

ACCEPTING THE GOSPEL CALL

I. Believe the “facts” of the gospel.

- A. That Jesus was crucified for our sins.
 - 1. The death of Jesus for our sins is a fundamental part of the gospel (1 Corinthians 15:1-4).
 - 2. It was foretold by Isaiah (Isaiah 53:4-6).
 - 3. The necessity of Jesus’ death is seen in the fact that all men are sinners and the wages of sin is death (Romans 3:23; 6:23).
 - 4. Thankfully, God sent His Son to be the ransom for our sins (1 John 4:9-10).
- B. That Jesus was raised from the dead.
 - 1. Coupled with His death and burial, the resurrection of Jesus is fundamental to the gospel (1 Corinthians 15:4).
 - 2. The first gospel sermon centered on proving that Jesus was raised from the dead by God (Acts 2:22-32).
 - 3. Without the resurrection of Jesus, the gospel is powerless and meaningless (1 Corinthians 15:14-19).
- C. That Jesus is exalted as King and Savior.
 - 1. This is what Peter proclaimed at the climax of the first gospel sermon (Acts 2:33-36).
 - 2. Everything has been put under His feet and made subject to Him (Ephesian 1:20-22; 1 Peter 3:22).
 - 3. Because of these things, Jesus is truly “the ruler over the kings of the earth” (Revelation 1:5).
- D. That Jesus is coming again.
 - 1. As prophesied in Revelation 1:7.
 - 2. As proclaimed by angels to those who saw Jesus ascend into heaven (Acts 1:9-11).
- E. There are other facts and elements of the gospel that must be believed.
 - 1. These facts were emphasized numerous times in Acts.
 - 2. If we believe these, then we will readily accept the other facts.
- F. If we believe these facts, it will lead us to have the faith that is necessary to take the next step in obeying the gospel call.

II. Obey the “commands” of the gospel.

- A. Believe the gospel concerning Jesus as the Son of God.
 - 1. Unless one believes the gospel there is no hope (Mark 16:15-16).
 - 2. Faith is a necessary step leading to salvation (Romans 10:9-10).
 - a. We cannot be pleasing to God without it (Hebrews 11:6).
 - b. Without faith, we will not act upon the other commandments that must be obeyed.
- B. Repent of your sins.
 - 1. To repent means to turn from sinful actions because of godly sorrow with all intentions of never committing them again.
 - a. It is brought about by godly sorrow for sins (2 Corinthians 7:10).

- b. It will produce change that others can see (2 Corinthians 7:11).
 - 2. Jesus said that repentance was to be preached in His name (Luke 24:46-47).
 - 3. The preaching of the apostles stressed the need for repentance (Acts 2:38; Acts 17:30:31).
 - C. Confess your faith in Christ as Lord.
 - 1. The next step is to confess Jesus as our Savior (Romans 10:9-10).
 - 2. The Ethiopian eunuch gives us an illustration of this (Acts 8:37).
 - 3. Without confession there is no hope of salvation (Matthew 10:32-33).
 - D. Be baptized for the remission of sins.
 - 1. Baptism is clearly part of the gospel that Jesus wanted preached (Mark 16:16; Matthew 28:18-20).
 - 2. This was preached in the first gospel sermon (Acts 2:38).
 - 3. Paul told that the reason he was commanded to be baptized was to wash away his sins (Acts 22:16).
 - E. Be faithful unto death.
 - 1. Those who gladly received the apostles' words were baptized and added to the church by the Lord (Acts 2:41, 47).
 - 2. Jesus wanted His disciples to teach others to observe all things that He had commanded them (Matthew 28:18-20).
 - 3. Jesus exhorted brethren at Smyrna to be faithful unto death (Revelation 2:10).
 - 4. There is great need for continued diligence because we can fall away (Hebrews 3:12-14).

III. Receive the **"promised blessings"** of the gospel.

- A. The remission of sins.
 - 1. Luke 24:47.
 - 2. This promise is exactly what early Christians offered to those to whom they preached (Acts 3:19; 22:16).
 - 3. In their epistles, the writers of the Bible would often refer to this blessing (Ephesians 1:7).
 - 4. This should give us great joy as we face the trials of life and even face death.
- B. The gift of eternal life.
 - 1. This expression is used two ways in the New Testament.
 - a. It is used to describe the reward of the faithful on the judgment day.
 - (1) Jesus used it this way (Matthew 25:46).
 - (2) Paul did as well (Romans 6:23).
 - b. It is also used to describe the life we now enjoy due to being in Christ.
 - (1) Jesus used it this way (John 17:3).
 - (2) John the apostle did as well (1 John 5:11-13).
 - 2. Therefore, the gift of eternal life is on that has the promise of the life

- that now is and of that which is to come.
- C. We can have now the abundant life Jesus came to give man.

From a sermon by Mark Copeland.