A Collection of Evangelistic Sermons

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Introduction

In my ministry I have often wished that I had experienced the joy of taking a workshop on evangelistic preaching. Sadly, in all of my education pursuits, that was one workshop I failed to attend. As a consequence, I have had to learn through the work of experience the art and craft of preaching evangelistic sermons.

Over the past fifteen years of ministry, I have certainly attempted to preach evangelistically by murdering the text, playing to emotions, and manifesting the theatrical. These sermons represent none of that. Rather, these sermons offer sound Biblical exposition for the preacher in need. Each sermon is outlined and the manuscript is inserted between the points to assist the reader in his evangelistic sermon preparation.

This has been constructed as aid to the minister who desires to preach evangelistically. For the novice, my hope is to offer a sample that can serve as a springboard for greater Gospel preaching. For the experienced servant of the Most High, my hope is to further your efforts and my prayer is that you will assist in expanding upon mine.

May God richly bless you as you seek to faithfully expand the borders of Christ's Kingdom.
Preaching Evangelistically From the Gospels

A Tale of Two Sinners

Luke 18:9-14

I. Introduction

I love a good story. I love a story that reaches out and grabs you by the lapels. I love a story that grips you and won’t let you go. Great story tellers have always been a part of society. Ancient cultures would entrust their history and their fables to men who would gather in the firelight to share with bravado and suspense. As pen was put to parchment, men such as Aesop, Homer, and Virgil wrote captivating tales of morality and magnificence. Over time great authors such as Dickens, Dumas, Christie, and Twain filled volumes with stories that capture us and transport us. But when it comes to great storytellers none have impacted the world like Jesus Christ.

The main reason for this is because his stories feature prominent and unforgettable characters that reveal us. Today, I want you to look with me in Luke 18:9-14 as we see ourselves on display once in A Tale of Two Sinners.

II. An Expositional Overview

For the hearers under the voice of Jesus this may have been the most shocking story he could have told. To even imagine a Pharisee and a tax collector on display together was tantamount to spitting in the
Pharisee’s face. The Pharisees were the leading religious and political party within Israel. They were the experts and the teachers of the law. They were the guardians of the religious customs. These men were well respected, hard working, financially affluent, and morally upright in the eyes of men. They were the best that Israel had to offer.

A tax collector was a traitor to his own people. A man who, though a Jew, had cast his lot to work for the Roman masters they served. He was a pawn of Caesar. He was a man who built his wealth through cheating others. As long as he gave to Rome what was Rome’s he was allowed to charge a tax at whatever level he desired and keep the difference. He was no better than a liar, cheat, thief, and idolater. He was greedy and despised. All that the Pharisee was in the eyes of others the tax collector was not.

III. The Commonality of Sin

In spite of their differences however, both men had some things in common. The reality of their sin could not be denied by either of them. They were separated from a right and saving relationship with their God because their sin had kept them from him. The best and the worst of society were cast in the same prison of sin and stood facing the promise of judgment at the hand of a holy God.

We all are cast in that same prison. Whether you are the best of us or the worst of us you are a sinner. The unbending universal standard of God has been placed before us by the revelation of himself in his word. The Old Testament reveals all that is necessary for us to walk in a way that pleases God and the New Testament express the reality that none of us have done it.
Whether it was a lie told, jealousy hidden within the heart, lust for another, anger without cause, or simply disobedience to the call and command of God we are all guilty of it thus we are all sinners. The present reality of our sins is a common bond between us and our characters.

IV. The Contrast of Sinners

Both the Pharisee and the tax collector came to the temple that day for the purpose of finding forgiveness from their God. Knowing that there is no hope in the prison of sin they gathered in the house of worship to hope against hope in the presence of a Holy God. You are here today because of God’s working to bring you here. Though bound in your sin, the Spirit of God has drawn you to this place for the purpose of finding forgiveness of sin. Just as the Pharisee and the tax collector, you have come into the house of a holy God seeking to find that which only he can offer; forgiveness of our sins.

How shall one find forgiveness of sin? What must we do in order to be forgiven? The Pharisee, in the light of conviction by the Holy Spirit of his sin, comes before God trusting in the good that he has done. He cast before God his good works, his hard work, his superiority in uprightness over others, and his faithfulness to fulfill even the little things and the things that go beyond the command of God. In the light of his sins he offers to God a case for forgiveness based on his own righteousness.

Perhaps you are trusting in your righteousness just as the Pharisee this morning. You are here and in the face of your sins you have placed your uprightness before God. You claim that you are a good person. You
inform God that you have done good things. You declare that you are better than Wayne or Brian or Dean. In the light of God’s conviction you are holding up the standard of good works hoping that God will accept your efforts in exchange for your sins.

