

THE
HISTORY
OF THE

**MODERN
GOSPEL**



Group Leader's Guide

The History of the Modern Gospel DVD series can be used in group settings. The following guide was created to generate discussion among participants.

The series consists of seven sessions plus an introduction. Each session runs about 15 to 20 minutes in length, with the longest being about 29 minutes. One video per gathering should be watched with discussion to follow. The Introduction and Session One may be watched together due to their brevity.

Always remember that Scripture has the final say. We use God's word as our guide throughout this series, and you should too.

Introduction/Session One

Introduction:

1. At the beginning of the video, you were presented with this multiple choice question:

- To be a Christian, you must:
- do good for your fellow man
 - make a decision to be one
 - say THE prayer
 - repent and trust Christ

Why is answer *b*, "make a decision to be one," not correct? Shouldn't a person make a decision to become a follower of Christ?

Answer: A person makes a decision to follow Christ as a result of a changed heart. In other words, God works in the heart of a person through the gospel and the Holy Spirit in a way that causes him or her to want to trust Jesus. If we focus on our decision, then we base our salvation on our choice instead of Christ Himself.

2. What does it mean to repent and trust Christ?

Answer: To repent means to turn from sin. We then turn to Christ in faith and trust Him with our lives. We place ourselves in His hands completely. More will be said about this in future sessions.

3. How possible is it that the gospel we believe is not as pure as we thought?

Session One

1. Why does our church do some of the things we do? (For example, when was it determined how we conduct times or order of services, youth ministry, or business meetings? Why do we receive members the way we do?)

Answer: Many of the things we do are based on tradition and not scripture. These things are not wrong in and of themselves, but many times we forfeit the best God has for us by following traditions that are not Biblical. Some things we do in church are against the way the Spirit operates.

2. Who or what was the source of the gospel you believe?

Answer: The source of the gospel we believe should always be scripture. Too often we listen to the words of man and assume they are correct.

3. Did you study the Scriptures to validate the gospel told to you? Why or why not?

Answer: We should always take what we are told, even if it is from a preacher, and see if it lines up with God's word. When the apostle Paul preached the gospel to the Bereans, Acts 17:11 says, "These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so."

4. Define post-modernism.

Answer: Post-modernism contains the belief that there is no absolute truth. One person's set of beliefs is true for that person, even if it is different from those around him or her. The Bible, however, does not approach life that way. The Bible presents truth that applies to all men whether they believe it or not.

5. If the Bible is merely allegorical or totally symbolic, who determines what it means?

Answer: If one believes that the Bible is allegorical or symbolic, then every person can give different meaning to what they read (post-modernism). Amazingly enough, those who believe this way will most of the time assert that their interpretations are correct.

6. What would be the potential if the gospel we believe is only slightly wrong?

Answer: A half-truth is no truth at all. The writers of the New Testament warned their audiences sternly about those who were preaching a semi-correct gospel. There was enough truth to make themselves sound correct, but the errors were deadly.

Introduction/Session One summary points

- 1. False teaching infiltrating the church has been a part of church history from the beginning.**
- 2. Deception usually contains enough truth to mask the deadly lies beneath.**
- 3. Traditions can seem like old truths because they go back a few generations, but that does not necessarily make them true.**
- 4. There must be a basis for truth. The source of truth is important. The Word of God is the basis for all truth.**

Session Two

1. How important is being relevant to gaining an audience? Is being relevant valid? Why or why not?

Answer: We should be mindful of our audience so that we do not unnecessarily offend them. We cannot, however, compromise the truth of the Gospel in order to be relevant.

2. Is being traditional valid? Why or why not?

Answer: Being traditional is valid only as long as it is in line with scripture. Instead of wanting to be relevant or traditional, we should want to be scriptural.

3. How does the desire to be popular create problems and pitfalls for a church or ministry?

Answer: The desire to be popular is a desire to be like the world. We are called to be separate from the world and its ways. The desire to be popular leads to worldliness, which is against the very command of God.

4. Why do pastors and church leaders feel the need to change or tweak Christianity?

Answer: Most want to tweak Christianity in order to be relevant and popular. In the end, the issue is often pride. Our human nature wants to be accepted, loved, and relevant in this world. God never intended for His people to be that way. Jesus never insisted that we seek acceptance from this world. Jesus said in John 15:18-19, "If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you."

