

Scripture tests of Christian discipleship. by Mallard, Harriet. Publication date Topics Christian life and character. Publisher Boston, Bazin & Chandler.

The disciples were just regular people whose lives were changed when they encountered Jesus Christ. Peter was a fisherman with a big mouth, but he loved Jesus and Jesus called him the rock on which He would build His church. Peter also wrote two books of the Bible. Peter walked on water and nearly sank when his fear and doubt crept in. Andrew was the brother of Peter, also a fisherman, and disciple of John the Baptist John 1: Andrew was the first to meet Jesus; he then found his brother Peter and brought him to Jesus John 1: They returned home until Jesus calls them as disciples. Andrew seems like a sweet guy. Andrew brought the boy with the loaves and fishes to Jesus when they needed to feed the John 6: James and John, sons of Zebedee, were fishermen. Once, when turned away from a Samaritan village, they asked Jesus if they should command fire to come down from heaven and consume them Luke 9: Philip really struggled with faith. Everything we know about Philip comes from the book of John. When Jesus asked him, as a test, where they could buy enough bread to feed the , Philip failed the test by relying on money instead of trusting the Son of God to provide. Nathaniel Bartholomew is introduced to Jesus by Philip. Matthew Levi was a Jewish tax collector working for the Roman government Matthew 9: Matthew wrote the first gospel in our Bible. Matthew threw a dinner party attended by Jesus that made the Pharisees angry, prompting them to ask, Why does your teacher eat with tax collectors and sinners? Not much else about James the Lesser is known. Judas, son of James Thaddaeus. The only reference to this disciple is a question he asked at the Last Supper: Lord, what then has happened that You are going to disclose Yourself to us and not to the world? Simon the Zealot was a Jewish nationalist, meaning he was extremely political on behalf of his nation. Judas Iscariot was the treasurer for the disciples. Later, Judas was filled with remorse and committed suicide. These are the heroes of our faith. Some well-known, some hardly known. Regular men, sinners, who hung out with Jesus and had their lives transformed. More in Christian Life.

2: Discipleship Archives - Bible Gateway Blog

*Scripture tests of Christian discipleship [Harriet Mallard] on www.enganchecubano.com *FREE* shipping on qualifying offers. This book was originally published prior to , and represents a reproduction of an important historical work.*

What is Christian discipleship? By definition, a disciple is a follower, one who accepts and assists in spreading the doctrines of another. A Christian disciple is a person who accepts and assists in the spreading of the good news of Jesus Christ. Christian discipleship is the process by which disciples grow in the Lord Jesus Christ and are equipped by the Holy Spirit, who resides in our hearts, to overcome the pressures and trials of this present life and become more and more Christlike. This requires that we be in the Word daily—studying it, praying over it, and obeying it. In addition, we should always be ready to give testimony of the reason for the hope that is within us 1 Peter 3: According to Scripture, being a Christian disciple involves personal growth characterized by the following: Putting Jesus first in all things Mark 8: The disciple of Christ needs to be set apart from the world. Our focus should be on our Lord and pleasing Him in every area of our lives. We must put off self-centeredness and put on Christ-centeredness. We must be obedient children and doers of the Word. Obedience is the supreme test of faith in God 1 Samuel Our job is not producing fruit. Our job is to abide in Christ, and if we do, the Holy Spirit will produce the fruit, and this fruit is the result of our obedience. As we become more obedient to the Lord and learn to walk in His ways, our lives will change. The biggest change will take place in our hearts, and the overflow of this will be new conduct thoughts, words and actions representative of that change. The change we seek is done from the inside out, through the power of the Holy Spirit. Love for other disciples John Love is defined and elaborated on in 1 Corinthians These verses show us that love is not an emotion; it is action. We must be doing something and involved in the process. Furthermore, we are told to think more highly of others than of ourselves and to look out for their interests Philippians 2: The next verse in Philippians verse 5 really sums up what we are to do when it comes to everything in life: Evangelism - Making disciples of others Matthew We are to share our faith and tell nonbelievers about the wonderful changes Jesus Christ has made in our lives. No matter what our maturity level in the Christian life, we have something to offer. Some of the most enthusiastic representatives of the Christian life are new believers who have just discovered the awesome love of God. They may not know a lot of Bible verses or the "accepted" way of saying things, but they have experienced the love of the living God, and that is exactly what we are to share.