The tax collector does none of that. Instead he humbly cast himself upon the mercy of God for that which he has done. He cannot deny his sin any more than a drowning man can deny the existence of water. He breaks himself down before a holy God crying out for mercy from the only judge that has mercy to bestow. His righteousness cannot establish forgiveness for his sins because God already declared through the prophet Ezekiel that the soul who sins shall die. His sin has earned him a death sentence that he cannot escape and his hope rest in the mercy of God who gives grace to those who will humble themselves before him.

This man, Jesus says, returned to his house justified. That word justified is one of the rich words of the Christian faith. That word means that one has their right standing declared. For the tax collector, in all of his sinfulness and unworthiness, a pronouncement of righteousness was made by his judge. For the Pharisee, in all his good works and hard labors, he remained locked within the confines of his sin at war with God.

For what reason would God do this? Why would he not take the works of the Pharisee and why would he take the plea of the tax collector? Just as the unchangeable word of God reveals to us the standard of God’s righteousness, it also reveals to us the condition of forgiveness. Whether we look in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy or we look at the history, the poetry, and the prophets of the Old
Testament we find the same conditions for finding mercy at the hand of God. We must confess our sins to him, and trust in his provision for our salvation. The Pharisee refused to do either and in spite of his knowledge, hard work, and sincere religious devotion he walked away unforgiven because he had failed to meet God on his terms. The tax collector, to the contrary, confesses nothing good that he has done and throws himself at the mercy of God trusting only in the work of God, the word of God, and the faithfulness of God for his forgiveness.

V. The Question of Character

In this great drama of redemption, which character are you? Are you the tax collector who has bowed heart and head in the presence of a holy judge and cast yourself upon the mercy he has offered or are you the Pharisee trusting in that which you have done to earn you the favor of God? Which character are you this morning and would you like to be recast?

This morning is your opportunity to change your character in this narrative. If the Spirit of God is convicting your heart of sins and the reality of your state before a holy God has been brought to the forefront of your thinking, then this morning you have the opportunity to change. You have an opportunity to meet God according to the conditions that he has set forth that you may find forgiveness of sins and establish a right relationship with God.

In just a moment, I am going to ask you to stand and we are going to have a moment of prayer. During that prayer I am going to step down to the floor and the musicians are going to come to lead us in our invitation hymn. As that hymn is sung, I want to
invite you to meet God on his terms just as that taxpayer did in this story. As the song is sung, I want you to step into any of these aisles and meet me right down front here. When you arrive I will pray with you about the response that you are making to the call of God for salvation and forgiveness of sins this morning. If you know that you have eternal life with God this morning, then during this invitation hymn I want to invite you to lift up in prayer the name of someone you know personally who does not know Jesus Christ as their Lord and Savior. I invite you to pray for the convicting power of the Holy Spirit to draw them from their sins that they may be saved. This morning the Lord is calling, I encourage you to answer at this time.
A Tale of Two Crosses


I. Introduction

I love a good story. I get invested in a great story. I have characters in literature that I have been reading now for almost half my life. I really like true stories. I love to read biographies about the lives of people who have done great things. However, when I read the Bible I find so much more than just great literature or even people who did great things. In the Bible I find the story of my life and I also find the story of your life as well. If you will, stand with me as we look in Luke 23:32-43 and discover the story of our lives.

II. An Exposition of the Text

The story of our lives begins like this: Once upon a hill a man named Jesus Christ was led up to the top to be executed. He was a good man who had fed the hungry, healed the sick, and taught the people about righteousness. No one could ever recall a time that he had mistreated others, or even when he might have committed a sin.

Now he was bloody, beaten, naked, and alone. His friends who had been so close to him were no here to be found. He suffered alone from the abuse of others. The Romans mocked him, the priest mocked him, and the people mocked him.

They took Jesus and they placed him upon a cross between two criminals. Two men who had been traitors to Rome and had rightfully earned their place on this
hill. Their lives would come to an end within the day. However, even they began to mock him as well.

As the day drew on the reality of their plights began to settle upon the thieves. One called out that if Christ were truly the king of the Jews that he should save himself and save them as well. The other called out that they were getting just what they deserved but that Jesus had done nothing wrong. Then in a moment of absolute submission he asked that the Lord would remember him when he came into his kingdom.

In that moment, the Christ looked at this thief. Hanging on a cross, that thief had nothing to offer Jesus. He had no good deeds. He had no future works. He had no wealth and no position. Yet in that moment the Messiah looked at the thief and shared with him that he would be with Jesus that day in paradise.

III. A Relevant Application

In that short narrative we see the totality of humanity on display. Did you see yourself? You see we all find ourselves in the place of the thief. We will either play the role of the reviling thief or the repentant thief.

The circumstances of the thieves are the same. Both are naked, guilty, and paying the just payment of their sins. They both are staring at their mortality. They both have come into contact with the Christ. But their eternities are vastly different. Their eternities are different because their response to the Christ is different.

