

# "A Gospel That Makes The 'Heart Glad."' 

Matthew 16:13-18; Matthew 3:13-17
Sunday | October 20th, 2019 | Pastor Patrick Bowler

## CONSULT THE SCRIPTURES

## Matthew 16:13-18

Matthew 3:13-17 (See also 4:1-11)
(See also Lk. 22:54-62, Jn. 21:1-19, 8:29, 1 Pet. 5:8-11, 1:3-9, Eph. 2:8-9, Gal. 3:2-3, Php. 3:8-9)

## CONSULT THE SCHOLARS

[William Tyndale] "Evangelion' (what we call 'the gospel') is a Greek word, signifying good, merry, glad and joyful news, that makes a man's heart glad and makes him sing, dance and leap for joy."
[Ray Ortlund] ".. Here is something troubling. If a message so good lies at the defining center of our churches, why do we see such bad things in those same churches-ranging from active strife to sheer exhaustion? Where is the saving power of the gospel? Why don't we see more of Tyndale's singing, dancing, and leaping for joy in our churches, if the good news is setting the tone?"1

## DISCUSS

1. Read the above quote by Tyndale and discuss. Do you always feel like singing, dancing, and leaping for joy? Why is it so important to rehearse the truths of the Gospel?
2. Read the above Ortlund quote and discuss. Have you noticed this in your life or in the church? Ortlund offers the following equation:

Right gospel doctrine + anti-gospel culture $=a$ denial of the gospel
What might a gospel culture look like? What can we do to move the truths of the Gospel from our heads to our hearts?

[^0]3. Read Matt. 16:13-18 and discuss. Jesus named Peter ("Rock") before Peter had done anything rock-like. Why is that significant? What does it tell us about the nature of the Gospel?
4. Read Matt. 3:13-17 and discuss (See also Jn. 8:29). Why is Jesus' identity so important to our own identity? Is it difficult for you to imagine God the Father saying something similar of you? Why or why not?
5. How are you doing applying the Gospel (as opposed to simply knowing about it)?
6. What immediate applications can be made in light of this text?


[^0]:    ${ }^{1}$ Cited by Ray Ortlund, The Gospel (Wheaton, IL: Crossway, 2014), p. 15.