3: Resources - Word of Life TeacherSource

Christian Hymns and Hymn Writers A Course of Lectures by John Eustace Prescott Christian Melodies A Selection of Hymns and Tunes Designed for Social and Private Worship in the Lecture-Room and the Family by George Barrell Cheever.

Gaye Strathearn, Thomas A. Wayment, and Daniel L. Deseret Book, , 1â€” The manner in which a disciple of Christ responds to evil has been described by Elder Dallin H. Deseret Book. Describing the origin of evil in his own life, St. That nature is present from the moment of conception Ps. Satan, the father of sin 1 John 3: When Adam sinned, all mankind sinned in his loins [Rom. Since his sin transformed his inner nature and brought spiritual death and depravity, that sinful nature would be passed on seminally to his posterity as well Ps. The Savior taught the early Saints: Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him,. Our Father in heaven makes use of the evil designs of the devil. God allows His fallen son to tempt the children of men, so that they may more deliberately choose between good and evil. The Lord could banish Satan and his angels from earth, and remove temptation from men, but in His wisdom He permits His wayward bodiless children to come upon earth. Thus, despite their intentions, the followers of Satan are so used as to help accomplish the divine purpose. Whether understood by the evil one or not, in his efforts among mankind he is made an instrument to secure the very plan that he opposed in the Great Council. We do not consider that this creation on which we dwell was the first one that was made. We do not consider that the rebellion which took place in heaven prior to this creation was the first rebellion that had ever existed. We do not consider that those beings who rebelled [were] the first ones that ever had their agency; but we believe that God has always been at work, from all eternity; and that the creations which he has made are innumerable unto men. Latter-day Saint teachings differ from traditional Christian theology in teaching that at the outset God did not create Satan. Lucifer, as he was known before he rebelled, existed as did all mankind as a form of intelligence. Thus God did not create Satan nor did God create evil, but all who become evil do so by their exercise of moral agency. This plan is for the good and welfare of man. The ultimate purpose of the plan is to enable every person to develop his every power, and thus to progress eternally. Imbedded in every part of the plan is the right of every man to act for himself, to choose one or the other of the opposites which present themselves before him. If he chooses to do that which is for his welfare, which enables him to progress, he chooses the good. If he chooses that which retards his progress, he chooses the evil. The significance of the phrase is both personal as well as theological and is as relevant today as it was in the past. Who among us has not, to a greater or lesser degree, experienced or even participated in acts of retaliation or revenge in response to an offense? It may be instructive for each of us to consider the last time we were treated unjustly, unkindly, or disrespectfully. What were our thoughts? How did we feel? How did we choose to respond? The directive was a well-known part of the law of Moses that was recognized by the general populace; however, it was not intended to be used by the public. Instead, it had been given specifically by God to judges who were authorized to make impartial and inspired judgments. British pastor and scholar D. The system of judges was set up amongst the children of Israel, and when disputes and matters arose the people had to take them to these responsible authorities for judgment. It was the judges who were to see to it that it was an eye for an eye and a tooth for a tooth and no more. The legislation was for them, not for the private individual. We also learn that as time went on, Moses selected others to assist him in making such judgments: And they judged the people at all seasons: Anglican clergyman and scholar John R. It appears, however, that the scribes and Pharisees transposed the implementation of the law of retaliation from the authorized and impartial courts of law into the illegitimate and prejudiced realm of personal relationships. They used the law to justify personal and familial revenge, even though doing so was prohibited in scripture. A sampling of some alternate translations of Matthew 5: If someone strikes you on the right cheek, turn to him the other also. But if anyone slaps you on the right cheek, turn to him the other also. If someone slaps you on the right cheek, offer the other cheek also. Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him. The anger and contention that are often part of giving and taking offenseâ€”and typically at the heart of resisting

