

Riverview Baptist Church  
Sunday School Teaching Plan  
July 27, 2014  
“Share Jesus Using the Power of the Gospel”  
Romans 1:13-16; Matthew 28:16-20

**Memory Verse:**

*For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.* Romans 1:16

**The Big Idea:**

Sermon Scripture: Romans 1:13-16, Matthew 28:16-20,

Sermon Title: Share Jesus Using the Power of the Gospel! Part 1 of Share Jesus Series

Summary Statement: The power that enables a Christian to share Jesus with others comes from God and not from them.

We are beginning a six week series on called Sharing Jesus with Others. The aim of the series is to help equip all Christians with the desire to share Jesus with others and to give them some usable tools to aid in that goal. The purpose of these lessons is to provide a biblical understanding and therefore empower and encourage Christians to share their faith. We are not presenting a legalistic view of how many times, or in what manner they must share Jesus.

Name three reasons that you have for sometimes failing to share Jesus with others.

1. **People don't want to share.**
  - a. Jesus is unimportant to them
  - b. Jesus is unimportant to others, won't make a difference
2. **People don't know how/what to share.**
  - a. Unsure of the core content of the gospel
  - b. Unsure of how to help someone who wants to be save. What now?
3. **People don't have the courage to share.**
  - a. Fear: Fear of rejection, fear of audience, being alone, fear of “messing up.”

In order to overcome these roadblocks in sharing Jesus, we must share Jesus using the power of the gospel. The power that enables a Christian to share Jesus with others comes from God and not from us.

*Read Romans 1:13-16*

**The power to share Jesus comes from the power of the GOSPEL of JESUS!**

The word “gospel” literally means, “good news”. In the New Testament, it refers to the good news about Jesus’ life, death, and resurrection. So, the word gospel refers to the story of Jesus’ ministry to us.

1. **I am aware of a harvest to be gathered! Verse 13**
  - Have you noticed the harvest happening around you? Who is someone that God has saved recently through your witness or through the combined sharing of our church?
2. **I am obligated to share Jesus with all people! Verse 14**
  - Are there some specific people to whom you feel obligated to share Jesus? Would anyone like to share a name of someone you are sharing Jesus with?
3. **I am eager due to God's power working within me! Verse 15**
  - Is there an eagerness in you to share Jesus with others? If so, build on it. If not, pray and ask God to help you to grow to have it.
4. **I am unashamed of the gospel because of what it did for me and will do for anyone else! Verse 16** The power to share Jesus comes from its ability to change the life of every type of person!
  - What were some of the differences between the Jews and Gentiles?

Jews were those that belonged to the ethnic group, or political nation of Israel through birth. It also included any who became Jews by adopting the Jewish religion. Those who were Jewish were then distinct from all other nations because of their religious practices, ethnicity, and nationalism. The word, "Gentile", refers to all other nations, peoples, and religions outside of the Jews.

Read Matthew 28:16-20.

5. **I am commanded to make disciples! Verse 18** David Guzik, "This commission that follows is given in light of the authority of Jesus. This indicates that this is an authoritative command, not a suggestion. It is the same idea as if an officer reminded a private of his rank before he gave the order. Because He has this **authority**, He can send whomever He wills to do whatever He pleases."
  - What is the most important thing anyone had ever told you to do? How important do you view this command from Jesus.
6. **I am confident that I am not alone! Verse 20**
  - Jesus is with us personally through the Holy Spirit. He will not stop being with us at any time.

"'All' dominates Matthew 28:18-20 and ties these verses together: *all* authority, *all* nations, *all* things, *all* the days." (Carson)

7. **I am convinced that God will work through me! Verse 19**
  - Do you ever feel inferior and unusable? If so, this verse should remind you that God's power is what matters, not your perfection. He has the power and he will do the work!

Jesus said, "**Go**" to some very imperfect disciples. "Who is to go out of that first band of disciples? It is Peter, the rash and the headstrong. It is John, who sometimes wishes to call fire from heaven to destroy men. It is Philip, with whom the Savior has been so long, and yet he has not known him. It is Thomas, who must put his finger into the print of the nails, or he will not believe him. Yet the Master says to them, 'Go ye; all power is given unto me, therefore go ye. You are as good for my purpose as anybody else would be. There is no power in you, I know, but then all power is in me, therefore go ye.'" (Spurgeon)

#### The Rubber Meets the Road:

- **What are some ways or methods that you can use to share Jesus with others?**
- **Who is in your life that God could help you share Jesus with this week?**

STUDY NOTES: (These are for your own study. This is NOT the lesson. Commentary written by David Guzik. "Study Guide for Matthew 28." Enduring Word. Blue Letter Bible. 7 Jul, 2006. 2014. 23 Jul 2014.

