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GRACE & PEACE

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THE POWER OF PREACHING



It's election season everywhere, and so are the political discourses and rhetoric. (According to the *Time* magazine, around half of the world's population is going to polls this year.) One of the major methods of attracting the attention of the voters has been public speeches, either by its use or abuse.

History stands as testimony to the fact that one of the marks of an effective leader is the ability to communicate well. The leaders who could leave a lasting impact on the lives of their generation had successfully used their oratory skills. Speeches of Winston Churchill, Martin Luther King, etc., yet thrill their people.

Importance

As Christians, we are not ignorant of the importance given to preaching throughout the scriptures. We are well aware of the impact of the faithful proclamation of God's Word in the lives of listeners. Yet, do we give the due place for the preaching of God's Word?

Yes, we have many activities today and even eloquent speakers too to make a powerful homily. But the sad fact is that often the organizers of most of our meetings have a different priority. As a result, not many preachers are being used; also, at several meetings today, the time allotted for a sermon is far less than the time given for music.

In this context, it's crucial for us to consider these questions: Do we consider the ministry of God's Word just as a ritual? Are the speakers burdened to speak the truth of

God's Word expecting a Biblical transformation? Or are they abusing the pulpit for their own selfish ambitions?

Scriptural

Never forget that we cannot blindly adopt the persuasive style of oration used in the secular field for preaching the Word. For Biblical transformation in the lives of hearers, the Word of God must be articulated according to God's own instructions.

It's high time we rediscovered what Biblical preaching is. Hence, in this issue, we are looking into the importance of preaching. The first Christian sermon narrated in Acts 2 teaches us many valuable lessons on preaching. We are also considering a few thoughts on expository preaching, because more than the topical and textual sermons, expository sermons are truly Biblical and much more effective.

Paul's first recorded sermon found in Acts 13 is outlined for further exploration. Finally, a brief study outline on Psalm 32 will reassure our hearts with the joy and blessings we have in Christ.

May the Lord challenge and encourage you in your walk with Christ as you go through this edition of *Grace & Peace*. Please do not hesitate to share your thoughts and questions as well.

With sincere love and prayers,

NTK

PREACH THE WORD!



We live in an era where propagation of any idea is very simple and fast. So many preach and publish their ideologies using various modern mediums. Politicians, social reformers, educationalists, entertainers, counsellors, etc., are using these modern technologies widely. The influence of these people among the society is very much visible and often alarming too. In such a scenario, as Christians what should be our part in proclaiming the truths that we hold on to and follow dearly?

Just before his execution, Apostle Paul writes to his beloved spiritual son Timothy, “Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.” (2 Timothy 4:2). This is one of his final charges from the Roman prison. It is an instruction every Christian should consider seriously. Preaching God’s Word to the present generation should be taken as the topmost responsibility of every born-again child of God.

SERMONS: Secular vs. Spiritual

In fact, sermons are not at all new to the church as a whole. Week after week several preach to Christian congregations. However, we should never forget that the communication of God’s Word is at a different level than all secular ones. We cannot blindly follow the pattern that unbelievers follow.

We do not preach our own ideologies or even ourselves. Entertainment is not at all the goal in Christian preaching. It’s not just to fill the time or to complete a duty. While preaching God’s Word, we share the burden of God, conveying God’s mind to the people. Not only the content of our message, even the energy, the method, the presentation, and the whole approach in Christian preaching must be divinely approved and originated (Cf. 1 Cor. 2:1–5).

POPULAR DEMAND

Alas, many sermons from the Christian pulpit today fail the test of this divine standard! Personal stories, politics, history, psychology, etc., are being presented to make the listeners feel good and happy. Many sermons only aim to make the hearers richer, healthier, and successful.

Sadly, the general public also likes the same, 2 Tim. 4:3. No wonder, those who remain true to God’s Word in their preaching and practice are not popular among such. Therefore, it is high time for Christians to re-discover the preaching of God’s Word according to the scriptural standard.