evilâ€™ are directly connected to many of the physiological and psychological ills faced by mankind. Consider the following comparison with emphasis added: In contrast, the Matthew account implies that it is the judgment of God one is in danger of experiencing. Both accounts warn of the judgments of God and his servants; however, only the 3 Nephi account makes it clear that when we are angry with a neighbor, we are in danger of our anger being used against us. Often it is not the content of our concern that provokes our neighbor; instead it is the anger with which it is delivered. For example, Thomas Jefferson once gave the following counsel concerning anger: Many years later, famed writer and humorist Mark Twain responded to Mr. While many theologians, philosophers, clinicians, and others agree with the counsel of Thomas Jefferson, there has been a cultural shift toward the idea that anger ought to be expressed. One popular author counseled: And while you do it, yell and curse and moan and holler. Punch with all the frenzy you can. If you are angry at a particular person, imagine his or her face on the pillow or punching bag, and vent your rage physically and verbally. In a stimulating analysis of the application of this commandment in the circumstances of our day, Leonard E. In a word, away with confrontation! Resist not this evil; that is, pay no heed; not a scolding word; simply walk away and fail to return. While resistance will harden the malefactor in his sins as he rises to his own defense, nonresistance leaves him alone with his soul, his shop, and his jobbery, a plight even a malefactor will ponder and understand. Others believe that the phrase should not have any qualifications and should be applied literally and globally in every situation. Before Constantine, Christian leaders rejected participation in the Roman army and cited [Matthew 5: Much later, many early Anabaptists, the Quakers, and other groups insisted, on the basis of the Sermon on the Mount, that one cannot be both a disciple of Jesus and a soldier, for a soldier cannot turn the other cheek. In Matthew 5, the Savior is speaking to those such as the scribes and Pharisees who were using the law of retaliation as an excuse for revenge in day-to-day relationships with family, neighbors, and even strangers. On the other hand, Pahoran is speaking as an agent of the Nephite government to the highest-ranking Nephite military commander, Moroni. Both Pahoran and Moroni had been authorized by God and by those who had elected them to resist evil in defending the freedom of the people see Alma The contrast between the words of Jesus and the interchange between Pahoran and Moroni underscores the principle that resisting evil must be done at the right time, in the appropriate way, and with the proper authority. It is significant that both the Gospel of Matthew and the Book of Mormon include the detail of the right cheek being smitten. To strike someone on the right cheek with your right hand would require a backhanded slap; in New Testament culture, this would be more consistent with an insult rather than a fistfight. Walter Wink, professor emeritus at Auburn Theological Seminary, wrote: A backhand slap was the usual way of admonishing inferiors. Masters backhanded slaves; husbands, wives; parents, children; men, women; Romans, Jews. We have here a set of unequal relations, in each of which retaliation would be suicidal. The only normal response would be cowering submission. Professor Wink explained further: Your first blow failed to achieve its intended effect. I deny you the power to humiliate me. I am a human being just like you. Your status gender, race, age, wealth does not alter the fact. You cannot demean me. In a classic discourse on retaliation and revenge, the Apostle Paul counseled the Saints in Rome: Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give [God] place unto wrath: Therefore if thine enemy hunger, feed him; if he thirst, give him drink: Be not overcome of evil, but overcome evil with good. When we take matters into our own hands and seek justice on our own terms, we make things worse for ourselves, for those who have offended us, and for those who are attempting to bring about reconciliation. The JST additions have been italicized: And him who taketh away thy cloak, forbid not to take thy coat also. Among the greatest lessons of life I have been privileged to learn are those I have been taught by individuals who have been victims of emotional, physical, and sexual abuse. I have observed, from the perspectives of both a clinician and a Church leader, that those who heal from such horrific abuses are those who are able to refrain from retaliation and revenge. These noble souls have learned to exercise mercy and to allow those who are authorized by the Church and the state to mete out the appropriate justice. They also recognize that the ultimate judge is God.

4: Bible Quiz: Discipleship

Scriptures about the tests of Discipleship - Bible Verses Online. Please help by voting up the best Bible Verses, and vote down any that don't belong.