One thief dug in his heels to the soil of rebellion and consequently entered eternity separated from the grace of God. The other confessed his sinfulness and
placed all of his hope in Jesus Christ for his eternity.

IV. An Impassioned Invitation

Which thief are you? Are you the thief that will enter eternity to receive the just payment for your sins or are you the thief who will enter eternity trusting in the work of Christ to satisfy the justice of God? The story begins one upon a hill, but it continues today in your heart and your life. If you have never surrendered to the Lord Jesus Christ, then you stand upon that hill in rebellion to God and your eternity is assured of his judgment, but this morning you can change your character. This morning you can move from a reviling thief in the presence of Jesus Christ to a repentant thief whose life can and will be changed by the savior.
An Evangelistic Outline from the Gospels

What Shall I Do With Jesus?

Matthew 27:22

I. Introduction

A. Life is full of choices.
   1. We are where we are as a product of our choices.
   2. Where we are tomorrow will be a reflection of our choices yesterday and today.

B. Some choices are life changing.
   1. Where you will live?
   2. Who you will marry?
   3. What you will do?
   4. Some choices come with great consequences.

C. Let us look at Matthew 27:22 together and come face to face with such a choice.

D. This verse captures the most crucial choice that Pilate would make in his life.
   1. This was not part of his daily plan.
   2. This was not on his agenda.
   3. However, the circumstances of this particular day brought Pilate to the point of decision.
E. Tonight, you also have been brought to that point of decision.

1. Perhaps this was not your desire.

2. Maybe this was not your plan.

3. But today you must answer the question, "What Shall I Do With Jesus?"

F. As we look at the events of the crucifixion, we will discover four options from which to choose, but by the time this meeting is over every one of us will have made a choice.

II. **Our first option is to reject Jesus (Matthew 26 & 27)**

A. In Matthew 26-27 we witness many who choose to reject Jesus.

1. The disciples

2. The Pharisees

3. The Sadducees

4. No matter where we look within this event, we see plenty of people who are willing to reject Jesus.

B. Today many still reject him.

1. For some they consider the cost of following too great.

   a. Jesus demands followers who are willing to give all that they have and all that they are to follow him.
i. Luke 9:23, "Then he said to them all that if anyone wants to follow me he must first deny himself, take us his cross daily, and follow me."

ii. Matthew 10:37, "If anyone loves their father or their mother more than me they are not worthy of me."

b. A follower of Jesus must be willing to hold back nothing at the command of Christ if he is to truly be a disciples of the Lord Jesus.

c. As a result, many have been unwilling to make the unconditional offer of submission to the Savior and have rejected him.

2. For others pride brings them to the place of rejection.

a. We determine within our own hearts and our own minds that we are perfectly acceptable to God on our own merits and we have no need for a savior.

b. As a result, our self righteousness urges us to reject the savior.

3. Tonight, you can allow your stubbornness and self righteousness to take you down the path of many and reject the Lord Jesus.

III. Our second option is to ignore Jesus (Matthew 27:15-25)

A. Matthew 27:15-25 illustrates our ability to ignore Jesus through the action of Pilate.

1. In the face of an overwhelming mob Pilate sought to free the Lord Jesus.
2. However, in the face of resistance he chose to wash his hands of the Lord Jesus and handed him over to the people to be crucified.

3. In his efforts to simply ignore Jesus, Pilate chose to reject the Lord Jesus as well.

B. Often we try to ignore the Lord Jesus also.

1. We often will ignore the convicting power of his Holy Spirit in our lives.

2. We often will ignore the truth that is shared from within his word.

3. We often will ignore the sacrifice that he has made through his death.

C. But ignorance will not acceptable on the Day of judgment. Romans 2:15-16 declares, "... that the work of the law is written on their hearts. Their consciences confirm this. Their competing thoughts will either accuse or excuse them on the day when God judges what people have kept secret, according to my gospel through Christ Jesus."

1. We know that we have offended God by our sins.

2. We know that we cannot make things right between ourselves and God.

3. We know that peace with God can only come through a work of God himself and that work, according to Romans 5:1, has been accomplished through the Lord Jesus Christ.

D. By choosing to ignore the Lord Jesus, we sacrifice our hope upon the altar of selfishness.
1. In his effort to preserve both his position and his conscience, Pilate washed his hands.

