



**The Gospel  
of the Kingdom**

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## The Gospel of the Kingdom

Church in USA, 2013.

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The Bible version that we are using in this work is the English Standard Version (ESV), or then we will put a reference saying which version of the text.

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# Introduction

And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. (Mat 24:14, ESV)

We are living in the days of the restoration of the Church. It is the restoration of truth and doctrine. It is the restoration of values and principles that have been weakened and even lost, one of which is the gospel of the kingdom.

The preaching of the gospel in much of the church, has drifted away from that which was taught and practiced by Jesus and the apostles. Presenting Christ and His ruling over man was replaced by a gospel that was centered on man and his happiness, with Christ as a way to meet man's desires and interests. As a result, the quality of Christians is poor, and respected men of God affirm with sadness, that many today who attend church do not know God and are not saved.

The preaching of the gospel of the kingdom is not for a specific part of the church, it is for the whole church. The gospel of the kingdom is not a movement or denomination; it is the powerful word of the gospel to be announced to all the nations, by all of God's people. If we want to make disciples, we must announce the kingdom of God.

In this book, we will discuss two main aspects related to the gospel of the kingdom. This book is part of a series of basic topics for the formation of a disciple. They include God's Eternal Purpose, The Life in Christ, Fellowship with God, The Family, The Disciple's Mission, Character, Work, Finances, The Relationship with the Brethren, The Church, and Christ's Return.

We are grateful to God for the lives of our brother Ivan Baker, a gift of priceless worth, and our dear brother Jorge Himitian, a precious proclaimer of these truths.

May the Holy Spirit produce in you ever greater revelation and admiration for our holy, beloved and eternal Jesus, the true and only King. To Him be the glory and dominion throughout the ages.

July of 2006

# **How to work with this material**

This book is divided into lessons to be studied by the disciples on their own as well as in conjunction with their disciplers.

Because we do not want to digest all the teaching for the disciple, there are two sections in each lesson: Seeking Revelation and Understanding More.

## **Seeking Revelation**

In this section we want the disciple to have contact with God and His Word, and to receive revelation and the knowledge of Him and His Word through prayer.

The disciple should read each of the verses indicated in the Bible Reading section, praying to the Lord for revelation.

He should also seek to answer the questions from “Help for Meditation” in his notebook, making note of everything that he has learned as well as any questions he has.

In each lesson, there are some phrases and Bible verses to memorize. These should be memorized as they are found in the book, so that all the disciples will have memorized the same verses. They were chosen in the best translation of that verse.

## **Understanding More**

This section is for the disciple to deepen and enrich his understanding of that which he has already meditated on.

However, he should only go on to this section after having carefully done the previous section (Seeking Revelation) and after having shown his meditations and notes to his discipler. Together the disciple and discipler should then read the content of Understanding More.

# Lesson 1 | **The Preaching of Jesus and the Apostles**

## **Seeking Revelation**

### **Biblical Reading**

- Mat 4:17; 4:23; 9:35; 24:14; Luk 4:43; 8:1; 16:16;
- Act 8:12; 19:8; 20:25; 28:23;
- Mat 13:3–9, 18, 19.

### **Help for meditation**

- In the above passages, what is the gospel called that Jesus and the apostles preached?
- Why is it important to preach the gospel correctly?
- Keeping in mind that the gospel is a seed, what happens when we sow a seed of bad quality?

### **Memorization**

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**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 proclaimed throughout the whole world as a testimony to all nations, and then the end will come. (Mat 24:14)

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# Understanding More

## The Preaching of Jesus and the Apostles

### The Preaching of the Gospel

And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. (Mat 24:14)

The commission that Jesus entrusted to us as disciples is tremendous: “Go therefore and make disciples of all the nations”. It is a high and elevated task to be His co-workers in rescuing men and women from death and darkness, and conveying them into His kingdom of love.

The first tool that the Lord has given us to accomplish this task is the gospel. Paul declares that the gospel is the power of God to salvation for everyone who believes. The gospel is the Word of God to men, declaring to them His love, calling them to repent, and giving them the good news of salvation.



*The only preaching that makes disciples is the preaching of the gospel of the kingdom.*

However, when doing the work of God, we must be sure that we are doing it correctly. The Lord does not command us to do just any kind of work. He told us to make disciples. And it is impossible to make disciples if we do not preach the gospel correctly. We must preach the true gospel that was preached by Jesus and His apostles.

