

THE GOSPEL – The Good News

INTRODUCTION

Probably the only meaningful memory of my English lessons at school comes from a regular comment made by my teacher. She would always reprimand us children for using such meaningless terms in our English composition such as “*nice*” and “*good*”.

It was impressed upon me that such terms did not mean anything; in fact they mean something different to everyone. What is “*good*”? What do we mean by the use of such a term? And “*nice*”. How useless. Individually we interpret such terms in our subjective mind to mean just what we want them to mean. I have always sought to avoid such words ever since. At least I can thank my English teacher for something!

Here comes the contradiction, however. I want to speak about the “*Gospel*” and we all know what this term means, “*Good News*”. So I am forced to try and explain the meaning of the word “*good*”. Yet, this time I think I can add something to it and perhaps give it some substance.

Why do I think that the “*Gospel*” is an important subject for us to consider? There is much talk and action today with respect to the issue of “*evangelism*”. We often raise the topic in Bible studies, we have times when evangelism becomes the main practice of the Church through some special outreach or maybe specialised groups present teaching on evangelism and this is right and proper.

However, I have this comment to make. Much time and effort is spent in debating the methods of evangelism, certain approaches to be made, questions to be answered, visual aids and how to manage appeals. But it is taken for granted that the actual message of evangelism is already known, that the “*Gospel*” itself is fully understood. However, I would like to challenge this point and say that I don’t believe that we should take it for granted that the real meaning of the Gospel is always understood or preached.

It is my belief that often the Gospel is not understood, that it is often not preached. Let me ask you this question, “*How do you know when the Gospel is being preached?*” You might say that if an appeal is given, if people are asked to make a decision then that is the Gospel. On the other hand, whatever is preached and if a decision is not called for and people are not persuaded to make a commitment then the Gospel was not preached. Such an answer portrays the concept that the Gospel is really only a matter of appeals, calling for decisions.

Now that is far from being true. The Gospel, as I hope to show you, is not to be thought of as merely an appeal. I want to show you that preaching the Gospel is more than calling people to make a decision. You may choose to appeal to people’s hearts to bring them to a point of repentance and faith, and this is right and proper. But that the appeal, in and of itself, is not what constitutes preaching the Gospel. Let me explain what I mean.

I think that the first place to begin is with clear definitions. With this in mind we need to turn to the Greek and consider the term which is used. The Greek word for “*Gospel*” in the NT is εὐαγγέλιον (euangelion). It is made up of two words, εὐ meaning “*good*” or “*well*” and ἀγγέλιον coming meaning “*message*”. If we then put the two Greek words together we get “*good message*” εὐαγγέλιον (euangelion).

In the LXX (Greek translation of the OT, which would have been the study Bible of the Greek speaking NT Church) it is used several times. It is found in 1 Samuel 31:9 *“And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it (εὐαγγελίζοντες euangelizontes) in the house of their idols, and among the people”*. Again it is found in Jeremiah 20:15 *“Cursed be the man who brought my father the news (εὐαγγελίζοντες euangelizomenos), who made him very glad, saying, “A child is born to you, a son!”*.

It becomes even more interesting when we examine the next OT phrase found in the LXX of Isaiah 40:9 *“You who bring good tidings (εὐαγγελιζόμενος Σιων euangelizomenos Zion) to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, “Here is your God!”*

The important point here is this, the Gospel is in essence a “message”. It is the ἀγγελία (anngelia). It is the truth of what God has done; it is the good tidings itself. It is the message. If we have not spoken the message then we have not preached the Gospel. We may have spoken much about people’s needs, problems, expanded on the emptiness of people’s lives without Christ, but unless we have taught and preached the message itself we have not preached the Gospel; the actual message.

