

Gospel of the Kingdom



The Gospel of the Kingdom

Series Council of God

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Introduction

When placing this material in the hands of the Church in 1990, our intent was not to create a complete and closed theological study. We wanted instead to supply the church with a convenient and straightforward material that would cooperate with the edification of every precious disciple. Still, with this purpose in mind, we created a new edition of the Elementary Principles booklet that, like everything which is alive and dynamic, has received modifications and a restructuring. We have done this to make its use simpler and more practical for the disciples. This is the result of the work being done over the years, along with those who are being shaped into the image of Jesus Christ.

The pastors of the Church in Salvador, Bahia, are glad to cooperate with the Holy Spirit in the shaping of God's family. We cannot, however, fail to honor our brothers from other cities and countries whom, with patience and much love, have helped us with their lives, ministry and teaching. We would like to continue learning about all who work towards this ideal. We praise the Lord for grace and wisdom that has spread over the whole Church in all places.

This first booklet is part of a set that composes the basic themes for the shaping of a disciple. The other booklets are the following: The Eternal Purpose of God; Life in Christ; Communion with God; Gospel of the Kingdom; Family.

All honor and glory be given to Jesus Christ: "Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Colossians 1:28).

Preface

This is an exclusive workbook for the Church.

It is unique because it did not flow out of the mind of a single man. On the contrary, it flows from the direct, immediate action of the Holy Spirit, operating in the life of a local church in Salvador, Bahia.

It is unique because it is not the result of a theory drawn up artificially. On the contrary, it jumped out of the Bible to the church's life. It is a guide that has been calibrated by our experience through corrections and discipline of the Holy Spirit. And now comes back to the church's practice as a dynamic teaching, precisely because it is truly practical.

It is unique because it is neither complicated nor confusing like theological studies and methods that are commonly used in teaching. On the contrary, it is as simple as the gospel is simple.

It is unique because it is neither dry nor bland as most teaching materials are. On the contrary, it is perceived, felt and almost immersed in the anointing that surrounds it and that is discerned by simply reading it.

It is therefore with great joy that we introduce this booklet which the Holy Spirit brought to our brethren in the Northeast of Brazil because we know that it can be a precious instrument for the Church of the Lord throughout our beloved Brazil and the World.

Porto Alegre, October 18th, 1990

Moysés C. de Moraes
Presbytery in Porto Alegre

How should we teach in the Church

The disciples who both learn and teach must be prepared to handle simple studies. Jesus said: “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes” (Matthew 11:25). The church does not need an academic and intellectualized teaching (1 Corinthians 1:18–31; 2:1–16) to please the Lord.

It is good to remember the example of the first church in Jerusalem. That church is the model for everything throughout the ages. The brothers from that time were simple, and many of them did not know how to read nor write. They did not have a printing press, nor paper. They also did not have Bibles. However, the church was holy and glorious; a model for us.

Looking at the way they lived, we noticed that the apostles used the method of constant repetition (catechism). Those who learned could assimilate and keep the Word in their minds and hearts. They were not looking for novelties nor wanted to invent things. The important things that they taught were repeated multiple times until everyone had learned them well (Philippians 3:1; 2 Peter 1:12–15).

The apostles were well aware of the need to convey the entire counsel of God and not mere biblical or theological studies. Each disciple had to be shaped into the image of Jesus Christ (Acts 20:26–27; Philippians 4:9; 2 Timothy 2:2). The teaching of the apostles pointed essentially to three things:

- Revealing Christ: His person, His power, His promises;
- Teaching all the commandments of Jesus;
- Establishing all the principles for the functioning of the Church.

It is necessary to return to simplicity so that the whole counsel of God may be received and absorbed by all brothers, in particular by the simpler ones.

God will not examine our knowledge concerning the contents of the Bible. He will ask us how we lived it. Doctrine consists of practical commandments for the life of the disciples (Titus 2:1-15).

How to work with this material

This course booklet is divided into lessons, to be studied by the disciples alone and in group with their disciplers.