THE SIGNIFICANCE

Let us consider **five reasons why it's imperative** to preach the Word.

1. The importance given to preaching in the scripture.

Throughout the Bible, we see God using His chosen servants to declare His counsel to the people, Deut. 31:1ff. The Old Testament prophets were commanded to preach at different occasions (Ezekiel 20:46; 21:2; Jonah 3:2). Even when the people were not responding to their preaching, they were told to continue preaching (Isaiah 6:9–11).

In the New Testament also, John the Baptist began to preach the message of repentance. Then the Lord Jesus and the Apostles used to preach from cities to villages (Matt. 9:35; Luke 4:43). Later, the Lord commanded the apostles very specifically to preach the gospel all over the world, Mark 16:15.

The Acts of the Apostles give us a glimpse of the faithful preaching of the disciples and the result of it. Thus, we can notice the Lord Jesus, His disciples, and the early church took preaching as the most important part of their ministry.

2. Preaching is the divine method to convince and convert the heart of man.

The first sermon preached by Peter resulted in the conversion of three thousand souls, Acts 2: 41. Paul says in Rom. 10:17, “faith comes by hearing, and hearing by the word of God.” It is the hearing of the word of truth that breaks

and challenges one to seek salvation and new life through Jesus Christ, Eph. 1:13a.

3. Preaching is the way for building up the Church of Christ.

Faithful preaching and teaching of the gifted men in the church edifies and equips the assembly, Eph. 4:11, 12.

4. Encouragement and edification of individual believers depend on preaching.

Paul knew that his preaching not only converted people, but it also comforted, counselled, and warned every one, so that each one be presented perfect in Christ Jesus (Col. 1:28; 1 Thess. 4:17).

5. Reformation and revival among the believers is based on preaching.

History proves that it was the truthful proclamation of God's Word that brought about renewal and restoration among God's people. Consider the life and ministry of those who could transform the church in the past; they were marked by their commitment to preaching of God's Word, especially expository preaching. It has been said that the puritan preachers used to preach for several hours at a time.

All those men of God realized the value of devotedly explaining and applying God's timeless truths for their generation. That resulted in the spiritual growth of individual Christians as well as the growth of the assembly in their life-time.

FEED THE LAMBS

It's the duty of today's oversight of the assembly to continue this vital aspect of Christian ministry for the present generation. More than anything else, let us consider preaching as our most essential responsibility. Let's refuse to be carried away by other activities that make us lack in our preaching work. Poor preaching will definitely make the believers spiritually malnourished and impoverished. Listen to the command of the risen Lord to Peter thrice, "Feed My lambs." John 21:15–17.

Let us make sure as we continue to teach and preach the Word of God that it may

be done in the best possible manner even as the Lord would like us to. Let us understand the message of the scripture for ourselves and prayerfully apply it for the present situation. Remember, we can forcefully and convincingly preach only those things that we know well.

Such biblical understanding is not possible without a serious study and meditation of the scripture. Indeed, this demands much labor with all humility and patience. Then only our preaching will be fresh and fruitful; the local assemblies will be revived and restored and God will be glorified among His people.

NTK

OUTLINE : 1

A.P. Gibbs

PAUL'S FIRST RECORDED SERMON

(Acts 13: 13 – 52)

I. The place, vs. 13, 14

1. Note their journey and trace it using a map

2. The departure of John: v. 13 cf. Acts 15: 37, 38

Here is the tragedy of a young man who turned back when he should gone right on. (Colo 4:10) Fortunately he was restored, both to the Lord and Paul, described afterwards as "profitable." 2Timothy 4:11

3. The Synagogue

They went to the people. They didn't wait for the people to come to them. Mark 10:15. As a fisherman goes to the fish, so the preacher must go where the people are.