Now, the message itself is made up of two parts. There is the “good news” and there is the “bad news”. I am sure you have all had the experience of hearing someone say to you *“I have got some bad news and some good news, what do you want to hear first?”*. You might say, give me the bad news first and then the good news will encourage me. The phrase “good news” presupposes that there *is* “bad news”. Now, to understand and appreciate the “good” part of the Gospel (Good News) we need first of all to hear the bad news. The “Good News” only makes sense against the background of the “bad news”. In fact, the “Good News” only came into existence because there was previously “Bad News”, it came to counteract the bad news.

1. First - let’s hear about the **Bad News**

1:1 What is this “bad news” all about? Essentially it is not bad news about what God has done; on the contrary, it is bad news about what man has done. We must learn about the bad news for it is only then that we can appreciate the good.

1:2 The bad news is told us in various parts of the bible. It begins, of course, in Genesis 3 where man disobeyed God and incurred His righteous wrath, and this in turn produced the sin, pain and sweat of this troubled life, (**Genesis 3:17-18**) *“To Adam he said, ‘Because you listened to your wife and ate from the tree about which I commanded you, ‘You must not eat of it,’ “Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food”*. As a result of this act of disobedience the whole world was thrown into disarray, and confusion with weeds, corruption, decay and pain being introduced. This is the bad news, Adam, being the representative for the whole human race fell from glory and grace. He fell into sin and brought the entire race of humanity with him. This is how we came to inherit a world with all its agony, distress, weakness and struggle.

- 1:3 But, there is worse to come. The bad news is further described for us in **Romans 5:12** *“Therefore, just as sin entered the world through one man, and death through sin”*. There it is; this is the bad news. Through the sin of this one man, Adam, not only has sin entered into this world bringing pain, sickness and tears, it has also brought man’s greatest enemy, “*death*”. This is the bad news, life will not go on for ever, and it ends in tragedy for all of us. We are born, grow old and then die. No one is exempt; it comes to us all, rich and poor alike. You see a beautiful person in the prime of youth and you think that person will never grow old and die, surely such a perfect object of life could not be snatched away in death leaving behind sorrow and sadness through bereavement. But, death will come. It is the only realistic expectation in life. Whilst everything else we plan and accomplish has an element of uncertainty, death is certain. We can count on death.
- 1:4 Could things become even worse? Yes. The bad news gets even worse. In addition to sickness and pain with the addition of death comes something even much worse. It is the judgement of God. The Bible sometimes refers to this as “*the second death*” (**Revelation 21:8** *“But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars--their place will be in the fiery lake of burning sulphur. This is the second death.”*)
- 1:5 The Bible speaks of the “*wrath of God*”. Listen to **Ephesians 2:3** *“All of us also..... were by nature objects of wrath”*. What is the “*wrath of God*”? It is the natural reaction of a holy God in the face of sin. It is inevitable that God will react and recoil when faced with sin. He, in a sense has no choice. He is holy, just and righteous. He must react to sin in this negative fashion and punish, just and condemn sin.
- 1:6 The Bible knows nothing of separating the sin from the sinner. It is not that God loves the sinner but hates the sin. Scripture never absolves us in this way. It never presents man as neutral and separate from the sin, as if God can judge the sin but let the sinner go free. It is the sinner who is the object of the wrath, “*...we were all by nature, children of wrath*”. Not the sin being the object of wrath, but us, “*we*” the sinners.
- 1:7 If it is to be asked *‘How is this wrath displayed’* one has to say that it is both present and future. Paul says that the wrath of God is currently, in this present age being poured out on humanity, **Romans 1:18** *“The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness”*. Notice the present tense in the verse “*is being revealed*”. This is the situation today. The judgment of God is being felt this very day, expressed upon humanity for its sin.
- 1:8 But, of course, there is a future element. Now, the interesting point here is that Paul considers this issue of the wrath of God to be part of the Gospel message. **Romans 2:4-5** *“....because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God’s wrath, when his righteous judgment will be revealed”*.
- 1:9 And then, **Romans 2:8-9** *“..... for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. There will be trouble and distress for every human being who does evil”*, and then, and here is my proof that this “bad news” is really a part of the Gospel message, **Romans 2:16** *“This will take place on the day when God will judge men’s secrets*

through Jesus Christ, *as my gospel declares*". For Paul, this was part of his Gospel. Indeed, you will notice that after Paul has announced that he is "*not ashamed of the Gospel*" he then proceeds to expand on the "*bad news*" which he does from chapter **1:18-3:20** arguing this same point, man under sin, man under the wrath of God, before getting to the "*Good news*".