Evangelizing God desires that all be saved. A disciple is a learner, Proverbs 9: As such, he is open and teachable. A disciple is one who has made a firm commitment to the Lordship of Jesus, putting Him first in every aspect of his life. This commitment is for a lifetime, Matthew 6: A disciple is committed to a life of obedience, 1 Corinthians 6: A disciple has a daily devotional time and is developing his prayer life, Psalm A disciple demonstrates faithfulness and a desire to learn and apply the Word of God through hearing it preached and taught, reading it frequently, Bible study, Scripture memory, and meditation on the Scriptures, John 8: A disciple has a heart for witnessing, gives his testimony clearly, and presents the Gospel regularly with increasing skill, Matthew A disciple is a regular attendee of church services, where his spiritual needs are met, and where he makes a contribution to the body of believers, Psalm A disciple fellowships regularly with other believers, 1 John 1: A disciple is a servant and is actively engaged in helping others in practical ways, Act 6: A disciple honors God with his finances, 1 Corinthians A disciple practices spirituality and demonstrates the fruit of the Spirit in His life, Galatians 5: Worksheet This is a careful look at Scripture and what it means to be a disciple. You are encouraged to look up the following verses and see the characteristics of a disciple. Discipling suggests something more active. We are told in 2 Timothy 2: Look up these verses of Scripture and see characteristics of a Biblical disciple. Study each verse carefully and see if you can identify the characteristic of a disciple. Being teachable involves a willingness to submit to another. According to this verse, what is involved in following Him? What thread of truth concerning what a disciple is can be found in these verses? Having thought this through, what can be inferred about the behavior of a disciple that would typify one who is a genuine disciplined learner? See if you can find this characteristic and state it clearly. What practical steps are you taking in your own life, being a disciple, to fulfill this characteristic of true discipleship? List the names of others you are actively praying for and witnessing to. If you could not answer the question immediately preceding this, please indicate your reason for not being able to answer. See also Acts 6: How do you explain this Scripture in ways that describe a disciple? What problems do you have loving others? This involves not only study but obedience to the Scriptures. What kind of fruit is this? This is one of the chief ways we demonstrate we are His disciples. What does this indicate concerning being a disciple? Does this mean that there is never a lapse in the life of a true disciple? See Session 9 on spirituality and meditate on Galatians 5: Certainly disciples through the centuries have not lived complicated lives, nor have they been tied into the world system. There is a need today to live uncomplicated lives and move toward simplicity. What does Colossians 3: See also Luke To be a disciple of Christ is quite different from the walk of most of us in the world. It is choosing to be different. It is intentionally moving toward a different dimension than adjustment to the world-system which is all around us. After doing this session, write some of the most difficult things involved from your standpoint. For future Scripture memory: Questions for Review and Discussion 1. List some people you know who fit this description of a true disciple? What will be the major adjustments in your life related to your becoming a true disciple of the Lord Jesus? Some have considered the cost of discipleship too great. Where are you in relation to this cost? Joe desires to go to heaven when he dies. He has come to believe in God, and he goes to church each Sunday morning except when something special comes up. Summary and Key Concepts Being and making disciples is not an optional decision we make. The imperative of the Great Commission is that, as we are going, to make disciples, baptize them and teach them. We are not to consider bringing Christ into our lives in some incidental way. Choosing to be a disciple is a choice that we commit to in a radical way. Each one of us is in this world to live for Jesus Christ and do His will straight forwardly without reserve. This may bring us to a simple lifestyle with spiritual concerns as our primary focus. We need to remember "our Lord had no place to lay His head. Life Application Write a paragraph on how your life is going to be different after this session. What aspects of a true disciple seem to be most difficult for you at this point. What are you going to do about these things?

5: The Three Tests of a True Christian | James' Mirror – Christian Discipleship Guide

Bible > Sermons > John The Test of Discipleship. So in the day of prosperity it may be occasionally difficult to say whether a man is a Christian or not.

Its Requirements and Its Rewards Luke Any of you who have done the same know that it has become a far bigger commitment than we anticipated. This is also a danger in the matter of discipleship. Repeatedly, our Lord cooled the enthusiasm of eager candidates for discipleship by urging them to consider its cost. We urge people to be saved and to become disciples of our Lord, highlighting its benefits and blessings. We conceal the true cost of discipleship and any liabilities in the fine print, if we mention them at all. Lest we become falsely discouraged or disillusioned, we should also weigh these costs against the benefits of being a follower of Jesus. In this way only can we make an intelligent decision in this decisive matter of discipleship.