II. The address, vs. 16 – 41

1. The invitation, v. 15 – They were courteous.

2. The history of Israel.

A wonderful picture of the salvation of a soul, vs. 16 – 22

- i. Their slavery; v. 17 cf. John 8:34; Rom 6:16.
- ii. Their redemption:
 - (a) By blood; (b) by power. Exo 12–14 cf. 1Peter 1:18; 2:9; Colo 1:13, 14
- iii. Their deliverance. V.17 cf. Rom 6: 13, 14.
- iv. Their separation – the journey, v. 18 cf. 1Pet 2;11 etc.
- v. Canaan; v. 19 cf. Eph 1:3 etc.

3. The prophecy of the Old Testament; vs. 23, 27

All pointing to Christ. 1Pet 1: 10 – 12; 2Pet 1: 19 – 21; Jn 5: 39; Lk 24:44

4. The Gospel; vs. 26 – 41

- i. Their responsibility, vs. 26, 27 – To hear the word of God.
 - ii. The spotless life of Christ, v. 28
 - iii. The vicarious death, vs. 28, 29
- Note: “Why they had fulfilled” cf. Lk 24: 25 – 27
- iv. The victorious resurrection, vs. 30, 31 cf. Rom 4: 24, 25
 - (a) Witnessed, v. 31 cf. 1Cor 15: 1 – 9
 - (b) Its significance, vs. 33 – 37
 - Fulfilled scriptures and glad tidings, vs. 32, 33
 - v. The application – salvation, vs. 38 – 41
 - (a) Proclaimed - “Be it known” cf. Mark 16:15; Isa 55:1; Rev 22:17
 - (b) Individual – “You” cf. Rom 10:9; Jn. 3:5; Matt 22:22; Isa 12:2; Lk 1:47
 - (c) Personal – “This man” No other name, Acts 4:12. “Way” Jn 14:6 etc.
 - (d) Precious – “Forgiveness of sins” – What a boon, what a treasure! Cf. Eph 1:7; Lk 5:24; Acts 10:43; 1John 2:12
 - (e) Present – “are justified” cf. Eph 2:8; 1Cor 6:11; 1John 4:19; John 3:18
 - (f) Sufficient – “all that believe” “whosoever” John 3:16; Rev 22:17 etc.
 - (g) Plenteous – “all things” cf. Gal 2:16; 1Cor 3: 21 – 23; Rom 8:1

5. The warning; v. 40 “Beware” cf. Job 36:18; Pro 1: 24 – 31

Paul pressed home to them the solemn responsibility of the hearer of the word. The gospel is both glad and solemn news.

6. The result; vs. 42 – 52

- i. Some desired to hear more, v. 42
- ii. Some flatly rejected the message, v.45
- iii. Some believed, v. 43
- iv. Some persecuted the messengers, v. 50

The gospel preacher’s audiences are the same today. All four classes are represented.

7. The disciple’s joy, v. 52 cf. Gala 5:22, 23; Rom 15:13

(Taken from *Through the Scriptures*)

OUTLINE : 2

PRODUCTS OF PREACHING IN THE APOSTOLIC DAYS

- i. 3000 believed. Act 2:41
- ii. 5000 men... Acts 4:4
- iii. Multitudes....Act 5:14
- iv. Great company of Priests. ... Acts 6:7
- v. City of Samaria...Acts 8:8
- vi. All who heard....Acts 10:44
- vii. A great number....Acts 11: 21
- viii. Much people...Acts 11: 24
- ix. A household...Acts 16: 34
- x. Many - not a few...Acts 17:12
- xi. Many Myriads (R.V)... Acts 21:20

WHY NOT NOW?

HyP

ANECDOTE

WHEN PREACHER IS AT THE RIGHT PLACE

An American Christian in London went to hear Dr. Parker in the morning and C.H. Spurgeon in the evening. His morning comment was, “Grand preaching, marvelous pulpit oratory.” His evening comment, “Oh what a wonderful Saviour was Jesus!” The preacher is in his right place when hidden behind the Cross.