1:10 The final summary of this "*bad news*" as presented by this great apostle is to be found in **Romans 3:10-12**, "*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..... There is no fear of God before their eyes. Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin"*".

1:11 Now, of course you will be saying, that is not the Gospel. Well, in a sense you are right, because technically the Gospel is "*Good News*" and not "*bad*". But, the point I am making is that we never appreciate the "*Good News*" until we have heard the "*bad*". Indeed, I go even further. People will never want the Good news until we have come to realise the bad.

1:12 The question we must ask is this. Why does anyone need the Gospel? It is not essentially because they feel sad or miserable or because they need some uplift in their lives. No, the truth is much different from that. The Gospel came into being because of the "*Bad News*". Are you telling people about the "*Bad News*" in your evangelism? The bad news is sin, fallen man, the wrath of judgement of God. This is why people need Christ. This is why Christ came into the world. He came to bring the Good News because of the Bad News. This is Paul's way of dealing this issue, **Romans 1:16-18**, "*I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith"*". Now, at this point I must argue with the NIV translation. In Romans 1:18 Paul inserts a very small but very important Greek word, it is γαρ (gar) meaning "*for*". Sadly the NIV leaves it out. The text should read, "*For the wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness*".

1:13 What is Paul saying here? He is saying that the reason why the Gospel is the "*Power of God to salvation*" is because of this dreadful thing called "*the wrath of God*". This is why we have the Good News - because (Greek "*for*" γαρ) "*the wrath of God is being revealed.....*"; and indeed, as we saw from chapter 2, will be further poured out in the day of judgement.

1:14 Now let us turn to the "*Good News*".

2 The Good News about what God has done

2:1 I want to return, briefly to something I said earlier about the Gospel being a message and not an appeal. I want to enforce this point even more. The Gospel is a message; it is a taught, preached, spoken and written message that must be communicated to people. Essentially the Gospel is not a song to be sung or a play to be enacted, or a film to be produced. Communicating the

Gospel, according to the NT, was through the spoken word whether that was face to face discussion and argument or through preaching to crowds. The NT knew nothing about making the Gospel into songs. The Gospel was not to be sung, or made into a poem which people enjoy singing, or enjoy the music. The Gospel was never intended for entertainment.

- 2:2 Furthermore, the Gospel is not a drama or a dance. Now, I am not saying that these things are wrong in themselves or that there is no place for them. What I am trying to get across is the Gospel is a message not an amusement. You do not applaud the Gospel as you would an act.
- 2:3 I want to press this even further. The Gospel is not the narrative or the story of Jesus. Yes, of course it is based on the facts of the narrative that is about Jesus coming into this world, living, dying and rising again. I shall expound on this in a moment. But what I want to say here is that the Gospel, as I said earlier, is essentially a message. It is a "*doctrine*" if you like. It is the meaning that is placed on the facts; it is the interpretation of those facts. This is why the Gospel is not a film, play or drama.
- 2:4 This brings me to the heading of this section, the Gospel is the Good News about what God has done. Sometimes we talk about the Gospel of Christ and that is right, but before we come to speak of the Gospel of Jesus, we must begin at the beginning and point out that the Gospel is about what God has done.
- 2:5 Consider the many passages of the NT that use the phrase, "*The Gospel of God*". For example, consider the following passages:
Romans 1:1 "*Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God*"
Romans 15:16 "*... to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit*"
2 Corinthians 11:7 "*Was it a sin for me to lower myself in order to elevate you by preaching the gospel of God to you free of charge?*"
1 Thessalonians 2:8 "*We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us*".
1 Thessalonians 2:9 "*Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you*".
1 Peter 4:17 "*For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God?*"
- 2:6 We all know **John 3:16**, "*For 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*". But notice how the statement begins, "*For God....*". This is the Gospel; it is about what God has done in history. Into this time space universe of ours "*God.....gave His one and only Son*".
- 2:7 Now, it would appear that we should begin the Gospel account from the New Testament Gospel narratives, but I dispute that. The Gospel is much bigger than even this. The story of what God has done really commences far back in the eternal counsels of God, in eternity when He first conceived of the plan of

