

F. LaGard Smith answers the question: What aspects of the gospel has the church lost its footing?

Discussion and study guides / questions / topics for your consideration.

There are two “broad brush” generalizations discussed in this video. However there is one question – that is almost hidden in the discussion - that almost certainly sums up this topic and can be asked two ways: “is this what we are about?” and “what are we about?” As we study this topic, try to tie back our follow up questions and answers to these questions.

1. How do you think the church loses its tether to scripture when the scriptures are used primarily to prove doctrinal points?
 - a. How is that ‘cherry picking’ or using the scripture as ‘proof text’?
 - b. How is that losing our way?
 - c. Compare this with 2 Tim 2.2,14,15 and 3.14-17
 - d. Do you think this may be what is discussed - Contrast the two illustrations: Raise the drawbridge, protect the gates! (Matt 23.13ff) vs. the gates of hell shall not prevail! (Matt 16.13-18)
 - e. Discuss what is temporal, carnal, or eternal.
 - f. What are we to be about? (Matt 5.13-16)

2. What is social justice? (historically and contemporary).
 - a. What do you think of the statement: the church is getting away from saving souls and trying to save society?
 - b. The video affirms there is a biblical basis for social justice. Do you agree? (Matt 5.45; Acts 10.34-36, 38-43; Ro 2.1-16; 2 Cor 5.14-17; Gal 3.26-4.7))
 - c. The video positions that observation in terms of what the prophets talked about in the old testament. Do you agree? (Deut 10.12-13; Is 1.16-19; Jer 22.1-4, 15-16; Mic 6.7-8; Zech 8.1-17)
 - d. If the prophets were discussing elements of social justice, what were the social, political, religious contexts?
 - e. Discuss what is temporal, carnal, or eternal. (John 17.1-3; 19.33-38; 1 Cor 2.2-3.4)
 - f. In terms of social justice, where is the primary emphasis placed?

- g. What are we to be about? (2 Tim 1.7-13; Titus 3.1-3, 8-11, 13-14).
3. What did Jesus teach or model regarding social justice?
 - a. Is that a fair question?
 - b. Did He tie that back to salvation? (Matt 5.21 – 6.15; 6.25-34; Luke 12.13-34)
 - c. What political, social and religious context did He live in?
 - d. Why didn't Jesus simply "fix everything"? He is the Son of God after all...
(John 1.29; 20.30-31)
 4. Matthew 10 is referred to as a distinguishing perspective between the teaching of salvation and social justice, in particular verse 28. Why?
 - a. Begin reading in Matt 9.35 and continue to Matt 10.42.
 - b. Matt 9.35 and 10.7 emphasis what?
 - c. Is there anything significant in Matt 9.36?
 - d. Who are the "shepherds" today? Or, a different way of asking would be, who are "the people" choosing to be led by? (2 Tim 3.1 – 4.4) Compare with John 10.1-30.
 - e. Are these temporal or eternal issues?
 5. According to the video discussion, how does contemporary Christian rhetoric use the word "tribe"?
 - a. Is this perspective new or is it a new way to accept disunity?
 - b. One among Many. What do you think?
 - c. Is this a different word or phrase to replace the older term "denomination"?
 - d. How does the narrative employ the action of baptism in this discussion?
 - e. What do you think of this statement: This is another expression of moral and intellectual relativism? All tribes are equal whatever they may believe.
 - f. 3 questions are asked:
 - i. Does God have more than one tribe?
 - ii. How would we know that?

- iii. Does God approve of any and all tribes?
 - g. Is this consistent with 1 Cor 1.10-11; Eph 4.1-6; Phil 1.27-28; and John 17.
 - h. Is tribalism consistent with 2 Cor 13.11-14?
- 6. The church has allowed itself to see itself as just another Christian group. There really is no distinction or no exceptionalism. So, we all – everyone – are going to heaven.
 - a. What do you think?
 - b. How does this discussion make you feel?
 - c. Is this problematic? (Matt 7.13-23)
 - d. What are we supposed to be about?