2. In ignoring Jesus, Pilate chose to reject Jesus.

3. By choosing to ignore the call of Christ today, you will choose to reject Jesus as well.

IV. Our third option is to Mock Jesus (Matthew 27:27-56)

A. Matthew 27:27-56 reveals to us that Jesus also found himself as the object of mockery on this day.

1. The soldiers mocked him with a robe and crown of thorns.

2. The thieves mocked him with insults and selfish demands for freedom.

3. The people mocked him with criticism and unbelief.

B. Today you may choose to mock him as well.

1. Through your unwillingness to trust in Christ alone for your salvation you mock his sacrifice.

2. Through you unwillingness to turn from your sins to Jesus you mock his provision.

3. Through your unwillingness to turn follow him you mock his authority.

C. Just as the soldiers, thieves, and people mocked the crucified Christ, you also can choose to mock the risen Lord of Eternity today.

V. But there is one final option, You can choose to receive Jesus (Luke 23:40-43)
A. While Matthew, Mark, and John focus on the rejecting, ignoring, and mocking of the Christ, Luke reveals to us this fourth option in Luke 23:40-43.

1. As Jesus hung upon the cross, one of the mocking thieves came to himself.

2. Realizing that eternity, awaited him, the plight of his soul came to bear upon his mind,

3. In that moment, the thief sought help from the only source of hope.

4. In the face of death, this thief reached out for mercy from the Lord Jesus and found more than he could ever had desired.

B. Jesus is still bringing salvation to all who will receive him today.

1. For the one who has been rejecting Christ offers mercy.

2. For the one who has been ignoring Christ offers grace.

3. For the one who has been mocking Christ offers forgiveness.

4. To any and all who will turn from their sins, trust in the work of the Lord Jesus, and receive him today Christ offers eternal life.

VI. Today we all will make our choice. "What shall I do with Jesus?"

A. Perhaps today you will put aside your rejecting and receive Jesus.

B. Perhaps today you will stop ignoring and receive Jesus.
C. Perhaps today you will end your mockery and receive Jesus.

D. Tonight you will make a choice. As we enter our time of invitation you will answer the question "What shall I do with Jesus?"
Preaching Evangelistically From the Epistles

The Good News of God

Romans 3:21-26

I. Introduction

Bad news travels fast and seems to be everywhere. This past week we have witnessed news of a violent hurricane, a depraved father, and another political scandal. We have seen public fighting and bad news about the economy. Every day media outlets seem to celebrate the terrible news that they are sharing and every day the totality of bad news seems to push us further and further down a path of depression, isolation, and heartbreak.

Often news is bad. There are terrible things that occur on both a global and a local level. There are sad events that take place in both our public and our private lives. These things though are not new. Bad news has been a part of humanity since the day that Adam and Eve ate the fruit in the Garden of Eden. Yet in the midst of all that is bad, there is good news to be discovered. This morning I want to invite you all to find this good news with me in Romans 3:21-26 as we allow the Word of God to reveal to us the Good News of God. If you will, let us stand together as we read these verses.

In these six verses of Scripture, we have found the Good news of God. Contained within these verses is the
heart and hope of God's Gospel for humanity. In Romans 3:21-26 we have what can best be described as the good news of God for you. Verses 21-22 tells us that now God's righteousness has been revealed offering hope to all of humanity. This hope is the greatest news that we can ever find. Then verses 23-26 offer us the three truths of God's good news. Look at these verses with me then and let us discover together the three truths of God's good news.

II. A Savior Needed (Vs. 23)

The first truth that we find in these verses is our need for a savior. As God has revealed his righteousness, verse 23 declares the universal sinfulness of humanity. We see that all have sinned and fallen short of the glory of God. This universal infection of sin cannot be rejected nor denied because God has revealed both his character and his standards to us and we just don't measure up. Sin by definition is anything that we think, say, or do that displeases God. Those things include lying, stealing, being disrespectful to our parents, gossiping about others, and failing to love him above everything else. If at any time we have violated any of those standards then we have committed sin and have failed to measure up to the standards that God has put forward. No matter who you are, you have sinned and according to Isaiah 59:2 "...your iniquities have built barriers between you and your God and your sins have made him hide his face from you so that he will not listen."

The consequence of our sinfulness produces a collision course with the judgment of God. His judgment is righteous, just, and eternal. His judgment is guaranteed for any who have sinned and it cannot be avoided or escaped. God is holy and he is perfect and
our sin must be punished. God being just and holy cannot simply look the other way in regard to our sins but rather he must judge sin and he must punish it. As a result, we need a savior. No matter who you are, where you are from, or what you have the universal infection of sin requires a sure and just judgment from God and there is nothing that we can do about it. The first truth of God's good news is that we all collectively and that each of you personally need a savior.

III. A Savior Provided (Vs 24-25)

The second truth of God's good news is that God has provided us with a savior. Verse 24 reveals that you can be justified through the redemption that is in Christ Jesus. That word justified has a simple meaning, it means not guilty. Even though we have sinned against the standards of God and we have earned his judgment and his wrath, we can be found not guilty of our crimes through the Lord Jesus Christ. Though we have sinned, through Jesus Christ we can be forgiven of that sin.