salvation, when the elect were first chosen, when Christ was appointed to act as the substitute.

2:8 It then proceeds into the OT as history and shows how God prepared a people of His own from Abraham, led him into the Promised land, how in Egypt God protected His people and allowed them to grow into a nation which was later brought into the Promised land by Moses and Joshua. And then on to the development of Israel's history as they became a full nation with a monarchy and then were sent into exile but eventually brought back to Jerusalem.

2:9 What has been happening in the OT? Does the OT have any bearing on the Gospel at all? Yes, in every way. It is God preparing a people who are going to produce the promised Messiah; God obtaining a land in which the drama of redemption is to take place; God revealing Himself through the giving of the law and the teaching of the prophets. Look at how Paul makes reference to this at the beginning of **Romans 1:1-2** "*Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God, the gospel he promised beforehand through his prophets in the Holy Scriptures regarding his Son, who as to his human nature was a descendant of David*". The apostle is anxious for his readers to know that the coming of Jesus has direct links into the OT and this is therefore, an integral part of the OT.

2:10 Then we find that the OT merges with the NT for out of this entire great nation God chooses Mary and Joseph. He sends His angel to tell them of the nature of the baby that will be born. Shepherds are told and Wise men from the East. This is God. He is sending His Son, the Saviour of the world, as the words of **Galatians 4:4** put it, "*But when the time had fully come, God sent his Son, born of a woman, born under law*".

2:11 Of course, these are the facts, but John in his Gospel tells us of the meaning of this event. We call it the incarnation, but John puts it like this, **John 1:1, 14** "*In the beginning was the Word, and the Word was with God, and the Word was God....The Word became flesh and made his dwelling among us.*". This is the Good News. God has sent His Son into this world of sin. Man has fallen and earned the wrath of God, but "*God so loved the world....*". Calvin said, "*Whilst God hated us He loved us*". His justice demanded judgement, but His mercy and love devised a way to deal with this justice and so express His love for men and women.

2:12 Whilst I have said that all this is what God has done, we must now consider the other aspect of the Gospel and speak of what Christ has done. Now, this does not mean that God Himself drops out of the picture. As we shall see, they both (including the Holy Spirit) work in unison. Yet, our attention is clearly taken up by Jesus.

3. The Good News about What Christ has done

3:1 There are two specific matters here. First, the life of Christ. As we read the Gospel narratives we see Jesus the healer, teacher and leader. But there is more to it than that. I must return to **Galatians 4:4** "*But when the time had fully come, God sent his Son, born of a woman, born under law*". There it is, "*born under the law*". The life of Jesus was His spell "*under the law*". He was fulfilling the law, keeping the law for thirty three years. Adam had broken the law, Jesus must fulfil the law.