### The Seed Determines the Fruit

If we make a comparison between the quality of disciples in the early church in Acts, and the quality of modern Christians, we will see a great difference:



The Disciples in Acts	Modern Christians
. Total commitment to God	. Lack of commitment to God and His service
. Supreme love for God, putting God's interests above their own	. Seeking their own happiness
. Lives of holiness	. Lives with entanglements and constant sins
. Complete submission to God and the brethren	. Lack of subjection – independence from God and the brethren
. Full of power	. Little power and little grace
. Intense prayer lives	. Lives with little prayer
. Boldness in the proclamation of the Word	. Ashamed of the gospel and little proclamation of it
. Much fruit	. Little fruit
. Intense fellowship – together daily	. Lack of willingness to be together
. Genuine love for one another	. Lack of care; solitary

What is the reason for this significant difference? Why did the early Christians live a life of total renunciation and consecration to the Lord? Why were they such faithful disciples? Is it possible for there to be Christians like them today?

The answer to these questions is seen in the conversion of those disciples. The difference is in the gospel they heard. The church in Acts is the fruit of the gospel preached by Jesus and the apostles.

Here we will encounter an absolute principle: **a good seed produces good fruit and a bad seed produces bad fruit.** This principle is as true in agriculture as it is in the spiritual life.



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

## What is the Seed?

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

In this parable, Jesus speaks of a sower, a seed, and four types of soil. We will not study the whole parable here, but only the type of seed that is sown in the different types of soil. There are different kinds of soil, but just one seed.

According to Jesus, what is the seed? The seed is the Word. It is the gospel that is preached. But what is the word that is sown? The passage does not say only "the word". In verse 19 we see that Jesus specifies what the word is that is preached. He says:

Anyone who hears 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 that is preached to a person is of extreme importance. It will define the quality of Christian that person will be.

If we sow a withered seed, the fruit will be withered. If we sow a false seed, the fruit will be false. Similarly, a weak gospel produces weak Christians and a distorted gospel produces false Christians.

The opposite is also true. If we preach a complete and true gospel, we will obtain complete and true Christians. The disciples in Acts were the fruit of a true gospel which is why they were true disciples.

This is a natural law and a spiritual principle. The seed of a plant contains all of the genetic characteristics that plant will have. The gospel that is preached should already contain all the characteristics that we desire a future disciple to have.

Jesus sowed a good seed (a good gospel), and therefore reaped good disciples (the good fruit). The poor quality of modern Christians is a result of the gospel that is preached.

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



*The true gospel  
produces true  
Christians. A  
distorted gospel  
produces false  
Christians.*

## The Gospel that Jesus Preached

Let's take a good look at the seed that Jesus sowed:

From that time Jesus began to preach, saying, "Repent, for the **kingdom of heaven** is at hand." (Mat 4:17)

And he went throughout all Galilee, teaching in their synagogues and proclaiming the **gospel of the kingdom** and healing every disease and every affliction among the people. (Mat 4:23)

And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the **gospel of the kingdom** and healing every disease and every affliction. (Mat 9:35)

And this **gospel of the kingdom** will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. (Mat 24:14)



*Jesus preached a specific gospel:  
the gospel of the kingdom.*

But he said to them, "I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose." (Luk 4:43)

Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the **kingdom of God**. And the twelve were with him. (Luk 8:1)

The Law and the Prophets were until John; since then the good news of the **kingdom of God** is preached, and everyone forces his way into it. (Luk 16:16)

The passages with the expressions "gospel of the kingdom" or "kingdom of God" are quite numerous. This is not a coincidence. Jesus preached and announced a certain gospel – the gospel of the kingdom. It does not merely say that "He preached the gospel". The gospel that was preached is specified. It is a specific gospel. It is a specific seed.

## The Gospel that the Apostles Preached

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

But when they believed Philip as he preached **good news about the kingdom of God** and the name of Jesus Christ, they were baptized, both men and women. (Act 8:12)

And he entered the synagogue and for three months spoke boldly, reasoning and persuading them **about the kingdom of God**. (Act 19:8)

And now, behold, I know that none of you among whom I have gone about **proclaiming the kingdom** (of God) will see my face again. (Act 20:25)



*Speaking of the kingdom of God  
was the main focus of the apostles  
and the other disciples when they evangelized.*

When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying to the **kingdom of God** and trying to convince them about Jesus both from the Law of Moses and from the Prophets. (Act 28:23)

He lived there two whole years at his own expense, and welcomed all who came to him, proclaiming the **kingdom of God** and teaching about the Lord Jesus Christ with all boldness and without hindrance. (Act 28:30-31)

The expressions (“kingdom of heaven” and “kingdom of God”) were always present in the preaching of Jesus and the apostles. They appear more than 100 times in the New Testament. Speaking of the kingdom of God when evangelizing was something central and foundational for them.