How can this be? If God is holy, just, perfect, and righteous, then how can he simply forgive our sins against him? Verse 25 tells us that God presented Jesus as the propitiation to reveal his righteousness. Since sin must be punished because of God's righteousness, God presented Jesus Christ as a perfect sinless sacrifice in order to forgive us of our sins. God took the unpayable debt of sin that belonged to you and he paid that debt with the blood of the Lord Jesus Christ so that you could be forgiven.

But why would God do such a thing? For what reason would God offer Jesus Christ to forgive you of your
sin? John 3:16 tells us that God loved the world in this way, he gave his one and only son so that everyone who believes in him will not perish in judgment but have eternal life. Because God loved you, he gave his only son to pay the penalty for your sins. You could not pay it, but the love of God paid for your sins through the death of the Lord Jesus Christ. Romans 3:23 declares that we need a savior. Romans 3:24-25 reveal to us that God has provided us with that savior.

IV. A Savior Received (Vs 26)

So Romans 3:26 reveals to us the third truth of the Good News of God. The savior must be received. Verse 26 tells us that through the Lord Jesus, God righteously can declare you righteous if you have faith in Jesus. While the death of the Lord Jesus is able to pay for all of the sins of the entire world, only those who have faith will have eternal life. This is the condition of salvation and the terms by which we receive this savior.

1 John 1:9 states that if we will confess our sins then God is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness. If we are to have faith in Jesus, then we must start by recognizing that we have sinned and that God has every right to pour out his wrath on us for all eternity. We must agree with God of our absolute need for a savior and our complete inability to save ourselves from our sins.

John 14:6 records Jesus saying, "I am the way, the truth, and the life, no one comes to the father except through me. We must believe that Jesus is the savior that God has provided and that through his sacrifice and his sacrifice alone we can have eternal life."
Through the death and resurrection of Jesus Christ, God's justice has been satisfied and his mercy has been offered to you through what he has accomplished in the Lord Jesus.

Romans 10:9-10 states that if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead you shall be saved for with the heart one believes resulting in righteousness and with the mouth one confesses resulting in salvation. We must confess our faith in Christ publicly. This public confession is the evidence of eternal life through Jesus Christ. This confession begins by making a public confession of your faith through the act of baptism and this confession is continually made through obedient submission to the Lord Jesus' leading in your life. Do not be confused in this, baptism does not save you but baptism is the public confession of the work of Christ within you. An unwillingness to make your public confession is evidence that there has never been a work of Christ within you to confess.

V. Invitation

Today you have heard the good news of God. You have come face to face with the reality of your personal need for a savior, you have found that God has provided you with this savior, and God has placed the conditions for receiving this savior clearly before you. You may have come to this place this morning separated from God because of your sins, but you do not have to leave this place that way. In just a moment, I am going to ask you all to stand and we have going to have a time of prayer.
If you have not received this savior, then this morning I am inviting you to respond to our invitation. Maybe you have been a church member for thirty years, but today you realize that you have never received Christ on the terms of Scripture and you need to make things right with the savior then I am inviting you to respond to this invitation. Maybe you have never made your public confession of faith and this morning the Holy Spirit has convicted your heart of this disobedience and you need to respond taking your first step in this public confession of faith. Or perhaps you have been living a life of disobedience and you need to come and rededicate yourself to obedience to Christ as part of your continual confession of faith. Then this morning you are invited to respond to this time of invitation.

You have heard the greatest news that has ever been shared and this morning the holy spirit is drawing you to not simply hear this news but to experience and live it every day. Listen to his call and respond to his voice as we begin our time of invitation.
Preaching Evangelistically From Old Testament Narrative

A Glorious Invitation

Genesis 12:1-9

I. Introduction

I love invitations. Whether they are formal or informal, I find a great joy in being invited to go just about anywhere. I enjoy the invitation to go preach other places, I enjoy the invitation to go see other things, and I enjoy invitations to go and eat. To be invited by others is one of the great joys of my life and I suspect that many of you enjoy being invited as well. This morning as we look at Genesis 12:1-9, we are going to examine a glorious invitation from the Scriptures. In this account, we will meet a man named Abram and we will discover three aspects from this account about the glorious invitation of God. If you will let us stand together and read Genesis 12:1-9, as we discover three aspects of this glorious invitation together.

II. An Invitation to Leave (Vs. 1)

As we look in these verses we discover that the first aspect of this glorious invitation is that it is an invitation to leave. In verse one, we read that God told Abram to go out from his land and his family. We don't really know much about Abram's early life. We do know, from the Scriptures, that his father worshipped false gods, that he had two brothers and a nephew, and
that his family was very wealthy. We can conclude that Abram had stability and security in his life and lifestyle. Then God spoke and invited him to leave all of that behind.