Since we do not want to simplify all the teachings of the disciple, each lesson has two sections: **Seeking Insight** and **Understanding More**.

Seeking Insight

In this section, we want the disciple to have contact with God and with His Word, as well as to gain insight and knowledge of God and His Word through prayer and meditation.

He or she should read each of the writings listed in **Bible Reading**, praying to the Lord to gain insight.

You should also try to answer in your notebook the questions listed in **Meditation**, writing everything you have learned in addition to your questions.

In each lesson, there are also some phrases and Bible verses for **Catechism** (teaching by repetition). They must be repeated in the same way that they are written in the booklet so that all disciples will work with the same verses.

Understanding More

In this section, the disciple has material to deepen and enrich your understanding of the subject that he meditated on his own.

However, he should only proceed to this section after carefully completing the previous section - **Seeking revelation** - and having shown their meditations and notes to their discipler. Then they should read and study together the content that is in the second section - **Understanding more**. In case the disciple has difficulties going through the first section alone, the discipler must help him.

Lesson 1 | The preaching of Jesus and the apostles

Seeking Insight

Bible Reading

- Matthew 4:17; 4:23; 9:35; 24:14; Luke 4:43; 8:1; 16:16;
- Acts 8:12; 19:8; 20:25; 28:23;
- Matthew 13:3-9; 18, 19.

Meditation

- In the above texts, how is the gospel that Jesus and the apostles preached called and referred to?
- Why is it important to preach the gospel correctly?
- Remembering that the gospel is a seed, what happens
- When do we sow a poor seed?

Catechism

What is the only preaching that makes disciples?

The only preaching that makes disciples is the preaching of the Gospel of the Kingdom..

And this Gospel of the Kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

Matthew 24:14

The preaching of Jesus and the apostles

The preaching of the Gospel

And this Gospel of the Kingdom will be preached in all the world as a witness to all the nations, and then the end will come. Matthew 24:14

The mission that Jesus entrusts to us, as disciples, is tremendous: “Go therefore and make disciples of all nations.” It is a high and sublime task – to be his collaborators to save men and women from death and darkness and lead them to his Kingdom of love.

The first tool that the Lord gives us to achieve this task is the Gospel. Paul declares that the Gospel is the power of God for salvation to everyone who believes. The Gospel is the word of God to men, declaring to them His love, calling them to repentance and giving them the great news of salvation.



*The only preaching that makes
disciples is the preaching of the
Gospel of the Kingdom.*

However, in doing the work of God, we must be sure that we are doing it right. The Lord did not command us to do just any work. He commanded us to make disciples. And it is impossible to make **disciples** if we do not preach the gospel correctly. We must preach the genuine Gospel preached by Jesus and his apostles.

The seed defines the fruit

If we compare the quality of the

disciples at the beginning of the Church in Acts and the quality of modern Christians will see a huge difference:

Disciples in Acts

- Absolute commitment with God
- Supreme love to God, above their own interests
- Life of Holiness
- Total submission to God and the brothers
- Full of power
- Intense life of prayer
- Courage in the proclamation of the word
- Much fruit.
- Intense communion – daily together
- Genuine love for each other

Modern Christians

- Lack of Commitment with God and with His service
- Search for happiness
- Life with constant embarrassment and sin
- Lack of subjection – independence from God and the brothers
- Little power and little grace
- Weak life of prayer
- Shame and little proclamation
- Little fruit
- Little willingness to being together
- Lack of care and solitude

What is the reason for such difference? Why did the early Christians have a life of total renunciation and consecration to the Lord? Why were they such faithful disciples? Is it possible to have Christians like these nowadays?

The answer to these questions is based on the conversion of those disciples. It is the Gospel that they have heard. The

Church of Acts is the fruit of the gospel preached by Jesus and the apostles.



Good seed => Good fruit
Bad seed => Bad fruit.

Here we find an absolute principle: **A good seed produces good fruit; a bad seed produces bad fruit.** This principle is valid for both agriculture and spiritual life.

