

STUDY GUIDE

DUTCHTOWN BAPTIST CHURCH

LIFE ON MISSION

GOSPEL

ROMANS 1:23, 3:23, 6:23,10:9; JOHN 3:16

01/22/2017

MAIN POINT

The gospel is the good news that God has done everything necessary to save us.

INTRODUCTION

As your group time begins, use this section to introduce the topic of discussion.

What's the biggest relief you have ever felt?

What had you so concerned, and what changed?

What did you do after receiving or realizing the good news?

When realizing we and our world are broken with sin, we desperately need good news. The good news of the gospel is that though we are broken sinners, God did not leave us that way. He sent Jesus to live a perfect life and died in our place to bear God's punishment against sin and rose on the third day in victory over sin and death. In today's session we'll discuss the gospel—the most life-changing news in all of history.

UNDERSTANDING

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

WATCH SESSION 4 OF LIFE ON MISSION.

Begin this session by reviewing the Three Circles diagram available on the Life On Mission App which you can download for free on the Apple AppStore or Google Play.

Why is the gospel truly good news?

How did we fall into brokenness, and how do we begin moving out of it?

HAVE A FEW VOLUNTEERS READ ROMANS 1:23; 3:23; 6:23.

How would you explain sin to the average person?

J.D. said, "There is no comprehension of the gospel without a comprehension of sin." What did he mean? Is it

possible to share the gospel without discussing sin and repentance, focusing exclusively on belief?

Why do people often avoid talking about sin?

Sin is any failure to conform to the moral law of God with the things we do, the way we believe, and our own human nature. All people are born with a sin nature that separates them from God. Telling someone they are not right with God when they think they are can be a difficult conversation, but it is necessary in sharing the gospel. The gospel is not necessary if we do not have a problem with sin.

HAVE A COUPLE OF VOLUNTEERS READ JOHN 3:16 AND ROMANS 10:9.

How would you explain repent and believe?

How would you introduce the gospel, especially in a conversation with a friend who has experienced brokenness?

How have you personally been changed by the power of the gospel? How have you seen the gospel change others?

How does our understanding of the gospel influence our ability to live life on mission?

To repent means to do a 180-degree turn in the other direction. Whereas your life used to be guided by sin and you lived by your base passions, you leave that behind to believe in God. To believe means to trust in the atoning work of God on the cross for your behalf. The message of the gospel is to repent and believe.

APPLICATION

Help your group identify how the truths from the Scripture passage apply directly to their lives.

Wrap up the session with any final questions and observations. What stuck out to you the most?

How do we become more effective evangelists when we believe salvation belongs to God and faith only comes through hearing the word of God (Rom. 10:17)?

What are a few ways you can bridge a conversation about God's design and sin into a conversation about the gospel ?

PRAY

Praise God for the hope you have found in the gospel of Jesus Christ to overcome your brokenness and reenter the plan and design of God. Pray that you would give your whole life to the mission of sharing the gospel of God.

COMMENTARY

ROMANS 1:23, 3:23, 6:23,10:9

1:23. Many people think that the history of religion developed along an evolutionary model. In this view, humanity originally held animistic beliefs and then progressed to polytheism, to tribal deities, and then to a single creator God. From there we progressed to a vague philosophical monotheism in the Enlightenment, and finally we are now embracing atheism in the age of science. But this is not true to the early history of religion. Instead of starting in polytheism, the Bible says humanity started with knowledge of the one true God and then declined into polytheism as humans were separated from God and fractured from one another. Paul warns that loss of knowledge of the true God resulted in the worship of images resembling mortal man. Even in the modern age we have seen dictators worshiped as god, and the Bible says this sin will be repeated climactically in the end times (2 Th 2:3-12; Rev 13:1-18).

3:23. All have missed the mark that God intended for the human race and have lost the glory of the original creation (Ps 8:5). Believing the good news starts the process of the restoration of glory (Rm 8:30; 2 Co 3:18).

6:20-23. As slaves of God, believers produce fruit (see Jn 15:1-8). This is the work of sanctification or holiness in their lives, and the final product is eternal life. Lest the figure be misunderstood as a payment for merits earned, eternal life is a gift of God through Christ. One master (sin) pays an earned wage of death; the other master (God) pays in unearned grace, resulting in eternal life (Jn 17:3).

10:9-10. Jesus is Lord is a confession of faith. "Lord" is the translation of the Greek word kurios. This is the regular way of translating the Hebrew name for God (Yahweh) in the Greek OT. Jesus is not only the Messiah (Gk Christ = Hb Messiah), but He is also Yahweh. Not only do we believe that the man Jesus was raised... from the dead, but we also believe that He shares the same nature with God. This is the start of the understanding of Christ's two natures, as articulated at the Council of Chalcedon (a.d. 451). Jesus is fully human and fully God. Christians by definition believe and confess this truth.

JOHN 3:16

3:16-18. God, out of love, gave His One and Only Son (cp. 1:14,18), so that everyone who believes in Him will have eternal life (see notes at 5:26 and 14:6). John's favorite designation for Jesus is the Son sent by the Father (3:34-36; 5:19-26; 6:40; 8:35-36; 14:13; 17:1), imagery taken from the Jewish concept of the shaliach (messenger), according to which the sent one is like the sender himself and faithfully pursues the sender's interests (13:16,20). Jesus is that "Sent One" par excellence (9:7), and He in turn sends His disciples. Being sent implies that the commission, charge, and message are issued by the sender rather than originating with the ones sent. The messengers' role is to fulfill their commission according to their sender's will.