Source : unknown



STUDY

Dr. Justus Samuel

LESSONS FROM APOSTOLIC PREACHING

In Acts 2:12, we have the query raised by the Jews of the Dispersion who were amazed and perplexed, “What does this mean?” (ESV). This created the occasion for Peter, along with the Eleven, now filled in Spirit, first to remove their misconception and preach the first Christian message of the new age, with its

focus on the risen, exalted Christ. We shall briefly discuss the outline of this first sermon proper in Acts.

PREACHING IN GENERAL

Christian preaching is a holy art through which a consecrated and Spirit-filled human instrument seeks to communicate

a divine message, employing all his powers to a group of people to turn them from their natural alienation to total allegiance to Christ.

It is, of course, assumed that the preacher is one who has personally experienced God's salvation and holds the story of God's redemptive love with gratitude and ceaseless wonder. He must also have received a call for the holy task from the Lord in glory, been equipped for the special task by the Holy Spirit's charisma, with a tender compassion for the lost and the erring.

It is not enough that one is gifted to speak with eloquence, but one must also be able to speak in echoes of His tone 'as though God were pleading through' him (2 Cor. 5:20). These elements plus a thorough acquaintance with the holy, inspired Scriptures must be vibrantly resident within his soul.

TYPES OF PREACHING

Of the many types of preaching of which the modern Homiletical science deals with, the New Testament has fewer models. These are **Proclamation**, **Teaching**, and **Exhortation**.

In Proclamation there is the kerux preacher making known the kerugma, the revealed truth, as a herald of the Roman days would, in making known the royal message. The trumpet has to give a clear unmistakable note, and the voice should penetrate the din and distractions prevalent everywhere, especially in places of human concourse.

That is what the infant church in Thessalonica did. J.B. Philips has rendered Paul's words with a life touch, when he renders: 'You have become a sort of sounding board from which the Word of God has rung out...' (1 Thess. 1:8).

Early Christianity knew nothing of the mumble-jumble preaching common in many places. Therefore, the kerugma (message) must be the Word of God given out with a touch of heaven.

In Teaching (didache), there is the systematic, consecutive opening up of the inspired Word, with proper exegesis and definition. One does not need an Apollonian style for this, but one that was evident in Timothy and Titus (Paul could combine both the methods of preaching and teaching).

Then there is Exhortation (Paraklesis), of admonishing, encouraging, and comforting – a ministry more within the church fellowship, as perhaps excelled by Barnabas and Epaphras.

HUMAN FACTORS

When we use the word human, it does in no way detract from or reduce the Spirit's activity or the preacher's dependence upon Him. Yet do not forget, it is in flesh and blood that he speaks to men so constituted.

There is first of all the Physical – the stance, the voice, and the style of addressing. 'Peter standing up' – not slouching, but erect with shoulders straight, and looking pleasantly at the audience. We can assume also that he was

cleanly dressed as any well-bred Jew but with nothing about to cause distraction. Then ‘he lifted up his voice and spoke forth’.

There was an audience of many thousands gathered, and it was necessary to maintain the correct volume and the pitch, even as the solemn message had to be articulated enough for none to miss anything said. Many preachers start on such a low key and then get warmed up and get louder and louder to knock the heads of the people off!

Peter also knew how to address his audience. He was formal, but courteous when he began, ‘Fellow Jews, and all who live in Jerusalem’ (NEB). A Spirit-filled man does not ignore these apparently trivial factors.

EXPOUNDING THE WORD

Then from the physical, he proceeded to the Mental in which he clarified a persisting suspicion with some that the disciples were drunk. There was a touch of humour when he said it was but 9 AM when no sensible Jew would get under the effect of wine!

And then, to gain their attention, he also replied to the query still in their mind, ‘What does this mean?’ by quoting Joel 2:28–32 and saying ‘This is that’ (vs. 12, 16). Peter quoted from memory and whatever slight variation one may notice was impelled by the Spirit, and so meaningful.