What is the seed?

Let's read Matthew 13:3-9, 18-19.

In this parable, Jesus speaks of a sower, seed and four types of soil. We do not consider here the whole story, but only to observe the type of seed which is sown, in all kinds of soil. The soils are numerous, but the seed is one.

What is the seed, according to Jesus? The seed is the Word. The seed is the Gospel that is preached. But what Word is sown? The text does not just say: the Word. In verse 19 we see that Jesus specifies what is the preached Word. He says:

“To all who hear the **Word of the Kingdom** ...”

This is a very important point. What was the Gospel that Jesus preached? What was the seed that Jesus sowed? The seed was the Word of the Kingdom.

The quality of the Gospel preached to a person is very important. It will define the quality of Christian that person will be.



*A true gospel produces true Christians.
A twisted gospel produces false
Christians.*

If we sow a weak seed, the fruit will be weak. If we sow a false seed, the fruit will be false. In the same way, a weak Gospel generates weak Christians, and a twisted Gospel produces false Christians.

The opposite is also true. If we preach a whole and true Gospel, we will obtain whole and true Christians. The disciples in Acts were the fruit of a true Gospel, therefore they were true disciples.

This is a natural law and a spiritual principle. The seed of a plant contains all genetic characteristics that the plant will have. The preached Gospel must contain all the characteristics that we want to have in the future disciple.

Jesus sowed good seed, a good gospel, and for this reason has reaped good disciples, a good fruit. The poor quality of modern Christians is because of the gospel that is preached.

The secret to good fruit is to use the same seed that Jesus used. If we preach the gospel that Jesus preached, we will have the best disciples.

What is the seed?

Let us observe well the seed that Jesus planted:

From that time Jesus began to preach and to say,
“Repent, for the kingdom of heaven is at hand.”
Matthew 4:17

And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. Matthew 4:23

Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. Matthew 9:35

And this Gospel of the Kingdom will be preached in all the world as a witness to all the nations, and then the end will come. Matthew 24:14



Jesus preached a qualified gospel: The Gospel of the Kingdom.

But He said to them, "I must preach the kingdom of God to the other cities also, because for this purpose I have been sent." Luke 4:43

Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him. Luke 8:1

The law and the prophets were in force until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. Luke 16:16

The texts with the words "Gospel of the Kingdom" or "Kingdom of God" are numerous and this is no coincidence. Jesus preached and proclaimed a special type of gospel: The Gospel of the Kingdom. It does not just say that He "preached the gospel."

The gospel which was being preached was specified. It is a qualified gospel; a qualified seed.

The gospel that the apostles preached

How about the apostles and other disciples, what gospel did they preach?

But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. Acts 8:12

And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. Acts 19:8

And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. Acts 20:25



*Talking about the Kingdom of God
was something central to the
apostles and other disciples when
they evangelized.*

So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening. Acts 28:23

Then Paul dwelt two whole years in his own rented house and received all who came to him, preaching the kingdom of God and teaching the things

which concern the Lord Jesus Christ with all confidence, no one forbidding him. Acts 28:30-31

The terms Kingdom of Heaven and the Kingdom of God were constant in the preaching of Jesus and the apostles (they appear more than 100 times in the New Testament). Talking about the Kingdom of God, when they evangelized, was something fundamental to them.

What does it mean to speak of the Kingdom of God to someone? What are the consequences of accepting the word of the Kingdom? We will deal with this in the next lessons.

Lesson 2 | What does the Kingdom of God mean?

Seeking Insight

Bible Reading

- Romans 10:9; Acts 16:31; Acts 2:36;
- Luke 17:20-21.

Meditation

- What does the term "Gospel of the Kingdom" mean?
- What is the meaning of confessing Jesus as "Lord"?
- What are the consequences of this fact?

Catechism

What does it mean to confess Jesus as Lord?

To confess Jesus as Lord means a total surrender of life to him. There is no conversion without consecration.

If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.
Romans 10:9

What does the Kingdom of God mean?