[http://www.blbclassic.org/commentaries/comm\\_view.cfm?AuthorID=2&contentID=20035&commInfo=31&topic=Matthew](http://www.blbclassic.org/commentaries/comm_view.cfm?AuthorID=2&contentID=20035&commInfo=31&topic=Matthew)

For further study go to [www.blueletterbible.org](http://www.blueletterbible.org).

(16-17) Paul introduces the theme of his letter: the righteousness of God, as revealed in the gospel of Jesus Christ.

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

a. After his introduction, Paul introduces his "thesis statement" for his letter to the Romans. Leon Morris says of [Romans 1:16](#) and [17](#): "These two verses have an importance out of all proportion to their length."

b. **For it is the power of God to salvation for everyone who believes:** This is *why* Paul is not ashamed of a gospel centered on a crucified savior. He knows that the gospel - the good news of Jesus Christ - has *inherent power*. We do not *give* it power, we only stop *hindering* the power of the gospel when we present it effectively.

i. The gospel is certainly *news*, but it is more than information; it has an inherent power. "The gospel is not advice to people, suggesting that they lift themselves. It is power. It lifts them up. Paul does not say that the gospel brings power, but that it *is* power, and God's power at that." (Morris)

ii. In particular, Rome thought it knew all about **power**: "Power is the one thing that Rome boasted of the most. Greece might have its philosophy, but Rome had its power." (Wiersbe). Despite all their power, the Romans - like all men - were powerless to make themselves righteous before God. The ancient philosopher Seneca called Rome "a cesspool of iniquity" and the ancient writer Juvenal called it a "filthy sewer into which the dregs of the empire flood."

iii. **For salvation**: In the Roman world of Paul's day, men looked for **salvation**. Philosophers knew that man was sick and needed help. Epictetus called his lecture room "the hospital for the sick soul." Epicurus called his teaching "the medicine of salvation." Seneca said that because men were so conscious of "their weakness and their inefficiency in necessary things" that all men were looking "towards salvation." Epictetus said that men were looking for a peace "not of Caesar's proclamation, but of God's." (Cited in Barclay)

iv. The gospel's power to salvation comes to **everyone who believes**. God will not withhold salvation from the one **who believes**; but *believing* is the only requirement.

d. The message of the gospel came **for the Jew first and also for the Greek** (the non-Jew). This was demonstrated both by the ministry of Jesus ([Matthew 15:24](#)) and the initial ministry of the disciples ([Matthew 10:5-6](#)).

i. This means that the gospel was meant to go first to the *ethnic and cultural Jew*, and then to the *cultural Greek*. "At this time the word Greek had lost its racial sense altogether. It did not mean a native of the country of Greece ... (a Greek) was one who knew the culture and the mind of Greece." (Barclay)

Matthew 28:16-20 The great commission.

1. (16-17) The disciples meet Jesus at Galilee.

Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshipped Him; but some doubted.

a. **The eleven disciples went away into Galilee**: Matthew doesn't tell us about the Jerusalem appearances of Jesus to His disciples, as John does. Matthew was more interested in showing that the promise of Jesus in [Matthew 26:32](#) was fulfilled.

i. **To the mountain which Jesus had appointed for them**: "The meeting place would be some familiar haunt, recalling many past associations and incidents, only imperfectly recorded in the Gospels." (Bruce)

b. **When they saw Him, they worshipped Him**: This was not their first meeting with the risen Jesus; but it was an important one. At this meeting, they received their apostolic commission.

c. **They worshipped Him; but some doubted**: The natural reaction to encountering the risen Jesus is worship, even if some had to overcome uncertainty and hesitation - probably from feeling it was too good to be true, and lingering shame from having forsaken Jesus during His suffering.

i. "When they recognized him, it was natural that *they worshipped him*, but the whole experience was so mysterious and overwhelming that *some doubted*. . . . The verb *distazo* does not denote a settled unbelief, but a state of uncertainty and hesitation." (France)

ii. "Dunn sees Matthew's mention of this doubt as 'a genuine historical echo' - those who were there would never have forgotten the conflicting emotions and beliefs in that unique experience." (France)

2. (18-20) Jesus instructs His disciples regarding their duty after His departure.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age." Amen.