5. How can you be culturally relevant and still maintain truth?

Answer: In reality, being culturally relevant and maintaining truth do not go together. We can be culturally relevant so long as truth is maintained and not compromised. Our goal should always be to maintain truth, not to be relevant.

6. Do we substitute knowledge for relationship? In other words, do we determine salvation by what one knows rather than a biblical encounter with Christ?

Answer: The gospel is often reduced to knowing the right set of facts about Jesus. The Bible does not present knowing facts about Him as salvation. The Bible presents salvation as a new birth by which we are given new sensibilities (a new heart) that can perceive and know Jesus in a relationship.

7. Give examples of how we emphasize just knowing the information of the Bible and not the reality of the Bible's information? Why do you think we do this?

Session Two summary points

- 1. Knowing facts and growing in knowledge of facts can be an academic pursuit only. Knowing much about the truth is no substitute for knowing Truth Himself, Jesus Christ.**
- 2. Idolizing pastors and teachers for certain qualities over truth opens us up to being deceived.**

Session Three

1. Pragmatism is doing whatever it takes to be successful. It is said that insanity is doing the same thing, expecting different results. If something is not working shouldn't changes be made? Why is pragmatism different from this?

Answer: Pragmatism in this video is the idea that the orthodox gospel was outdated and not successful in keeping people attending church. So, church leaders must change in order to get results. There is nothing wrong in a pragmatism where morality and truth is not involved. For example, if your car is not working properly it is quite right to keep trying solutions until the right one works. What we want people to see is that the gospel does not need changing. The problem is not the gospel but the powerlessness of preachers who may sound orthodox. A return to the gospel and the anointing of God will bear fruit.

2. While results are not the biblical gauge of success, should they always be ignored?

Answer: No, not at all. We are not advocating barrenness or a lack of gospel success. However, results are not our business. Our responsibility is to be faithful in proclamation, to be both doctrinally and spiritually sound, and then leave the results to God. As Paul says, "So then neither he who plants is anything, nor he who waters, but God who gives the increase" (1 Corinthians 3:7).

3. What should be the goal of a gospel or church ministry?

Answer: The goal of any church or ministry is not converts, numbers or any other type of similar result. The goal is God-honoring worship, an allegiance that translates in obedience. Jesus said, "If you love Me, keep My commandments" (John 14:15). Our concern should not be to gain honor for ourselves in having "great ministries," but to labor that God is worshiped as being the one who is great. Evangelism must be pursued, missions ought to be done, but not as an end in itself. The goal of evangelism and missions is that the name of God be praised in every tribe and tongue. When we make the number of converts the goal, then something other than God becomes the focus.

4. How have we as a local church changed either the gospel or church to please the world?

Answer: Try to explore and see if anyone sees the possibility of your church making changes, unconscious or otherwise, to the truth of Scripture for the sake of popularity.

5. What's wrong with having coffee shops, performances and entertainment to get people to hear the gospel?

Answer: Discuss the four answers that Michael Durham gave to this question.

- A. By adopting such a worldly approach, we directly violate the command of Scripture.
- B. A concentration on methods and numbers, which goes hand in hand with a lower view of biblical doctrine, allows for false teachers to invade by the ranks.
- C. The goal and its method soon erode the love of the gospel.
- D. It simply does not work. Even for the pragmatist the results are short term.

Encourage discussion on each of the four points, trying to get your group to honestly evaluate themselves and your church.

6. In light of pragmatism, should we think a small church is successful and a large church compromising?

Answer: No, in fact the early church in Jerusalem quickly gained thousands in the first few months after Christ's ascension. And a church that is small may be small due to significant spiritual problems within the congregation. We should not leap to conclude size is an indicator of any type of success or failure.

Session Three summary points

- 1. **A worldly approach violates the commands of scripture. (Romans 12:2, Colossians 2:8, I John 2:15, 1 Corinthians 3:19, et al.)**
- 2. **A concentration on methods and numbers allows space for false teaching to invade.**
- 3. **The goal and methods soon erode a love for the gospel.**
- 4. **Even to the pragmatist, the results of novel methods to get people into church are short term.**

Session Four

1. Is the expressing of emotions anti-biblical?

Answer: No, in fact the Bible speaks a great deal about emotions being expressed in worship. It even commands certain emotions.