The term "Gospel" means "Good News". The term "Kingdom" means "Government", "Reign", or "action of reigning". Then, literally, the term "Gospel of the Kingdom" means "Good News of God's Government".

Preaching the Gospel of the Kingdom is to proclaim the good news of Christ and His Government on the life of men. It is to present Jesus as King and Lord of men.

Some think that the terms "Kingdom of God" or "Kingdom of Heaven" refer only to Heaven. That the Kingdom of God is in the future. This is not true as Jesus said:

Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you." Luke 17:20-21.

In another way, we can say that a kingdom is a territory ruled by a king. It is the place where the authority of a king is recognized. The Kingdom of God is where God reigns. The Kingdom of God is in the life of a disciple.

The Bible says that there are two kingdoms: The Kingdom of God and the Kingdom of Darkness (Colossians 1:13). In the Kingdom of Darkness are all those who do not recognize the authority of Jesus in their lives. In the Kingdom of God are those who recognize the authority of Christ and submit to His government.

Therefore, we see that in the preaching of the Gospel, it is essential to lay the bases of God's governing over man's life. To preach the Gospel of the Kingdom is to talk about Christ, His life and work, and talk about the necessary subjection to Him and the conditions of being a disciple.

If we preach salvation without the conditions needed to follow Christ, we will not make true disciples.



If we preach salvation without the conditions needed to follow Christ, we will not make true disciples.

The Lordship of Christ

“Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.” Acts 2:36

When we talk about the foundations of God’s government, we need to clarify the implications of this government. For this, it is necessary to understand what it means to have Jesus as our **Lord**.

What does the word Lord mean? The word **Lord**, in the time of Jesus and the apostles, was **Kyrios**. It was not just a respectful way of referring to someone. It was something much stronger. **Kyrios** meant being the owner of someone, and absolute Lord having the right over life and death of a person. It was the lord of slaves. If a person called someone Kyrios, they were saying that that person had the authority and complete power over them. Caesar was the **kyrios**. In the Roman Empire, there were several kings under Caesar, but only one **kyrios**. When the apostles presented Jesus not only as King but as the Kyrios, they were placing Him as the ultimate authority over all.

The word - Kyrios - is used over 600 times in the New Testament, referring to Jesus. This shows how there was a great emphasis of God’s government and to the lordship of Christ.



To proclaim the Kingdom of God is to announce that there is a center of the Universe. And, in the center, is the throne of God.

To proclaim the Lordship of Christ and the Kingdom of God is to announce that there is a center of the Universe. And, in this center, is the throne of God. He reigns. He has always reigned. His Kingdom existed through all ages. He reigns over all that exists. He upholds all things by the word of His power. He is the supreme authority in the Universe. He reigns over the angels, over principalities and powers. He reigns over the nations, over the kings, over all men, and over nature. He is the Lord. Hallelujah!

The Lordship of Christ

(...) If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. Romans 10:9

So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."
Acts 16:31

When the apostles said, "Believe on the Lord (Kyrios) Jesus and you will be saved," or "Confess Jesus as Lord (Kyrios)," they were also saying that a person would have to recognize Jesus as the absolute Lord of his or her life – Kyrios, to be saved. Jesus would become his or her owner and make all decisions in the life of that person. What a strong gospel of the Kingdom! What a powerful and total salvation the Kingdom brought. What true disciples the Kingdom produced!



Only a preaching of the gospel that presents Jesus as Lord and master can bring true salvation.

When someone gave credit to the word of the Kingdom, this meant a total submission to Jesus and to his service, a loss of his or her entire life; a renunciation of everything out of love for Him; a radical change in the way of life.

Man's main problem is his independence of God. Only a preaching of the gospel that presents Jesus as Lord and master can end that independence.

The current preaching of offerings

Unfortunately, today it is common to preach the gospel differently from how Jesus and the apostles did. A preaching of a gospel centered on man and not on God. A preaching that leads people to seek the blessings of God and not to seek God himself. In the next section, we will study the contrast between this Gospel and the Gospel of the Kingdom.