His preaching was of the nature of the exposition of a prophetic passage, a part of which had already been fulfilled then (part being yet for the future), leaving the

audience to ‘call on (invoke) the name of the Lord’ to be saved. We have reason to think that by a quick glance, Peter was able to discern that the audience comprised young and old, men-servants, and maid-servants.

From Acts 2:22–40 we have the explanation of the passage, application to the audience, and a quick rounding up before he appealed to repent, to be baptized, and to receive the forgiveness of sins and the gift of the Spirit. In the course of the short sermon, Peter also made effective, illustrative use of Psalm 16 and Psalm 110:1.

Now the Spiritual. Peter preached to secure a verdict as he presented in pungent terms the nation’s guilt in the betrayal and murder of the Messiah and of God’s total reversal of man’s decree and act by raising His Son from the grave, and exalting Him to His right hand, and installing Him as a ‘Prince and Saviour’.

When the multitude heard Peter’s words, ‘it was straight to their hearts’ (v. 37 Mof.) as a sharp arrow would pierce, making them cry out, ‘Men and brethren, what shall we do?’

The majority present there found no way of escape, and those who welcomed the message, (this would certainly mean the compliance of what enjoined – repentance as to their attitude towards the Saviour, themselves and sin) were baptized (immersed in water) in the name of Jesus the Messiah (NEB). 3000 Jews and proselytes thus responded and were added to the nucleus of believers (actually the infant church).

It was essential to baptize these adherents who believed, as a public witness of their allegiance to the Messiah who died for their sins, was raised and exalted. In such instances, as in the case of conversion of any who disown the Deity or true

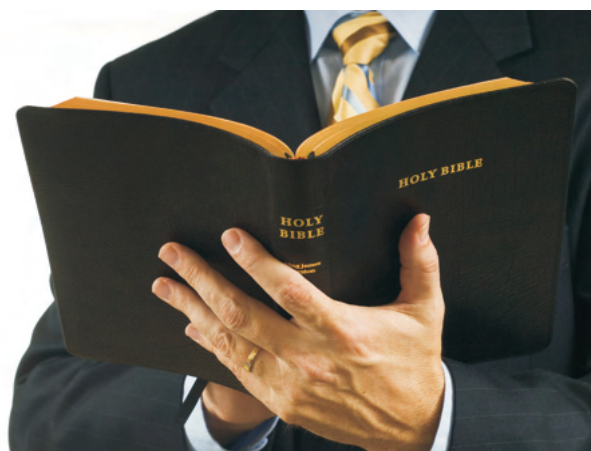
humanity of Christ, baptism must be insisted upon before such could be assured from the Word about forgiveness and the gift of the Spirit which is the mark of regeneration.

(Taken from Re-Enacting Acts)

PRACTICAL

Dr. Alexander Kurian

EXPOSITORY PREACHING



Expository preaching is the most effective form of Bible preaching. By expounding God's Word, the expository sermon fulfills the primary function of preaching. In expository sermons, we preach the Word of God, which results in the regeneration, transformation, and spiritual maturity of the hearers. "For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Ezra 7:10; Neh 8:1–8; Acts 8:30 – 35; 2 Tim. 4:2; Luke 24:44-45; etc., exemplify the importance, spirit, and practice of expository preaching. Ezra had set his heart to study, practice, and teach the law

of the Lord. He read the law with an explanation. "So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading" (Neh. 8:8).

Philip preached the gospel to the Ethiopian eunuch expositively – expounding Isaiah 53. Paul encouraged Timothy to "Preach the Word". Jesus gave a thematic exposition of Himself to the disciples on the road to Emmaus.

DEFINITION

Mr. Haddon W. Robinson has given an excellent definition of expository preaching: "Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers."

This is my definition of expository preaching: Expository preaching is

preaching that explains a biblical text in its context with proper interpretation and logical amplification thereby bringing out its central truth and applying it to the hearers.