The invitation to leave can sometimes be puzzling. There is no indication of a problem in Abram's life. There is no indication that he was looking for a way to escape. There is no mention of a hole that existed within his heart that needed to be filled. By all accounts that we can find, Abram was a satisfied man with a secure lifestyle. However, this was a lifestyle that was less than God had created him to be.

1 Timothy 2:4 states that God's desire is that all men would be saved and that they would come to the knowledge of the truth. God did not simply create humanity to wander through this life and come to an end that resulted in both physical and spiritual death. Instead he desires that they would come to the knowledge of the truth. As a result, God took action for humanity and just as he invited Abram to leave behind his old life, he has invited each and every one of us to leave behind a life that ends in death and judgment.

Today, God is inviting each and every one of you to leave behind the life you have known. His invitation calls us to leave behind what is familiar for what he has prepared for you. His invitation is revealed over and over again throughout the Scriptures. In Exodus chapter 3 he invited Moses to leave the wilderness of Midian to lead his people out of bondage. In 1 Samuel 16 he invited David to leave the flocks and become king over his people. In Amos chapter 7 he invited Amos to leave his fields and his flocks to carry his message.
In Mark chapter 1 Jesus invited Andrew, Peter, James, and John to leave their nets and begin fishing for men. And today he is inviting you to leave behind the life you have known for the life he has created you to have. He is inviting you to leave a life that is, according to Ephesians 2:1, is dead in your sins. To leave behind a life that, according to Romans 6:20, is a slave to sin. He is inviting you to leave behind the domain of darkness. He is inviting you to leave behind the place of rebellion against God. This morning to each and every person that is gathered in this place, God is extending the invitation to leave.

III. An Invitation to Follow (vs. 2)

However, the invitation to leave is only one aspect of this invitation. As we look in verse 2 we discover that the second aspect of this glorious invitation is that it is an invitation to follow. God says that Abram is to leave but also that he is to go to the land that God would show him. In others words God said, Abram I am inviting you to leave this old life and I am inviting you to follow me into a new life.

Hebrews 11:8 tells us that by faith Abraham, when he was called, obeyed and went out to a place he was going to receive as an inheritance. He went out, not knowing where he was going.

I often wonder how the conversation between Abram and his wife Sarai went. Abram comes through his two camel garage, into his deluxe split level tent and says, "Pack up we are moving out?"

"To where" comes the reply.

"I have no idea but God spoke to me and told us to leave and that he would show us where to go."
Romans 4:3 tells us that Abraham believed God and it was credited to him as righteousness. He may not have known where he was going, but he knew that he could trust the one who had invited him to follow.

This morning the Lord is not simply calling you to leave behind your old life. He is not calling you to adopt a new idea of living or to make yourself better. Rather he is calling you to leave behind your old life and follow down the path he has prepared. This is a path of faith in him and in the provision that he has made. This is the path of faith that brings eternal life.

John 3 records Jesus telling the teacher Nicodemus that unless a man is born again he cannot enter the kingdom of God. This new birth is a birth that comes through faith in the person and work of the Lord Jesus Christ. This is a new birth that comes from leaving your old life in sin and following the instructions of Christ by faith. This is a new birth that leaves behind our slavery to sin and follows Christ in obedience. John 17:3 records the words of Jesus as he prayed, and this verse tells us that eternal life is knowing God through knowing Jesus Christ. The glorious invitation of God does not simply call us away from our old life, but it calls us into a new life that is filled with relationship with him. This morning the Lord is inviting you to follow him from death in our sins to a new life in the Lord Jesus Christ.

IV. An Invitation to Share (Vs. 7-8)

The glorious invitation extends to us the opportunity to leave behind our old life and to follow him into a new life, but he does not stop there. The third aspect of this glorious invitation is that it is
an invitation to share. Look at verses 7 and 8. In these verses we see that Abram begins to establish places for public worship. As he has followed God by faith, he begins to share that faith with others. He begins to extend the hope of God's glorious invitation to those who have not yet left their old life and come into the new life of God.

Folks we also are invited to share this glorious invitation with others. We are invited to carry the message of Christ's work to those who are still enslaved to the power of sin. Acts 1:8 records Jesus' last instruction to his disciples. They are called to be his witnesses to the ends of the earth. For those who have experienced the new life of the Lord Jesus Christ, we are the heirs of that instruction. We are invited to join God in his glorious saving work. We are to carry this glorious invitation to the world through the message of the Gospel.

The Scriptures reveal to us three truths of the Gospel that are essential to sharing the glorious invitation. The first is that we need a savior. The second is that God has provided this savior. The third is that man must receive this savior. If you have accepted God's glorious invitation to leave your old life and to follow him into a new life, then this is the message we are invite to share.