“But let all those rejoice who put their trust in You; Let them ever shout for joy, because You defend them; Let those also who love Your name Be joyful in You.” (Psalms 5:11)

“Be glad in the LORD and rejoice, you righteous; And shout for joy, all you upright in heart!” (Psalms 32:11)

“Whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory.” (1 Peter 1:8)

We are not suggesting in the least that the absence of emotions is godliness—quite the contrary. However, both the Spirit of God and the devil can use emotions. Therefore, great caution and an extreme reliance upon Scripture must be exercised.

2. What is the difference between expressing sincere emotions and the examples given in the video?

Answer: The main difference is sincere emotions based upon the Word of God and the Holy Spirit are driven by truth; in other words, they focus on the excellence of Christ. The goal is not to feel a certain way but to bless the Lord. The emotions in the video are for the sake of emotion. Feeling certain things and experiencing certain pleasures become the goals, rather than the exaltation of Christ.

3. How do we let emotionalism determine if God has moved in our church?

Answer: Use this question to determine if your church is using emotionalism to get a desired response from the people. Be willing to objectively face the answers given. Again, emotion is not the problem, but the manipulation of emotions.

4. Wanting to experience more of God’s grace, power and love is biblical, but it has potential dangers. What are some of the dangers?

Answer: The dangers include, but are not limited to, seeking experiences, being deceived about what spirituality is or what conversion is, or opening yourself up to doctrinal deception. Discuss the answers given by the group.

5. How do you test the spirits according to 1 John 4:1?

Answer: Direct the group to the three-fold answer given by Michael Durham and discuss each point.

A. A genuine work of the Holy Spirit leads to an exalting of the person and deity of Jesus and an acknowledgement of His messiahship. *“By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God” (1 John 4:2-3).*

B. A true move of the Spirit will bring a heightened awareness and conviction of sin. *“Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us” (1 John 3:24).*

C. A greater treasuring of the Scriptures, of their truth and divinity that leads to Christ-like holiness. *“We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error” (1 John 4:6).*

6. If these three things have not happened to you, how can you be sure you have not been deceived by a false spirit into believing you are a Christian?

Answer: This is a very subjective question and you may or may not want to discuss it. It should be asked, but use your discretion whether or not you want anyone to answer publicly and not privately.

7. According to Durham, moral reformation alone is not evidence of a Christian. A reformation of the heart and its desires must also occur. What would you say evidences the reformation of the heart?

Answer: A hatred of sin and a love for righteous. This work is unknown without the Spirit of God. It will show itself in the lessening of a person's opinion of himself or herself to the point that they are altogether amazed at the grace of God that saves. Their pride has received a severe blow and the ability to prize something other than themselves has entered. This is followed by a joyful obedience to Christ.

Session Four summary points

A true work of God will produce definite results. According to the Bible, those are:

- 1. An exalting of the person and deity of Jesus and His messiahship.**
- 2. A heightened awareness and conviction of sin.**
- 3. A greater treasuring of scripture and its truth. This treasuring leads to holiness and a love for holiness.**

Session Five

1. Can one be saved without saying the "sinner's prayer"? Explain.

Answer: This question is designed to confront prejudices and traditions about how one is converted. In order to get people to embrace the truth of Scripture, you must first dislodge their trust in false traditions. Praying the "sinner's prayer" is perhaps the most dearly loved tradition and the most damning.

Lead the group to think out of the box perhaps for the first time how God saves sinners. By the way, the answer is yes, one can be saved without praying at all. Jesus never commanded someone pray to be saved, but to repent and believe. When the Philippian jailer asks Paul and Silas how he could be saved, Paul does not answer, "Pray this prayer." He says to him, "Believe on the Lord Jesus Christ, and you will be saved." There is no concept of a sinner's prayer in the New Testament. It is an invention of men to get people to make a decision to become a Christian.