And finally, what does it mean to speak to someone about the kingdom of God? What are the consequences of accepting the word of the kingdom? We will discuss this in the next lessons.

## Lesson 2 | **What means the Kingdom of God?**

### **Seeking Revelation**

#### **Biblical Reading**

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

#### **Help for meditation**

- What does the expression “Gospel of the Kingdom” means?
- What does it mean to confess Jesus as “Lord”
- What are the consequences of this fact?

#### **Memorization**

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**What does it mean to confess Jesus as Lord?**

*To confess Jesus as Lord means a total surrender of one's life to Him. There is no such thing as conversion without consecration.*

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

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# Understanding More

## What is the Kingdom of God?

### What does “The Gospel of the Kingdom” means?

The term “gospel” means “glad tidings” which is to say “good news”. The term “kingdom” means “government”, “reign” or the “action of ruling.” So, literally the expression “gospel of the kingdom” means “the good news of God’s government.”

To preach the gospel of the kingdom is to announce the good news of Christ and of His government over man’s life. It is to present Jesus as the King and Lord of men.

Some think that the expressions “kingdom of God” and “kingdom of heaven” are referring only to heaven. Or that the kingdom of God is in the future. This is not true. Scriptures says:

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”. (Luk 17:20–21, NKJV)

In other words, we can say that a kingdom is a territory where a king rules. It is the place where the authority of a king is recognized. The kingdom of God is where God rules. 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 (Col 1:13). All those who do not recognize the authority of Jesus over their lives are in the kingdom of darkness. All those who recognize the authority of Christ and submit themselves to his governing are in the kingdom of God.

Therefore, we see that in the preaching of the gospel, it is essential that we place the basis of God’s governing over the life of man. To preach the gospel of the kingdom is to speak of Christ, His life and work, and to speak of the necessary subjection to Him and the conditions for being a disciple. If we preach salvation without the conditions for following Christ, we will not make true disciples.



*If we preach salvation without the conditions for following Christ, we will not make true disciples.*

## The Lordship of Christ

Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified. (Act 2:36)

When we speak of the basis of God's governing, we need to make very clear the implications of this governing. To do this, it is necessary to understand what it means to have Jesus as our Lord.

What does the word "Lord" mean? The word Lord, during the time of Jesus and the apostles, was **Kyrios**. This word was not simply a respectful way to refer to someone. It was something much stronger than this. **Kyrios** meant to be the owner of someone, the absolute lord over them and the one who held the power of life and death over them. He was the lord of slaves. If someone called someone **Kyrios**, they were saying that he had complete power and authority over them. The Roman Caesar was the **kyrios**. In the Roman Empire there were different kings under the Caesar, but there was just one **kyrios**. When the apostles introduced Jesus not only as King, but as the **Kyrios**, they were putting Him as the ultimate authority over them.

The word "Kyrios" is used more than 600 times in the New Testament, referring to Jesus. This shows that there was an emphasis on God's government and on the lordship of Christ.



*To proclaim the kingdom of God is to announce that there is a center of the universe and that in this center is God's throne.*

To proclaim the lordship of Christ and of the kingdom of God is to announce that there is a center of the universe and that within this center is God's throne. He rules. He always reigned. His kingdom is the one of all ages. He reigns over all that exists. He upholds all things by the word of His power. He is the ultimate authority in the universe. He reigns over the angels, over the principalities and powers. He reigns over the nations, over the kings, over all men, and over nature. He is Lord. Hallelujah!

### What is it to confess Jesus as Lord?

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

And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." (Act 16:31)

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

When someone believed to the word of the kingdom, it meant a total surrender to Jesus and His service, a loss of one's entire life, a renunciation of everything because of love of Him, and a radical change of the course of one's life.

Man's biggest problem is independence from God. Only the preaching of the gospel that presents Jesus as Lord and owner can bring an end to independence.