- a. **All authority has been given to Me in heaven and on earth:** This commission that follows is given in light of the authority of Jesus. This indicates that this is an authoritative command, not a suggestion. It is the same idea as if an officer reminded a private of his rank before he gave the order. Because He has this **authority**, He can send whomever He wills to do whatever He pleases.
- i. " 'All' dominates [Matthew 28:18-20](#) and ties these verses together: *all authority, all nations, all things, all the days.*" (Carson)
- b. **Go therefore:** Because Jesus has this authority we are **therefore** commanded to **go**. It is His authority that sends us, His authority that guides us, and His authority that empowers us. His work and message would continue to the world through His disciples.
- i. "These verses thus magnificently conclude the final section ... but they also bring the whole Gospel to a dynamic conclusion, which is in fact more a beginning than an end." (France)
- ii. Jesus said, "**Go**" to some very imperfect disciples. "Who is to go out of that first band of disciples? It is Peter, the rash and the headstrong. It is John, who sometimes wishes to call fire from heaven to destroy men. It is Philip, with whom the Savior has been so long, and yet he has not known him. It is Thomas, who must put his finger into the print of the nails, or he will not believe him. Yet the Master says to them, 'Go ye; all power is given unto me, therefore go ye. You are as good for my purpose as anybody else would be. There is no power in you, I know, but then all power is in me, therefore go ye.'" (Spurgeon)
- c. **Make disciples of all the nations:** The command is to **make disciples**, not merely converts or supporters of a cause. The idea behind the word **disciples** is of scholars, learners, or students.
- i. **Make disciples** reminds us that disciples are *made*. **Disciples** are not spontaneously created at conversion; they are the product of a process involving other believers.
- ii. This making of **disciples** is the power of spreading Christianity. "Imagine Mahomet on his dying bed saying to his disciples, 'All power is given unto me in heaven and in earth;' what would be his command? 'Go ye, therefore, with sharp scimitars, and propound faith in the prophet, or death as the dread alternative avenge me of the men who threw stones at the prophet, make their houses a dunghill, and cut them in pieces for vengeance is mine, and God's prophet *must* be avenged of his enemies.'" (Spurgeon)
- d. **Of all the nations:** In His previous ministry, Jesus deliberately restricted His work to the Jewish people ([Matthew 15:24](#)) and previously sent His disciples with the same restriction ([Matthew 10:6](#)). Only on rare exceptions did Jesus minister among the Gentiles ([Matthew 15:21-28](#)). Now all of that is in the past, and the disciples are commissioned to take the gospel to **all the nations**. There is no place on earth where the gospel of Jesus should not be preached and where disciples should not be made.
- i. "The aim of Jesus' disciples, therefore, is to make disciples of all men everywhere, without distinction." (Carson)
- ii. "*Christ* commands them to go and baptize the nations: but how much time was past before such a journey was taken! And when the time was now come that this work should be begun, *Peter* doth not enter upon it without a previous admonition given him from heaven." (Lightfoot, cited in Clarke)
- e. **Baptizing them in the name of the Father and of the Son and of the Holy Spirit:** Significantly, when Jesus told them to go to **all the nations**, He did not tell them to *circumcise* those who became disciples. Instead, they were to baptize them, suggesting the break with traditional Judaism.
- i. "*In the name* is literally '*into* the name', implying entrance into an allegiance." (France)
- ii. The words and context certainly indicate that it is **disciples** who are baptized, those of age who can be taught and who can observe the things Jesus commanded.
- iii. Those who favor infant baptism answer, albeit unconvincingly: "But it doth not therefore follow, that children of such professors are not to be baptized, for the apostles were commanded to baptize *all nations*; children are a great part of any nation." (Poole)
- iv. **In the name of the Father and of the Son and of the Holy Spirit:** "The experience of God in these three Persons is the essential basis of discipleship. At the same time the singular noun *name* (not 'names') underlines the unity of the three Persons." (France)

f. **Teaching them to observe all things that I have commanded you:** Disciples are made through **teaching**. This **teaching** is not with words only, but with the power of the always-present Jesus. He will be present with His people until the job of making disciples is done - until the **end of the age**.

i. "Hitherto Jesus alone has been the teacher, and the verb has not been used by Matthew of his disciples' ministry. Now they take over his role of *teaching*." (France)

ii. The content of the teaching must be **all things that I have commanded you**. The followers of Jesus are responsible to present the whole counsel of God to those who made disciples.

g. **Lo, I am with you always, even to the end of the age:** Jesus sent His disciples with a mission to fulfill, but He did not send them alone. The promise of His constant presence was more than enough to strengthen and guide the disciples as they obeyed Jesus in making **disciples of all the nations**.

i. The promise of His presence is complete. "The English adverb 'always' renders an expression found in the New Testament only here - strictly, 'the whole of every day'. Not just the horizon is in view, but each day as we live it." (Carson)

ii. His presence means *privilege*, because we work with a Great King. Paul understood this principle well in [1 Corinthians 3:9](#), where he wrote: *For we are God's fellow workers*. Since Jesus promised "**I am with you always**," then we work together with Him in all our service. We certainly work *for* Jesus, but more than that we work *with* Jesus.

iii. His presence means *protection*, because we are never out of His sight or supervision.

iv. His presence means *power*, because as we fulfill this great command, we work in His name.

v. His presence means *peace*, because it always reminds us that the church belongs to Jesus. It is His church, and His work. How then can we worry?

vi. "When Christ saith, 'I will be with you,' you may add what you will; to protect you, to direct you, to comfort you, to carry on the work of grace in you, and in the end to crown you with immortality and glory. All this and more is included in this precious promise." (Trapp)