2. If the Bible says we must believe to be saved, why is easy-believism wrong? Should believing be hard?

Answer: Easy-believism sounds plausible if not biblical on the surface. What could be easier than trusting the most trustworthy Person in the universe? So, no, believing shouldn't be hard. The problem of easy-believism is that it is a lesser view of grace. It teaches that making a decision saves a person and then from that moment on they are saved, no matter how they live. Because they are saved by grace, the duty of grace is to keep them saved in spite of disobedience. Grace is seen as only a life preserver for the sinner. It can keep him afloat but it can't get him to the shore, if lost at sea. In other words, it can keep the sinner from sinking into hell, but it may or may not help the sinner grow in holiness.

The Bible presents a higher view of grace. It states that grace will not only keep the sinner from sinking into hell, but it will propel him to the shore of heaven, where he will be eternally saved. Grace does more than remove the guilt of sin, it also gives the saint power over sin. If one has genuinely been saved, he or she will by grace progressively become more righteous in mind, heart and spirit.

One final problem with easy-believism is that it relies on a pelagian view of man. Pelagius was a heretic of the 4th and 5th century. He believed man was not so sinful that he could not do good works and please God by his own efforts. He denied original sin, which teaches that men inherit a sin nature from Adam and Eve. Easy-believism states something of the same thing. It says man is not so ruined in the fall that he cannot choose to accept Christ. He does not need any grace from God to do so. It's as if man is born morally neutral. But the Bible says much to debunk this. It tells us that man is ruined unless God grants to him the new birth. Man's heart is not neutral but totally opposed to God. The Apostle Paul calls the unconverted "haters of God."

3. "Decisional regeneration" says being saved is based upon making a decision for Christ. Does salvation involve a decision?

Yes, it does. However, the decision is preceded by grace that conquers the rebellious heart of a sinner. In other words, the sinner's decision is because of the work of God's grace in the soul. The sinner has already been regenerated and his decision to follow Christ is the response. Through the centuries both Arminians and Calvinists believed this. The most famous Arminian preacher and theologian, John Wesley believed that grace must overcome the hell-bent will of man before he could be saved. He believed that it was only God who could do this.

This work of God saving the sinner so that the sinner wants to follow is the promise of the New Covenant. God promised through His Son, "Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them" (Ezekiel 36:25-27).

4. What does believing in Christ mean?

Answer: Get people to share their answers. You may be surprised by the different answers that are given. Direct them back to the video that believing must entrust the committal of something to someone.

5. Do you think you are right with God because of something you did, or because a preacher told you that you were saved?

Answer: This is another subjective question and you may or may not want discussion. Regardless, address that faith in what you did or what you were told is not saving faith.

6. If the Holy Spirit persuades a person to give his or her life to Christ, why should preachers beg or even manipulate people to make decisions?

Answer: The short answer is that preachers shouldn't do either one. Of course, we know they do. But why? The simple answer is they truly don't believe God must regenerate and save a person. They believe a person can will his way into kingdom. They really don't believe conversion is supernatural but natural. They don't believe it takes the Holy Spirit. All that is needed is the person's will to be overcome by powerful arguments or persuasive emotions.

7. Is it possible to cause people to profess faith in Christ by pressure, psychological tricks and embarrassment and God not be involved?

Answer: Yes it is. Sadly, this happens more than it doesn't.

8. What are the four components of biblical faith?

Answer: Direct the group to the answer given by Michael Durham and discuss each point.

- A. It is knowledge of the facts of the gospel.
- B. It is agreement with the facts of the gospel.
- C. It is a trust or commitment to entrust yourself to Christ.
- D. The result is that true faith evidences itself in obedience.

Session Five summary points

The biblical components of faith are:

1. **Knowledge of the facts of the gospel. (Romans 10:14)**
2. **Agreement with the facts of the gospel.**
3. **Commitment to entrust yourself to Jesus Christ (going beyond the intellect, Romans 10:9-10) as a result of a changed heart.**
4. **Faith is then evidenced by obedience. Obedience does not earn salvation, but faith has obedience as a result. (John 14:15)**

Session Six

1. Why did the social gospel become appealing to churches in the late 1800s and again since the late 1950s?

Answer: There are three reasons. One is the human desire for an utopian society where all ills are removed. The social gospel is the religious attempt to bring such a society into existence. Two, because of the liberalization of the European churches that was discussed in earlier videos, Darwinism and Marxism became vogue. A social gospel fit well within the parameters of the popular theories of Karl Marx. Three, because of the liberal takeover, the gospel was for the most part tossed aside and in its place these new ideas found a place to take root. Modern man thought his problems were more complex and sophisticated than earlier and less technological societies. In the 1950s and '60s the struggle for civil rights became front and center. Social justice became the focus and not the redemption of the human soul.