EXPLANATION

1. Exposition means opening up. It comes from two Latin words: “ex” = out, and “pono” = to place. It is, placing out, displaying, or exhibiting. In an expository sermon, the truth of the selected scripture portion is placed out or displayed.
2. It is preaching the Bible; it is Bible-centred preaching. All the extra-Biblical material employed must be purely subsidiary and strictly fitted into one single aim: to elucidate the portion of scripture chosen.
3. Expository preaching is preaching that expounds the scripture as a coherent and coordinated body of revealed truth.
4. It is biblically instructive preaching.
5. It is the detailed interpretation, logical amplification, and practical application of a passage of scripture.
6. It lays open the Bible so that men are confronted by its truth.
7. The substance of expository sermons is derived from the scriptures.
8. It will be occupied largely with the explanation of scripture.
9. In expository preaching, the preacher subjects his thoughts to the scriptures and he never subjects the scriptures to his thoughts.
10. It is the preaching of the Word of God as it is, to men as they are.

ADVANTAGES

1. In expository preaching, we preach God’s Word and His truth. Therefore, subjectivism is minimized.
2. It magnifies the inspiration and authority of God’s Word.
3. It allows preaching the whole counsel of God (Acts 20:27), thereby enabling us to preach many passages that would otherwise be neglected.
4. It gives us the golden opportunity to study and understand the Bible systematically. This applies to both the preacher and the hearer.
5. It gives the preacher authority and power because he is proclaiming the Word of God.
6. It provides variety and a storehouse of preaching material.
7. It delivers the preacher from fanciful interpretation and abuse of isolated texts.
8. It prevents the insertion of human ideas and cultural bias.
9. Expository preaching imitates the preaching of Christ, the apostles, and the great preachers of the Christian Church.
10. It furnishes a good model for future preachers.
11. It enhances the dignity of preaching.
12. Expository preaching meets human needs, enabling people to think spiritually and live Biblically.

CAUTION

1. Expository preaching is not a verse-by-verse commentary or exegesis.
2. It is not a suggestion, remark, inference, or simple devotional application from a passage.
3. It is not a survey of a passage.
4. It is not linking a number of passages to bring out a theme.

A good expository sermon includes commentary, exegesis, comparison, and application, but with cohesion, logical order, and thematic development of the passage as a whole.

THE NEED

Since expository preaching is Bible-centred preaching, it conveys God's plans, will, and truth for our lives. It is the authoritative declaration of the Word and will of God toward meeting human needs. There is a great need all around for the liberating power of God's Word.

Congregations are hungry for the true Bread. Only good expository preaching can feed the spiritually hungry.

Lectures, discourse, entertainment, ritualism, and formalism fill the pulpit today leading the church to spiritual poverty, powerlessness, and lukewarmness. A church that fails to preach the Word becomes an easy prey to all secular and humanistic ideologies. The Church imbibed the worldly philosophy of pragmatism. Evangelicalism at the beginning of the 21st century is tasting the bitter results of worldliness. The root cause of the problem is the neglect of Biblical preaching.

The foundation of a pastoral ministry is built upon the Word of God (2 Tim. 4:1–5). The preaching of the Word must be the very heart of our ministry. We are called upon to preach powerful messages. Are we ashamed of the very message we are commanded to preach?

(Taken from Basic Homiletics & Expository Preaching)

MEDITATION

Michael Browne

Psalm 32

The Forgiveness of Sin

The blessing or happiness that transcends all other human joy!

David composed this psalm after Nathan came to him. Psalm 51 was the confession of his great sin and prayer for forgiveness. Psalm 32 is the record of the confession made, the forgiveness obtained, and the blessedness of his position as a sinner restored to God's favour.