The Requirements of Discipleship In the gospel of Luke, we find the requirements of discipleship outlined by our Lord. Whoever does not carry his own cross and come after Me cannot be My disciple. For which one of you, when he wants to build a tower, does not first sit down and calculate the cost, to see if he has enough to complete it? Or else, while the other is still far away, he sends a delegation and asks terms for peace. From one perspective, discipleship centers upon the issue of dependence and submission. Taken from another direction, we might say that discipleship entails a complete rearrangement of our priorities. To be a disciple of our Lord demands that He become the most important thing in our life. This is what Luke sought to remind us of when he recorded the words of our Lord in the fourteenth chapter of his gospel. Consider with me the rearrangement of our priorities demanded by discipleship. We should all understand that Jesus did not mean by this that we cannot love God and family at the same time—that we can only love God while hating those nearest and dearest to us. What our Lord means is that our love for Him must have precedence over any other. Our attachment to Him must be greater than any other. While husbands are to love their wives Ephesians 5: No human relationship should be more intimate, no human bond more inseparable than that between the disciple and his Master. We in America can hardly grasp the potential threat that family ties pose to true discipleship. In the days of the New Testament as well as down through church history, individuals have been confronted with the ultimatum to choose either Jesus or family, but not both. Many Christians have been totally disowned and disinherited because of their faith in Christ, the Savior. Several years ago when I was teaching school, I had a little Jewish girl as a student. More than anything else in the world she dreaded telling her parents of her new faith. She was a handicapped child and to be put out by her family would seemingly be disastrous. Not only is our relationship to Christ to have priority over family ties, our union with Him is to have precedence over all human relationship. Friendship or identification with Christ will inevitably result in enmity with the world. The disciple of Christ may not desire persecution, but he can depend on it. It is enough for the disciple that he become as his teacher, and the slave as his master. If they have called the head of the house Beelzebub, how much more the members of his household! The basic instinct to preserve life is inherent in all of creation. Discipleship demands a devotion to the Lord Jesus that surpasses the instinct to preserve our own life. The history of the church sufficiently proves that this requirement has resulted in the death of countless Christians through the centuries. Once again, we Americans can scarcely comprehend the demands of discipleship as faced by many of our persecuted and oppressed brethren. Perhaps even in our own lifetime conditions in our nation may become such that we will come to appreciate the significance of this requirement of devotion to Christ above life itself. I have the distinct impression that we are now beginning to arrive at the real crunch for those of us who are complacent, affluent, American Christians. Simply put, we must love God more than we love money and what it can buy. The story of the rich young ruler illustrates this requirement of discipleship. He wanted to be a disciple of our Lord and therefore obtain the fringe benefit of eternal life, but not at the cost of his material possessions. I do not think that the Bible teaches that one can become a Christian only after disposing of his material assets. It is the attitude behind our affluence that is the crucial factor. Oftentimes the poor are more materialistic than the rich, for they assign too much importance to material things. The desire to have money and material goods is what is sinful. Paul instructed those who were rich in material things to be

rich in good works, and not to trust in the uncertainty of riches 1 Timothy 6: That is the point. Nothing must compete with our devotion to and our dependence upon the Lord Jesus. Even as our Lord spoke of His destiny leading Him to a cross, so also every true disciple must also bear a cross. Our cross must not be confused with the cross of our Lord. His was a cross borne once for all, while ours must be taken up daily. His cross was the instrument which put to death the sinless Son of God. Taking up our cross involves the daily putting to death of the selfish desires and ambitions of the old self, our lower nature cf. Must Jesus bear the cross alone And all the world go free? Now I would agree that all of us must suffer in this life and bear the reproach of Christ. As Christians, we will suffer and be persecuted for the sake of Christ, even as our Lord told us. Taking up our cross daily is speaking of our willingness to lay aside all self-seeking and selfish ambition. It means that our desire and ambition is not to satisfy ourselves, but to please the Savior. He, rather than self, is the object of our supreme affection. Pleasing Him is the highest, most compelling motive of our lives. We, like the disciples, do not come out looking very good on this point. Over and over the disciples evidenced a jockeying for position, and a desire to get ahead of the other eleven. And repeatedly our Lord rebuked and instructed them on this very point cf. The supreme example is that of our Lord who looked not after His own pleasure and comfort, but Who was obedient to the point of infinite suffering and death for our salvation Philippians 2: Putting all these elements together we can conclude that true discipleship puts Jesus Christ above everything and everyone else. We esteem His fellowship above that of any other. We consider it a far greater thing to be related to Him than any human kinship. We see His purposes, His desires, as vastly more important than our own. On a human plane, discipleship is something like joining the armed forces. No one can sign up and yet retain his autonomy. At least, this is the way it used to be! When you are enlisted, your own interests are subservient to your superiors. You eat when you are told, you get leave when it is granted. You contribute to a greater cause by making yourself expendable to that cause. And so, to some degree, it is with discipleship cf. The Rewards of Discipleship With the requirements of discipleship so demanding, we are not greatly shocked that so few chose the path of discipleship to our Lord. In fact, we may wonder why anyone would choose to do so. Let me suggest several principles of discipleship which prove to be compelling reasons for being a follower of Jesus Christ. As we shall see, the rewards of discipleship make its requirements look pale. We must all have a master, and none is more gentle than the Savior. The Scriptures make it clear that we are the slaves of whatever it is that controls us Romans 6: Some are the slaves of the body and its appetites. Others submit to a religious system. It is hard to think of a more fitting description. Ultimately, if we are not the servants of Jesus Christ we are slaves to sin and to Satan Romans 6: What a cruel taskmaster he is! To be His disciple is not a dreary task, not a drudgery, but a delight; not a burden, but a blessing. While the scribes and Pharisees lorded it over the people and ruled in pride and arrogance, Jesus gave His life for His sheep. He humble and gently leads His own. Though the path is rough, the way is sure, for we have a gentle and skillful guide. Although the demands of discipleship are great, He never requires of us anything which He does not enable us to do. We have seen that the requirements for discipleship are rigorous. Why is the way of the Jewish scribes and Pharisees hard and their burden heavy? It is because they demand much and do not give so much as one bit of help Matthew But what our Lord expects, He enables us to do. This is the crucial difference. Let us not think about the demands of discipleship without also contemplating the dynamic enablement which He provides to meet them. It is only to His disciples that our Lord reveals His innermost thoughts and most intimate secrets.