2. What is the problem with good works that the video presents? If Jesus commands good deeds why criticize them?

Answer: Jesus did command good works. The problem is not the works themselves but making the works synonymous with salvation. What always happens when the emphasis is on outward behavior is the inward man is neglected. The attention is not on the heart from which the issues of life flow but on what a person does. With time, salvation is defined by behavior and not nature, works and not grace. No matter how many good works a man does, they do not save him.

A Christian should obey Jesus and be a good neighbor, lending a helping hand to the less fortunate. But if the gospel is compromised, or hijacked by good works, a man may behave well but still be enslaved to sin. His generosity and goodness is nothing more than his attempt to preserve self and assure himself of God's favor. His charity becomes his idol. The Apostle Paul says in 1 Corinthians 13:3, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing." You can act loving and not have love in your heart.

Another problem is when good works are often emphasized the gospel is usually not proclaimed. We mistake the “acting out of the gospel” (i.e., good works), as the same thing as proclaiming the good news. It isn’t. Christ told us to preach the gospel to every person. The Apostle Paul asks rhetorical questions to prove the necessity of verbalizing the gospel, “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?” (Romans 10:14).

3. If societal justice is good, what is Christ’s method to bring it about?

Answer: Jesus never promised societal justice in this life. He warned about iniquity increasing. Those who believe in a dominion type theology that pronounces the church will bring peace and prosperity to the world and will rule over it, are wrong. One day Christ will bring injustice to an end. In the meantime, the only good that the Church can bring to society is the good news of the gospel, in proclamation and deeds, changing one heart at a time. If enough hearts are transformed by the power of the gospel, then society will be impacted.

4. Is a “pie in the sky” mentality detrimental to society here and now? Why or why not?

Answer: Actually the belief in heaven and its reward is not detrimental to the present; it’s beneficial. The more a Christian understands that all that he does is either an investment in the present world or in the world to come, he will begin to invest more in the God’s kingdom. And the more he invests in heaven, the more good he becomes here on earth. It is flatly unbiblical to say someone is “too heavenly minded to be of any earthly good.” If I know that by investing in people now is how I invest in heaven, then that is a proper motive for kingdom service.

Session Six summary points

- 1. Social injustices are symptoms of a deeper problem.**
- 2. When the goal of social justice becomes top priority, then we compromise the gospel in order meet our goals.**
- 3. Social action is not a Christian’s goal. It is a product of the true goal, changed hearts and lives.**
- 4. Social activist Christianity is a Christianity without the new birth.**

Session Seven

1. Christ fed the thousands but feeding them was not His ultimate purpose. What was His ultimate purpose in miraculously feeding the multitudes?

Answer: The ultimate purpose was to illustrate the gospel. He clearly explained in verse 35 of John 6, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.” When one is truly converted it is more than an intellectual experience. It is a spiritual reception likened unto tasting and eating. It is an experience of the resurrected Savior. The puritan Isaac Ambrose called salvation a gift of spiritual senses that gives one the ability to experience and comprehend something of the beauty of Christ.

2. How does the miracle of feeding the five thousand illustrate the fall of man?

Answer: Although before the fall Adam experienced physical appetite, after the fall it was different. Hunger for food became a reminder of the emptiness of the soul and his sin. After the fall, man had to labor in order to eat; by the sweat of his brow he would gather his nourishment. So the hunger that gnawed at the stomachs of the crowd was a literal reminder of the fall. Jesus would satisfy the hunger and He would do it miraculously, illustrating that He would miraculously satisfy the hunger of the soul. That is why He said to them the next day,

“Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him” (John 6:27).

