physical event but only a spiritual one, or some would argue that it was only a legend to which early Christians attached theological significance.
  - Basically these ideas are put forward by unbelieving theologians who want to call themselves Christians but do not believe in the miraculous. But the whole

point of 1 Cor 15 is to argue that if Jesus was not raised in the flesh, then Christianity is pointless and we are still guilty of our sins.

### DIRECTIONS

- In conclusion, **this box is meant to demonstrate that Jesus fulfilled the role that humanity failed to maintain.** His death accomplished everything it was meant to do and now Jesus is raised and exalted as Ruler and Judge over all.
  - That means, for all of us, our present and our future is subject to how we stand in relation to him. So the question we're left with is this, "***Where does that leave us?***"

### BOX #6 – TWO WAYS TO LIVE: We have a choice to live our way or God's new way

- Boxes 1-5 have presented us with the facts of Christianity, box 6 is the response. This is the point where it touches me and I have to decide what I am going to do with these facts. It is obviously very important that we get to this part in our preaching of the gospel and that we understand very clearly what we are calling upon people to do in response to the gospel.
  - The response really is repentance and faith though we do not use those words in the two ways to live outline for reasons that we'll get into in a minute. Far too much evangelism fails at this point. It either stops short of response or it misunderstands repentance and faith and so calls for the wrong response.
    - So once you have explained the key concepts you can ask, "***So where does this leave us now?***" And go on to say, "***the Bible declares there are only two ways to live.***"
- The first is our way. **(Draw person with crown)**
  - We can continue in our rebellion against God and try to run our lives our own way without him. Sadly this is the option man people persist in. But as we have seen the result of this is that God gives us what we ask for and deserve. He condemns us for our rejection of his rightful rule over our lives. We not only have to live with the mess we make of our lives here and now but we face the dreadful prospect of an eternity of separation from him.
    - But for those who have realized how hopeless their situation is there is a lifeline – another way to live.
- The second way to live is in God's new way **(Draw person under Jesus)**
  - God's new way involves two things – to *submit* to Jesus as ruler (that is to repent) and to *rely* on Jesus' death and resurrection (that is have faith in him). Let me explain those two key words.
- What does it mean to repent or submit? To repent or submit means to change one's mind. It is a change of will and direction that issues in a change of action. It's stopping one course, turning 180 degrees in and commencing a new course of action. It's changing your mind and thus your actions. The repentance or submission the Bible talks about is repentance *from* something *to* God. I Thessalonians 1:9-10 puts it beautifully: "***you turned to God from idols.***"

- These are the two sides of repentance. It is turning away from something and towards something. So the gospel calls people to turn away from ruling over themselves to submitting to Jesus as their rightful ruler.
- What does it mean to believe in Jesus?
  - We do not use the word faith because people get so mixed up with it. They think of it as a religious experience or as a leap in the dark without evidence. So misunderstanding faith people say things like ***“Oh, I have not got your faith”***, as if faith were a mysterious religious substance that some of us have and some of us don’t.
    - But faith is not a particularly religious concept. It simply means to rely on something or to trust someone. We all rely on things - we rely on our parents, we trust in our own wits, we might rely upon the chair we are sitting on.
- If we were to replace the word faith with say the word ‘reliance’ we could see the point. If I ask you, ***“have you got reliance”***, you would answer, ***“reliance upon what?”*** and that is exactly the same with faith. Faith is just an attitude or action of trusting in something or someone. What is important is the thing that your trust in.
  - And so the response to the gospel is to trust in or rely upon Jesus and in particular upon his saving death and resurrection. There was once a point where my trust was in other things, myself perhaps or one of the idols or false gods that I served. Perhaps I trust in the mighty dollar to bring me happiness. Perhaps it was my family that I was relying upon for joy and fulfillment. But having turned away from those things, from our rebellion against we now rely upon something different, we rely upon Jesus.
    - It is Jesus who saves us. Only by trusting in him or relying on him can we have our rebellion forgiven and be received into a right relationship with God.
- So our way is to reject the ruler who is God and to try and run life our own way. The result is that we are condemned by God. We face death and judgement. God’s new way is to submit to Jesus as our ruler and rely on Jesus’ death and resurrection. The result is that we are forgiven by God and given eternal life.
  - The key verse here is John 3:36 – ***“Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.”***

#### **ALTERNATIVES TO BOX #6**

- What alternatives are put forward to this? The first is contribution. People will say they need to contribute something, surely some religious activity is necessary, going to church, or mass, or giving up something for lent but there is nothing a rebel can do to stop being a rebel except to turn around and submit.
  - And there is nothing a rebel can do to atone for his past rebellion, since submitting to the government he is only doing what he should have been doing in the first place. There is nothing that we can contribute, nothing that can put God in our debt. Jesus has done it all by doing to gain our forgiveness.

- The second alternative is to offer people a gospel that offers people God's forgiveness and friendship but not his lordship as if his lordship is a subsequent thing, a bonus that we can be told about later.
  - But you cannot enter God's kingdom without having God as king. You cannot be saved unless he is the Lord of your salvation. You cannot have him as your Saviour now and as your Lord at some future point. The whole nature of repentance and faith is to turn back and submit to Jesus as our ruler.
  
- This final box calls us to response to the facts that the previous five boxes have been working towards. If we are rebels against our creator and deserving of his judgement. And if Jesus took the punishment for that rebellion and has now been raised up as the ruler and judge of this world, then there really is only one thing we can do – we must stop our rebellion and submit to the ruler, to Jesus.
  - We can only have his rebellion forgiven from his death on our behalf. So we have no option but to trust entirely in him for the forgiveness that we so desperately need. There are only two ways to live, continuing in our own way or repenting and living in God's new way.
    - You want to end by asking the person, ***“Which of these represents the way you want to live?”*** From there you can have a discussion about areas they disagree with or have trouble with.