6: Bible Study: Can You Name the 12 Disciples? | Project Inspired

The essence of Christian discipleship lies in putting on the heart of Christ. Proper morality, defense of truth, and life-giving church practices follow from that - and, when rooted in that, they become respectful, forgiving, and loving.

Test God, Test Yourself Bible study on discipleship. Life is like an open book test. God has given us His book to guide and direct our lives. He has taught us to test Him, His word, and ourselves. But He has let us keep His book for the test - an open book test. Now this sounds a little strange: Because those who test God to prove Him out in their lives will believe. This message is everywhere in the New Testament identified by the word dokimaz: Paul informs the Thessalonians that God had put him to the test so that he may stand approved before them having been entrusted with the gospel 1 Th. Contrasted to this He later commands: Abstain from every form of evil" 1 Th. Christians are to put all things to the test to find out whether they are good or evil, holding fast to those things which are good and abstaining from those things which are evil. Likewise Paul instructs Christians to: And, Christians are not to test themselves according to the standards of men Gal. All this results in Christians having no fellowship with the unfruitful works of darkness, but rather exposing them Eph. In the second half of chapter one Paul convicts the Gentiles in that they did not approve test, prove, see fit, like to retain God in their knowledge; therefore God gave them over to an unapproved untested, unfit, debased, reprobate mind Rom. Here Paul reveals that the majority of Gentiles did not acknowledge the attributes of God in creation vs. Therefore they did not believe in God and He gave them over to commit those things generated from a reprobate mind - sin. Then in chapter two Paul convicts the Jews who, having the law, had approved tested, examined the things which are excellent Rom. So, the law was of no avail to them. In chapter twelve Paul begins the "application" section of the epistle saying: So how does one renew his mind to live according the will of God? First prove God; second prove His word; third live according to the things which are proved to be good. Abhor what is evil. Cling to what is good" Rom. Those who care to open the book of God to prove and live-out those things which are good will receive a crown of life. But those who close the book of God and ignore His word, close the book on everlasting life.

7: Jesus' Disciples - Jesus of Nazareth, Bible Quiz

CSB Disciple's Study Bible Tan LeatherTouch. The CSB Disciple's Study Bible will help you engage with and apply God's Word to your daily life as a disciple of Jesus.. Designed to equip you to follow Jesus and disciple others, it features discipleship-themed study notes, as well as tools and resources like the F Reading Plan, introductions with outlines and timelines, full-color maps.