Lesson 3 | The Gospel of the Kingdom and the Gospel of Offerings

Seeking Insight

Bible Reading

- Luke 14:25–33; 18:18–23;
- Matthew 6:33; Romans 12:1–2; 14:17;
- Matthew 11:28–29; Luke 12:32–33.

Meditation

- What did Jesus say when preaching the gospel? How is the gospel preached today?
- What is the first thing a disciple should seek? What about the blessings?
- Are there preconditions to receive the promises of the Lord that are in Matthew 11:28–29 and Luke 12:32–33?

Catechism

What is the first thing a disciple should seek?

A Disciple seeks first to please his Lord, not his own happiness.

But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Matthew 6:33

The Gospel of the Kingdom and the Gospel of Offerings

But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Matthew 6:33

The Gospel of Offerings

Today, in the preaching of the Gospel, is very common present Jesus as a men's problem solver. People are attracted by God's blessings. In today's preaching, expressions such as these are common: "Come to Jesus that he will solve your problems", "Accept Jesus as your personal Savior", "Come to him to solve your health and financial problems".

We do not find these expressions in the preaching of the gospel by Jesus and the apostles. While it is true that Jesus is our Savior, and through Him, we receive many blessings, these motives should not be the reason why someone comes to Christ.

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Romans 14:17

This is a gospel that presents Christ as the servant of man, and not man as a servant of Christ. It is a gospel that places man's happiness at the center of preaching. It does not place Jesus and His will as the center. Jesus said: But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

We call this type of preaching of the Gospel of Offerings. It is the preaching that says: "Come to Jesus that you will win this and that". This is not the true preaching of the Gospel.

Every gospel that does not present Christ and His absolute Kingdom over the life of man is not true.

Jesus, in a parable, spoke of an enemy who would sow a false seed in the midst of the wheat. (Matthew 13:24-30) The tare is a weed that grows in the middle of the wheat. It is a wheat-like weed, but it is not wheat. Wheat are the true Christians, who indeed have Jesus as Lord of their lives. The tares are the religious people who walk in the middle of the church, but who have Jesus as Lord only out of their mouth. "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Matthew 7:21

Religious people are produced by a deficient gospel. The Gospel of Offerings, a cheap gospel. That does not present Christ as Lord of life.

Jesus always laid out the conditions for someone to be a disciple:

Now great multitudes went with Him. And He turned and said to them, "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. Luke 14:25-26

So likewise, whoever of you does not forsake all that he has cannot be My disciple. Luke 14:33

Promising blessings and salvation, without presenting the true conditions for someone to be a disciple, is to lower the Gospel of Christ.

Great multitudes went with Jesus but he did not want to mislead anyone. Not everyone who followed Him were His disciples.



The preaching of the offerings attracts many people, but it does not make disciples.

If we preach a gospel of propaganda with the blessings, we will gather a lot of needy people, but we will not have true disciples. The blessings are consequences in the life of someone who received Christ as Lord of your life.

The Contrast between the Gospel of the Kingdom and the Gospel of Offerings

The preaching of Jesus differed in many important points from the current message of offerings. The following is a contrast between some of these aspects.

Gospel of the Kingdom

1. The center of the message
Jesus, His will, His authority and His kingdom are the center of the message.

Man must seek the will of God in the first place. Happiness comes as a result. Romans 12:1-2; Matthew 6:33.

2. Attitude towards God
Jesus is the Lord (Kyrios). And we are His servants. God has no obligation to respond to his servants. When He answers, it is because of His love.

Gospel of Offerings

Men and his happiness are the center of the message.

God exists to bless and to attend to men. He has an obligation to attend to the requests of His children. He is treated almost as men's servant.

Gospel of the Kingdom

3. Blessings

People seek the Lord.
Blessings are secondary consequences.

4. Promises

The promises are announced together with the conditions and requirements presented by Jesus.