- 3:2 You will remember that then Jesus came to John the Baptist to be baptised he was reprimanded by John who felt he was too unworthy to be baptising Jesus, but Jesus said, (**Matthew 3:15**), *"Let it be so now; it is proper for us to do this to fulfil all righteousness."* Then John consented". All through His life time, Jesus was *"fulfilling all righteousness."* He was under the law, it was a kind of test to undo Adam's complete failure. Theologians call this the *"active work of Christ"*.
- 3:3 This was absolutely necessary for our salvation. Jesus had to keep the law on our behalf. We had broken the law through Adam and also through our life time. He is our substitute fulfilling all righteousness for us. When, through faith, we are justified in Christ, His obedience becomes ours. As Paul says in **Romans 5:19** *"For just as through the disobedience of the one man (i.e. Adam) the many were made sinners, so also through the obedience of the one man (i.e. Christ) the many will be made righteous"*.
- 3:4 But, of course, it is within the passive obedience of Christ that the complete work of salvation is accomplished. This is the Good News; Christ becomes the substitute for sinful man and bears in His own body on the tree the wrath and judgement for sinners. The cross is where the climax of the Gospel is reached. Christ becomes the sin bearer, as Paul puts it, **2 Corinthians 5:21** *"God made him who had no sin to be sin for us..."*. And then in this dreadful position of being the substitute, being made as if He were a sinner, the Father proceeds to judge Him by pouring out His wrath upon Him, **Galatians 3:13** *"Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree""*.
- 3:5 Here is both the narrative and the message of the Gospel. We see Christ hanging between heaven and earth, placed there by the envy and jealousy of the Pharisees and Sadducees. He is the example of Roman injustice. Yet, the message of the Gospel is really this; He is on that cross because of the action of the Father, He is suffering there because of what God has done, He becomes the substitute - taking the place of the sinner. And then the climax is reached. He takes upon Himself the unmitigated wrath, judgement and divine curse of a holy God for sin not His own.
- 3:6 We must return to the point made earlier that this is essentially the *"Gospel of God"*. The cross was no accident, or tragic operation of man, or a failure in the Roman justice system. Some of those elements may have been there, but essentially God was in it all, God was ordaining the cross, He put His own Son on the cross, the agony Jesus bore was as a direct result of the hand of God upon Him in divine wrath and judgment. Consider this teaching, **Acts 2:23** *"This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross"*. And again, **Acts 4:27-28** *"Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. They did what your power and will had decided beforehand should happen"*. And then there is that most moving statement in **Romans 8:32** *"He who did not spare his own Son, but gave him up for us all"*. You see the action of the cross was done by God Himself. It was He who did not *"spare His only Son but gave Him up"*.

- 3:7 We have already noted from **2 Corinthians 5:21** and **Galatians 3:13** that it was God who “made Him to be sin”, and it was God who made Jesus to become a “curse for us”. It is only in this light that we begin to understand the events of the cross. When we see Jesus sweating great drops of blood in the Garden of Gethsemane (**Luke 22:43-44**) we begin to understand His agony of spirit as He contemplated becoming the victim of His Father’s wrath. We also begin to understand His strange prophecy in **Mark 14:27** “*You will all fall away,*” Jesus told them, “*for it is written: “I will strike the shepherd, and the sheep will be scattered”*”. And then, finally, the words of the cross now become meaningful, **Mark 15:34** “*And at the ninth hour Jesus cried out in a loud voice, “Eloi, Eloi, lama sabachthani?”--which means, “My God, my God, why have you forsaken me?”*” The fear, dread, anguish and agony of this moment for Jesus is something that we will never fully understand. As Luther once said, “*God forsaken of God, who can understand this?*”
- 3:8 Thank God it did not end there. After three days (**Acts 2:24**) “*...God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him*”. The resurrection becomes the act of God as a declaration of His final acceptance of the work of atonement. Here, in the resurrection Christ, as the Son of God, is vindicated (**Romans 1:4**). Here in the resurrection is Christ’s demonstration of His conquest over sin, death and the grave, **1 Corinthians 15:54ff** “*.....Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ*”.
- 3:9 But there was yet a further stage in the work of Christ. After the resurrection came the ascension. What is the significance of this? It is Christ, having accomplished His work of sacrifice, symbolically taking, as it were, the results of this sacrifice into the very presence of God Himself. Just as the High Priest once a year would take the blood of the sacrifice into the Holy of Holies in the Tabernacle and place it on the Mercy Seat, so Christ takes His own blood into the presence of God. This is the teaching of **Hebrews 9:11-12** “*When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption*”. He then becomes our “advocate” (**1 John 2:1** RSV) and our “intercessor” (**Hebrews 7:25**).