V. Invitation

If you are here and you have never accepted God's glorious invitation to leave behind your old life and to follow him into a new life then this is the message you must receive in order to accept this glorious invitation.
This morning I want to offer you the opportunity to respond to the glorious invitation of God. If you are here and you have never come away from the old life and followed God into the new life, then this morning God is inviting you to do just that. In just a moment we are going to have a time of response. Today the invitation of God has been extended to you, will you accept his invitation?
Preaching Evangelistically After Baptism

A New Life

John 3:16-21

I. Introduction

Today we have had the joy of celebrating baptism in our time of worship. Baptism is a living picture of the great doctrines of the Scripture. In baptism, we symbolize the death of the old self and celebrate the new creation that has come about through a work of the Lord Jesus Christ. However, as we look at baptism, we must answer the question, "Why must there be this new creation?" It is against the backdrop of baptism that I would like to preach upon the subject of "A New Life" this morning.

Romans 3:23 tells us that all have sinned and fallen short of the glory of God. Romans 6:23 states that the wages of this sin is death. The reality of sin for humanity is that we are dead in sin and have earned nothing in our lives except death and judgment. Isaiah 59:2 states, "But your iniquities have built barriers between you and your God, and your sins have made Him hide His face from you so that He does not listen." Our sins have separated us from God and leave us facing his wrath and judgment. As a result, we cannot have a right relationship with God in our present state. If we are to have a right relationship with God, we must have a new life that is found only in him. This morning I want to invite you to a familiar passage of scripture as we discover three truths regarding this new life today and if you are here this
morning living in the old sinful life, in just a few moments I am going to give you an opportunity to experience this new life that God offers. Please turn with me to John chapter three and we will begin reading in verse 16.

II. New Life Begins with God's Love

The first truth that we find in this passage regarding a new life is that this life begins with God’s love. God’s love is the foundation of this new life. We do not deserve it. We cannot be good enough to have earned it. This life comes completely out of the love God has for his creation. God’s love is illustrated by the fact that he gave his only begotten son to provide salvation for humanity. Our sin and coming judgment are not up for debate. They are settled matters of fact. Nevertheless, God gave his son because of his love and Romans 5:8 tells us that God proved his love to us in this that while we were still in our sins Christ died for us. The demonstration of God’s love for his creation is that Christ died for us. The foundation upon which our new life is built is that God loves us and sent his son to die for in payment for our debt of sin.

III. New Life is Initiated by Trust

The second truth that we find in this passage is that this new life is initiated by trust. John explains to his readers that those who trust in the Son shall be saved, but those who do not will face the condemnation they deserve. Trust in Christ will result in a new life that is eternally in right standing with God. Trust in Christ will provide us with a right relationship with God through his son Jesus Christ. Trust in Christ will provide us with forgiveness of our sins and the power to overcome sin in the future. The blessings of the kingdom are unlocked to those who trust in Christ.
You can’t be good enough to have this new life. You can’t be smart enough to have this new life. You can’t be slick enough to have this new life. The only source for this new life comes from trusting in Jesus Christ for this new life. The work of Christ was sufficient to cover the sins of the whole world, but it will only cover the sins of those who have placed their trust in him. This new life only comes through trusting in Christ.

III. New Life is Exhibited by New Behaviors

The third truth in this passage is that this new life is exhibited by new behaviors. John tells us that those who trust in Christ will come to the light. John tells us that those who practice wickedness will cling to the darkness, but if you have this new life in Christ you will live in the light. That means that your actions will no longer be wicked, but rather your actions will be righteous. We will do that which is right because of the new life we have in Jesus Christ.

We are who we are. John says that those who live by truth will come to the light. If we refuse to do that which is right can we truly claim to be living by the truth. We cannot continue to practice wickedness and claim to have a right relationship with Christ. Either we will accept our new life in Christ or we will live in darkness and separation from God for eternity. In John 14:5, Jesus says, "If you love me you will keep my commandments." 2 Corinthians 6:14 asks, "For what partnership is there between righteousness and lawlessness? What fellowship can light have with darkness?" What we are trusting in is reflected in what we do. If I believe that Jesus is Lord and I am trusting him, then I will stop doing that which displeases him. If I believe that a stove top is hot I will not touch it. If I believe that what goes up must come down I will not jump out of an airplane without a parachute. Trust is displayed not simply by words but
by deeds. When we have a new life in Christ we will see new actions in our daily living. When we are in right relationship with God we will not continue to walk in the sin that displease him so much. Our new life will be displayed through lives that are both holy and godly.