Examples:

Luke 12:32-34 (the blessing with condition to receive it).

Matthew 11:28-29 (the blessing with condition to receive it).

Luke 14:26-33 and 9:57-62 are conditions to be a disciple.

5. Condition to be saved

The condition to be saved is believing in the Lord Jesus. Believing in His work and truly recognize His lordship. Repentance.

Hebrews 5:9; Acts 2:38

It is not up to us to accept the Lord. It is He who accepts us, by His great love.

Gospel of Offerings

People seek the blessings of the Lord, and not the Lord of blessings.

Only the promises of God are announced, not mentioning the conditions that Jesus placed.

Examples:

Luke 12:32 (just the blessing). Luke 11:28 (just the blessing). The word "Come to Me" has no value without the condition of "Take my yoke"

The condition to be saved is accepting Jesus as personal Savior.

It would be the same as saying in marriage: "I accept my wife like my personal cook and maid"

Gospel of the Kingdom

6. Consecration

There is only conversion with a total consecration or, better said, conversion is consecration (consecration means the total dedication of life to God). Luke 9:57-62

7. The door

Matthew 7:13-14. There are only two doors: the wide and the narrow. The narrow door is one in which a disciple of Jesus renounces everything, lives a righteous life and is dedicated to serving God.

8. Forgiveness and sanctification

Forgiveness of sins is by grace and free, but is followed by a mandatory transformation of life. Justification and sanctification go together. Ephesians 2:8-10; Hebrews 12:14; Romans 6:22; 1 Corinthians 1:30. "Faith which justifies is the same that sanctifies."

Gospel of Offerings

Someone can be converted and be saved without being totally devoted to the Lord. That is, conversion independent of consecration. Consecration is an optional step that some assume later.

There are three doors. A middle door is unconsciously created, to follow Christ without so much resignation and consecration. It is ok to be a believer not very holy and not very dedicated to serve God.

Justification regardless of sanctification is taught. This means that someone is forgiven of sins even if he or she continues to sin.

Being under God's grace means tolerance by God regarding sin.

Lesson 4 | The Disciple and the Religious

Seeking Insight

Bible Reading

- Matthew 6:33; John 8:31; 14:23;
- John 13:34–35; Ephesians 5:21;
- 1 John 3:6–9; James 5:16;
- 1 Peter 2:9; John 15:8,16;
- Romans 8:13–14.

Meditation

- Note the texts above and make a list of the characteristics of a disciple that we find in each of them.

Catechism

What is a disciple?

A disciple is someone who believes in everything that Christ says, and does everything that Christ commands.

“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Matthew 7:21

The Disciple and the Religious

A disciple is someone who has recognized Christ as his or her Lord and lives through Christ. A disciple is someone who believes in everything that Christ says, and does everything that Christ commanded.



A disciple is someone who believes in everything that Christ says, and does everything that Christ commands.

In contrast, a religious person walks amid the church but proclaims the Lord Jesus just out of his or her mouth. The life of the religious person has characteristics quite different from that of a disciple.

“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Matthew 7:21

Characteristics of a Disciple and a Religious Person

A Disciple

1. God is the center of your life.
His main desire is to please Him. His own pleasure is in second place. (Matthew 6:33). Has Christ in command of his life.

A Religious Person

1. He himself is the center of his life.
He goes to God to be happy. God is there to serve him. You still have the "I" in charge of your life.

A Disciple

2. Forsakes all that he has.
(Luke 14:33)

3. Entered by the narrow gate... and narrow is the way which leads to life.
(Matthew 7:13-14)

4. Listens to God
He does not just want to know Biblical doctrines; he wants to know the heart of God, to please him.
Understands and loves the will of God. (John 4:34)

5. Desires to observe all things that Jesus has commanded. (Matthew 28:20)
Keep is more than know, it is practice. (John 14:23)

6. Practices the Word of Christ. (John 8:31)
Obeys God in everything. No matter what he thinks. He does not question the Word of God or consider it antiquated.