There is something healthy in this, despite its bitter underside. Moral outrage and anger is in the end an indication of moral fervor. We still believe in things, in right and wrong. But that being said, there is also something very unhealthy in our present situation, one within which sincere people can no longer have a civil and respectful conversation with each other over certain moral and religious issues because each side ultimately disrespects the other, convinced that the other has sold out on some issue that constitutes a litmus test for moral goodness. Inside the church and inside of our civic political processes, invariably, each side, liberal and conservative alike, has one issue that is its ultimate non-negotiable and which constitutes the litmus test by which to judge the moral and religious goodness of everyone else. For some the single issue is a moral one abortion, gay marriage, justice for a particular group, for others the single issue is an ecclesial practice church attendance. But invariably one issue is singled out so as to become the basis for an ultimate discriminating judgment, a litmus test, as to whether someone else is worthy of religious and moral respect. But is this legitimate? Can a single issue become a litmus test? What does Jesus say on this? What do the scriptures say on this? Can one single moral or religious issue be seen as constituting the very essence, the center, the non-negotiable heart of Christian discipleship? In a sense, yes, though this must be carefully nuanced. As well, each New Testament writer formats this in a different way: In the Gospel of Matthew the moral heart of discipleship is articulated by Jesus in what we call The Sermon on the Mount. At its center lies this challenge: Can you love an enemy? Can you truly forgive someone who has hurt you? Can you bless someone who has cursed you? Can you be good to those who have done you harm? Can you forgive a murderer? This is meant to be the distinguishing mark of a follower of Jesus: He or she can love and forgive an enemy. If the Gospel of Matthew, or perhaps the New Testament as a whole, gives us a litmus test for discipleship, this might be its one-line formulation: Can you love and forgive an enemy? The litmus test here might be worded: Love each other beyond differences and beyond what you think is deserving of love. Do not love just your own kind or someone who reciprocates. Embrace in love as widely as God embraces in love. The Epistles of Paul capture this in the distinction Paul makes between what he calls life in the flesh as opposed to what he calls life in the Spirit. For Paul, the litmus test is not one, single moral issue but rather a whole way of living that radiates more charity than selfishness, more joy than bitterness, more peace than factionalism, more patience and respect than negative judgment and gossip, more empathy than anger, and more willingness to sweat the blood of sacrifice than to give into the temptations of the moment. This is not to suggest that particular moral, dogmatic, and ecclesial issues are not important; some of them are a matter of life and death. The essence of Christian discipleship lies in putting on the heart of Christ. Proper morality, defense of truth, and life-giving church practices follow from that "and, when rooted in that, they become respectful, forgiving, and loving.

8: Scripture Tests of Christian Discipleship

Christian discipleship is the process by which disciples grow in the Lord Jesus Christ and are equipped by the Holy Spirit, who resides in our hearts, to overcome the pressures and trials of this present life and become more and more Christlike.

9: Test God, Test Yourself. Bible study on discipleship.

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SCRIPTURE TESTS OF CHRISTIAN DISCIPLESHIP pdf

He is the standard. For Jesus, dis-cipleship was more than an activity, but an expression of His Being.

The headless lady A family code of conduct Tyrannosaurus Rex (Science of Dinosaurs) Adam Smith and the pursuit of perfect liberty A man and a woman sheet music Policy issues and research opportunities in industrial organization. The darkest day of my life The state-society struggle New York : TIF as an unused act and its substitutes Kenneth W. Bond Writing a Screenplay The Consumer Credit Protection Act Chava book file MZ ETZ models owners workshop manual The fashionable resorts An educational survey of Janesville, Wisconsin Problems of Roman legal history Internet issues and applications, 1997-1998 Have You Found the Gift Sent You Years Ago? Monumentality and the Temple System Choice of enemies. History of apostle paul CHAP. X. Of the Method of cutting of Marble into thin Wild Wheels (The Hardy Boys Casefiles #104) Another Night In Hell V. 18. The strange adventures of a houseboat. Mammal anaesthesia Prologue : Land of the dead The California book of the dead What we can learn from the missing airline passengers Mary, the mother of Mark Advances in mathematical modeling and experimental methods for materials and structures Kaplan usmle step 1 pharmacology Cardiovascular function Hcb-Beginning Algebra for Los Angeles Harbor College, Handbook The hidden and unknown life of stock market syndicates Development of english language in india Apostles into terrorists Jewish Songs Old And New Recent concepts in sarcoma treatment A law unto myself