4. The Good News of what is offered to Man

- 4:1 Now, all that I have said so far concerns the “*accomplishment*” of the Gospel. The “*Good News*”, however, goes even further; it proclaims a message of salvation and hope to sinners. It is now the “*Good News of what is offered to Man*”.
- 4:2 The Good news is that through regeneration (New Birth) repentance and faith in Christ sinful man can become justified before God. Of course, there are indirect blessings that arise from the Gospel such as joy, peace, prayer, Holy Spirit and His gifts, purpose for life etc. But these are all secondary to the main emphasis of the Gospel. The essential factor, above everything else is this, that the ungodly can be justified before God, made right with God.

- 4:3 This was Paul's point when he said, **Romans 5:1-2** "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God". This is the "Good News" that sinful and hell deserving man can now be made "right" with God, man can now enjoy "peace with God". Perhaps another rendering of the Greek text here could read, "Peace face to face with God" (εἰρήνην ἔχομεν πρὸς τὸν θεόν) , there is this engagement of one person to another, the sinner engages with God in peace. Sinful man can now look into the face of God. What is more he enters into the realm of grace and lives in certain hope of sharing the glory of God in eternity.
- 4:4 Justification through faith. This is the "Good News". Paul makes one of his most amazing statements in **Romans 4:5** where he is speaking about God who "justifies the ungodly" (RSV Greek ἀσεβῆ [asebe] ungodly, NIV just has "wicked"). The point that Paul is making here is that it is not merely the fact that God actually justifies the wicked, He goes even further than that, He will justify the "ungodly", those who are anti- God, who hate Him, reject Him. Here is the "Good News", this is the good and glorious part of the Gospel, the ungodly, however wicked, evil, degrading and dreadful they are, the opportunity is here for them to be fully justified, made right with God and enter into His eternal glory.
- 4:5 If anyone should ask "How is this done, what do I have to do?", the answer is simple, "repent and believe upon the Lord Jesus Christ". There are no "good works of righteousness" to be done. It is merely a question of repentance, confession of sin, a realisation that they have sinned against a holy God with the intention of turning from that sin, and then a trusting in the Christ who died on the cross.
- 4:6 Salvation by works is no good news. The Catholic system has never been "good news", all the cults and sects do not propagate good news for they all base their teaching upon merit, earned merit through works.

Conclusion

1. This is clearly "Good News" and, as Paul says, **1 Timothy 1:15** "Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners". It is "Good News" that deserves and requests "full acceptance". It is "News" to be accepted. This means to be understood, believed and acted upon. It is to be received, welcomed and accepted. Remember, if this "Good News" is not accepted and is rejected, then you having nothing more to face than the "Bad News" stated above. And nothing can deliver you from the "Bad News" except this "Good News". Can you really face the "Bad news", this news of having to die in your sins, this news of having to come face to face with the wrath of God for eternity?
2. Christian, in your evangelism are you communicating the Gospel? Ask yourself these question - `do you understand the Gospel yourself? Are you relying too much upon appeals, decisions, or, what I call "pre-evangelism" i.e. the emphasis upon man's "felt needs"?
3. Consider the phrase "evangelism". Such a term is never to be found in the New Testament. But, if we want to use it notice that it must mean that we doing something with the "evangel" itself. The "Evangel" is the Gospel message.

4. Evangelism is not essentially to be thought of merely in terms of methods, styles, approaches. It is what we do with the "*message*" itself. If you are not preaching, speaking or communicating the "*message*" you are not preaching the Gospel.

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