I. WHAT MADE UP THIS GREAT BLESSING?

1. The fact of deliverance from the guilt and punishment of his sin.

- a) We must come to terms with the reality and seriousness of our sin! David recognised his sin and guilt. He acknowledged it, and found forgiveness! vv 1-2, 5.
- b) What is sin? SIN is a lack of conformity to the moral law of God, either in act, disposition, or state. There are sinful acts; there are sinful habits, and sinful condition (state) of the soul. We have a totally sinful heart, and this is the basis of our sinful habits, and these manifest themselves in sinful deeds. SIN includes both 'guilt' and 'pollution'.
- c) Three expressions for forgiveness of sin in verse 1.
 - i. Lifting of a burden – Christ bore the burden, Isa.53.6
 - ii. Covering of a stain – not hiding them ourselves - but as the Blood on the Mercy Seat blotted out Israel's sin, Titus 3.5
 - iii. Cancellation of a Debt – God no longer reckons sin to their charge or places them to their account, 2 Cor.5.19; Ro. 4.6

2. The joyful consciousness of pardon and reconciliation to God.

v.5 “You forgave the iniquity of my sin”; v. 11 “Be glad in the LORD and rejoice.....shout for joy”

3. God's Guidance, preservation and deliverance for the future. Vs. 7, 8

II. HOW WAS THIS BLESSING OBTAINED?

- i. He recognised and confessed his guilt – v. 2 'guile'
- ii. He no longer sought to hide it – v.3-4
- iii. Formula for '**repentance**' – v.5

III. IS THIS BLESSING FOR EVERYONE?

- i. David's case illustrates the way for all sinners to obtain pardon! v.6a
- ii. Assurance of eternal preservation from the waters of judgement v.6b
- iii. Delivered from Judgement (6b) ?
 - Hidden from wrath (7a) God, his City of Refuge!
 - Preserved from Trouble (7b) victory over all the trials of life
 - Encircled with Singing (7c) the final deliverance songs in Heaven!

IV. THIS BLESSING INCLUDES DIVINE GUIDANCE

- v.8 Promise of Guidance
- v.9 Warning
- v.10 Statement - No mercy promised the unsaved who are like the horse and mule: but sorrow now and hell hereafter!
- v.11 Triumphant Exhortation.

GOOD TIDINGS



It was a dull day in Jericho. Two blind men sat by the wayside. Suddenly, a crowd came out of nowhere. It was no festival day, nor was there any VIP movement scheduled to pass by. The blind men quickly asked a passer-by the reason for the crowd. They wanted to get their act together if they had to generate enough alms. To their surprise, they heard that Jesus was passing by.

This was Jesus who went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people (Matt. 4:23). The blind men wasted no time and began crying aloud, “Have mercy on us, O Lord, thou Son of David.” The hope of receiving back their sight outweighed everything else.

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COMPASSION

Jesus stood still, and called them and said, “What will ye that I shall do unto you?” That was a reverberating question from the One of whom the Bible declares that “all things were made by him” (John 1:2). They said, “Lord, that our eyes may be opened.” So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him (Matt. 20:29-34).

The coming of Jesus was good tidings to these blind men. We read in the Bible, “How beautiful upon the mountains Are the feet of him who brings good news, Who proclaims peace, Who brings glad tidings of good things, Who proclaims salvation..” (Isa. 52:7). When we look at the ministry of Jesus, of far greater weight than physical healing was His ministry towards the spiritual healing of mankind

CONDEMNATION

Christ Jesus came into this world proclaiming good tidings of peace with God and salvation to the burdened sinner.

According to God's righteous standard, all have sinned and are to receive the wages of sin which is eternal death. Our life here on earth will come to a close one day. But after that is judgment. No good deed of man can save him that day. All unforgiven sinners will be condemned to eternal damnation.

CONFESSION

But God has given us a way of escape today. It is the Lord Jesus Christ! He died in our stead so that we need not die in our

sins. By His death and resurrection, He has eternally settled the righteous demands of God for sin.

All we need to do is to confess our sins and put our faith in Him. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

This 'Good Tiding' from God is for you today. Will you hearken to it?

**"Light praying will make light preaching.
Prayer makes preaching strong."**

E. M. Bounds

**"The key to fresh preaching is
agony and hard work"**

Anon



**"I preach as though Christ was crucified yesterday;
rose again from the dead today;
and is coming back to earth tomorrow."**

Martin Luther

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