A Religious Person

2. Forsakes just some things.

3. Walked into a middle path: not as narrow as the "servants of God", or as wide as the world.

4. Listens to the truths about God. Interprets the Word of God mechanically.
(2 Timothy 3:7)
He does not understand the Word of God, and is attached to exterior rules that he considers important. (Colossians 2:16-23)

5. Desires to know the things that Jesus commanded.

6. Does only the things he agrees with from the Word of Christ.
Obeys some things of the Word of God. However, he allows himself to disobey other things he finds difficult or does not agree with.

A Disciple

7. Christ lives in him. He depends on Christ for everything. He lives in the strength and power of the Lord (Galatians 2:19-20).
8. He loves the brothers as Christ loved them. (John 13:34-35). He has a solid and deep relationship in the church.
9. He submits himself to God and to the authorities delegated by Him. (Romans 13:1-2; Ephesians 5:21; Hebrews 13:17). He does not decide everything by himself. He seeks advice and depends on the brothers.
10. He does not live in the practice of sins. He believes that he was delivered from the slavery of sin. (Romans 6:6, 12-14; 1 John 3:6-9).
11. He walks in the Light. He confesses his sins, not only to God, but also to the brothers who walk with him. His life is transparent (James 5:16; 1 John 1:7-10).

A Religious Person

7. He tries to imitate Christ through self-effort.
8. Lives a superficial relationship and commitment with brothers.
9. He says that he obeys God and not men. He hides behind a false spirituality and does not submit to the authority delegated by God.
10. He lives embarrassed with sins, making excuses by saying that the flesh is weak.
11. He does not confess his sins to men. Declares that God already forgave him and that he is not accountable to men.

A Disciple

12. He proceeds to the goal, because he wants to see God's eternal purpose fulfilled.

Each day he becomes more like Jesus and overcomes his personal shortcomings.

(Ephesians 4:13; Philippians 3:12-14)

13. He serves God. He understands his calling and is fully involved in serving the Lord.

To convert is the same as to consecrate himself to God. Therefore, he dedicates himself to the Lord. (1 Peter 2:9)

14. He bears much fruit. He preaches the Word and makes disciples. It is his pleasure and is the reason why he remains on Earth. (John 15:8,16; 1 Corinthians 9:23)

15. His family, character, finances and other areas of his life are in order, according to the Word of God.

A Religious Person

12. He wants only to be saved and to be free from condemnation. He says that his goal is to be like Jesus, but believes that it is something impossible.

He remains stuck to the same sins and shortcomings over the years.

13. He attends meetings. He believes that only some Christians have a calling and must work for God. He thinks that someday he will consecrate himself more to the Lord.

14. Little does he preach the word, claiming that he has no gift for it. And when he preaches, he does it by task or obligation.

15. He has several areas of his life cluttered: Family, finances, character, etc.

A Disciple

16. Does what he says and is responsible. His word is yes, yes, no, no. (Matthew 5:33-37)

17. He accepts suffering with joy and patience, giving thanks for everything. (James 1:2-4. Romans 5:3-4)

18. He walks in the Spirit. He is guided and depends on the Lord in every moment. (Romans 8:13-14)

19. The gifts of the Holy Spirit are for edification. (1 Corinthians 14:26)

20. He praises God with his heart. (Ephesians 5:19)
He gives thanks for everything. (1 Thessalonians 5:18).
He talks to God. His prayer is a relationship with God. (Matthew 6:5-8)

A Religious Person

16. He does not fulfill his commitments and is not responsible.

17. He complains, murmurs, and revolts at the suffering. He does not accept it.

18. He does not depend on the Lord during the day.

19. The gifts of the Holy Spirit are for demonstration of spirituality.

20. Sings songs.
He worships at the meeting and complains about everything in his house.
His prayers are eloquent and beautiful.



*The kingdom of heaven is like a
treasure hidden in a field, which a
man found and hid; and for joy over it
he goes and sells all that he has and
buys that field.
(Matthew 13:44)*