3. Why do we sometimes feel that eternal punishment is unfair?

Answer: We think it sometimes unfair when we view eternal punishment from man’s perspective alone. We need to see it from God’s perspective. We forget who God is, that He is absolutely holy and sin violates His person. He is an eternal being, and therefore crimes committed against Him must carry an eternal penalty. When we think God’s justice is too much, it’s always because we are sympathizing too much with the criminal and not the victim of sin—God. In essence, the problem is a low view of sin, which is a result of a low view of God. We struggle to see God worthy of obedience. We do not see Him “high and lifted up.”

4. God is more often described as love and seldom as holy. Why?

Answer: The holiness and justice of God seems to most people to contradict the love of God. If God loves someone, how could He possibly condemn that person to hell? Since man is not holy and God is, it means separation from God. This is the truth man does not want to believe. But if God is seen to be love only, then man can continue to rule his own life and not worry about justice.

5. What is the ultimate reason for God saving us?

Answer: The ultimate reason for God to save men is for His glory. Paul says it this way: “having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved” (Ephesians 1:5, 6). He says again in the second chapter, “even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus” (Ephesians 2:5-7). Clearly, God has saved sinners so that His great grace will be revealed and praised.

6. What did the video say salvation is for the believer?

- a. Escape from hell.
- b. Forgiveness of sin.
- c. Asking Jesus into your heart.
- d. God Himself.

Answer: Salvation is escaping sin’s penalty and receiving the forgiveness of sin, but it’s much more than this. One thing it isn’t—it’s not asking Jesus into your heart! This is a modern cliché and an erroneous concept of what it means to be saved. For sure, Christ lives in the believer, but asking Him into your heart does not explain what salvation is. The correct answer according to the video is letter d—God Himself. The ability to experience and enjoy God is why the Christian has been saved. It is to be brought into a love relationship with Jesus that starts with the new birth and will continue forever with Him in the New Heaven and the New Earth.

7. Why are we not always satisfied with Christ?

Answer: There are many possible reasons for this. But the modern view of salvation contributes and compounds the problem. Namely, the Christian experience is defined as something that happens to a person at a point in time. It becomes nothing more than an historical event. A. W. Tozer said most professing Christians defined the Christian life as a period rather than a continuous line. If I see Christ as merely a Savior from sin and not a lover with which to be joined in intimate relationship, then I will quickly see little value of Christ to my every

day life and will seek to fill my life with other things for the sake of enjoyment. We must renew our minds to see Christ as more than a Person to keep me out of hell. He needs to be a Person with whom to cultivate a relationship as the "Pearl of great price."

8. Why does Michael Durham say that Jesus is the gospel?

Answer: Jesus is the gospel because the good news is more than facts about Jesus; it is Him. He is the good news. All He makes all He did effectual. Salvation is God's rescue of men. What are they rescued from? It is separation from God, which is spiritual death. We were made to know, fellowship and experience God, but sin ruined this. Through Christ that again is possible. His death, resurrection and exalted life dealt with all the obstacles preventing us to come to God. Intimacy with God is now available in the person of Jesus. He is the best thing to ever happen to us. That's why Jesus is the good news!

Session Seven summary points

- 1. Man was created to glorify God by enjoying Him in close fellowship.**
- 2. Through Adam's sin, fellowship was disrupted.**
- 3. We all inherit a sin nature, thus our fellowship with God is broken.**
- 4. God is holy, meaning that He is perfect and without sin. He is altogether different from us because we are sinful.**
- 5. God is also just, meaning that because He is holy, he must be a perfect judge against any evil not in line with his holiness.**
- 6. God's justice demands payment. If justice was not served and sin dealt with, then God would cease to be holy. And we are all the targets of that justice because of our sin.**
- 7. We need a payment for our sin in order to be right with God.**
- 8. Jesus came to accomplish this for us. He fulfilled righteousness. He, as a man, accomplished perfect obedience in His life. And through His sacrificial death, the payment for sin was complete. A transaction between God and Jesus took place, and justice was fully served upon Christ.**
- 9. Jesus calls us to repent (turn from sin) and trust Him, placing ourselves in His hands.**
- 10. Through Christ, we are not just freed from hell. He reconciles us to God so that fellowship can be restored between us and Him. We return to the reason mankind was created to begin with: to enjoy God.**