V. Invitation

God offers the world a new life if we are willing to trust and obey. If we are willing to accept that we can have a new life that is founded upon God’s love, initiated by our trust in Christ, and exhibited in our new behaviors then we can have this new life within us right now. If you are here today and you have never accepted this new life I want to invite you to do just that. Maybe you have been trying to earn God’s favor by being good, but you can’t be good enough to be saved. Maybe you have been trying to earn God’s favor by doing good deeds, but there are not enough good deed out there that will result in salvation. The only way that you can be saved is to accept this new life through trusting in Jesus Christ.
Preaching Evangelistically On Holidays

How to Have Peace with God

Romans 5:1

I. Introduction

This week Americans with gather to celebrate the 4th of July. Few days bring about a sense of national pride and accomplishment like this holiday. In this day, we celebrate the declaration of our independence from the chains of tyranny and injustice to bring forth a new nation. A nation that would not be ruled by a king but by the people. However, in this declaration of independence, we also made a declaration of war. We began to battle for the freedom that we desired. This bloody and violent war left many lifeless in the fight for freedom. July 4th reminds us of the costs that freedom requires and focuses us upon the need for a diligent faithfulness to preserve that freedom nationally, but it should also bring our focus today on a much greater battle.

II. A Doctrinal Overview of Sin and Its Consequence

You see the Scriptures tell us of a much greater war that is being waged. This war is between the holy just creator of all and sin. The Bible repeatedly demonstrates God's hatred of sin and testifies to his aggressive wrath in punishing sinfulness. We see this wrath in Genesis 3, when God executes judgment upon Adam and Eve for their disobedience. We see it in Genesis 4, when God exiles Cain for the murder of his brother Abel. We witness this wrath in Genesis 7, when
God sent a flood upon the earth to destroy his sinful creation. We witness this wrath in Genesis 19 when God rains down fire upon the cities of Sodom and Gomorrah for their sinful lusts and passions. We see God's wrath in his plagues upon the Egyptians in Exodus and in his banishment of those who would not believe at the border of the promised land. We see God's wrath throughout the judges on the disobedience of his people, throughout the reigns of the kings, through messages of the prophets, and in the teachings of the Lord Jesus. No person can truly look at the Scriptures and come away with any other assessment than God's serious wrath and just judgment against sin.

In that assessment we have a problem. You see the Scriptures do not assign value to our sinfulness. All sin is sin in the eyes of a holy God. James 2:10 tells us that if we keep the entire law and yet we fail in one part then we have broken the entirety of the law. Sadly, we are all guilty of breaking the law. Romans 3:23 states emphatically that all have sinned and fallen short of the Glory of God. However, if we simply look at the law itself we see our own guilt. Jesus tells us that the most important commandment is to love God with all that we are. Can we honestly say that there has never been a time in our lives where we failed to put God first? Then he says we are to love our neighbor as ourselves. Can we also state that there has never been a time when we have failed to do this as well?

If our answer is that we have not always fulfilled those two commands then we have broken the laws of God and are sinners worthy of the judgment and wrath of God. We have no excuse for our sinfulness and we stand before a holy God awaiting the reality of judgment for
our sins. Our sins have made us God's enemy and the Scriptures make it clear that God is at war with his sinful enemies. So what are we to do? Is their hope for our condition? This morning I am glad to say that yes there is hope. This morning I want to take just a few moment to share with you how to have peace with God.

III. Hope in the Face of Sin

Look with me at Romans 5:1 and read that verse silently as I read it out loud.

Within that verse we have the hope of peace with God. Romans is a theological declaration of the sinfulness of humanity and the mercy of God. The Apostle Paul wrote to the Roman Christians and he made the case for the universal sinfulness of humanity in chapters 1-3. Then in chapter 4 he made the case that through trusting in the promise and the faithfulness of God mercy from God could be found. As a result of that truth, he says therefore we can have peace with God because of faith in the person and work of the Lord Jesus Christ.

We have all agreed that we have a sin problem. This universal problem of sin must be punished by the just judge of eternity. God's wrath cannot allow sin to go without punishment. So in his love, God himself came into this world and his name was Jesus. In his love, Jesus lived a perfect life completely fulfilling the demands of the law of God and then took our sins upon himself as he died upon the cross. Through the blood of the Lord Jesus Christ, the penalty for sin was paid and the wrath of a holy God was satisfied against our sins allowing God to offer us peace in the place of wrath.
IV. Invitation

Today, you can have peace with God by faith through the Lord Jesus Christ. Your sins can be forgive and you can receive a new life that is no longer a slave to your sinful desires but that is empowered to live in freedom through the power of the Holy Spirit.

This morning, you are invited to trust in Jesus. You are invited to turn from your sins and to trust in the work of Christ alone to bring forgiveness of sin and peace with God into your life. This morning if you have never come to the place where your sins have been forgiven, then today you are invited to come and discover peace with God.

This week we will celebrate the independence of our nation from tyranny, but today you have the opportunity to celebrate true freedom from sins power and peace with God as you respond to our time of invitation.