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

### **The Current Preaching of Promises**

Sadly, today it is common to find a preaching of the gospel that is different from that of Jesus and the apostles. It is a gospel that is centered on man and not God. It is a preaching that leads people to go after the promises of God and not after God Himself. We will study the difference between this current gospel and the gospel of the kingdom in the next topic.



## Lesson 3 | **The Gospel of the Kingdom and the Gospel of Promises**

### **Seeking Revelation**

#### **Biblical Reading**

- Luk 14:25–33; 18:18–23;
- Mat 6:33; Rom. 12:1–2; 14:17;
- Mat 11:28–29; Luk 12:32–33.

#### **Help for meditation**

- What did Jesus say when He preached the gospel? How is the gospel preached today?
- What must a disciple seek first above other things?
- Are there conditions to receiving the Lord's promises that are in Mat 11:28–29 and Luk 12:32–33?

#### **Memorization**

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**What must a disciple seek first above other things?**

*A disciple seeks first to please His Lord, and not his own happiness.*

But seek first the kingdom of God and his righteousness, and all these things will be added to you.  
(Mat 6:33)

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# Understanding More

## The Gospel of the Kingdom and the Gospel of Promises

But seek first the kingdom of God and his righteousness, and all these things will be added to you. (Mat 6:33)

### The Gospel of Promises

Today in the preaching of the gospel, it is very common to present Jesus as the resolver of man's problems. People are attracted to God's blessings. There are common expressions in today's preaching such as, "Come to Jesus and He will solve all your problems.", "Accept Jesus as your personal Savior", "Come to Him for Him to resolve your health issues and financial problems."

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

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

This is a gospel that presents Christ as man's servant and not man as Christ's servant. It is a gospel that puts man's happiness at the center of the preaching. It does not put Jesus and His will at 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 current preaching the Gospel of Promises. It is the preaching that says, "Come to Jesus and you will receive this, that, and the other". This is not the true preaching of the gospel. Every gospel that does not present Christ and His absolute reign over man's life is not true.

Jesus, using a parable, spoke of the enemy that would sow false seed among the wheat (Mat 13:24-30). Tares are weeds that grow among wheat. The wheat is true Christians that indeed have Jesus as the Lord of their lives. The tares are religious people that are among the church but have Jesus as Lord in name only. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven." (Mat 7:21)

Religious people are produced by a different deficient gospel — the Gospel of Promises. It is a cheapened gospel. It is one that does not present Christ as the Lord of life.

Jesus always presented the conditions for someone to be His disciple:

Now great crowds accompanied him, and he turned and said to them, "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. (Luk 14:25-26)

So therefore, any one of you who does not renounce all that he has cannot be my disciple. (Luk 14:33)

To promise blessings and salvation without presenting the true conditions for someone to be a disciple is to cheapen the gospel of Christ.

Great multitudes followed Jesus. However, He did not want to deceive anyone. Not everyone who followed Him was His disciple.



*The Gospel of Promises attracts many people,  
but does not make disciples.*

If we preach a gospel that is an advertisement for blessings, we will gather many needy people, but will not have true disciples. True blessings are the consequences in people's lives when they have received Christ as the Lord of their lives.

### **The Difference between the Gospel of the Kingdom and the Gospel of Promises**

The preaching of Jesus differed in many important points from the current gospel. Below we will present the difference between some of these points.

The Gospel of the Kingdom	The Gospel of Promises
<p><b>1) The center of the message</b></p> <ul style="list-style-type: none"> <li>. Jesus, His will, His authority, and His Kingdom are the center of the message.</li> <li>. Seeking God's will must be in first place for man. Happiness comes as a consequence (Rom 12:1-2; Mat 6:33)</li> </ul>	<ul style="list-style-type: none"> <li>. Man and his happiness are the center of the message.</li> </ul>
<p><b>2) Attitude toward God</b></p> <ul style="list-style-type: none"> <li>. Jesus is Lord (Kyrios) and we are servants. God is not obligated to serve His servants. When He attends to them, it is because of His love.</li> </ul>	<ul style="list-style-type: none"> <li>. God exists to bless and serve man. He is obligated to answer the requests of His children. He is treated almost as man's servant.</li> </ul>
<p><b>3) The Blessings</b></p> <ul style="list-style-type: none"> <li>. People go after the Lord. The blessings are secondary consequences.</li> </ul>	<ul style="list-style-type: none"> <li>. People go after the blessings of the Lord and not after the Lord of blessings.</li> </ul>
<p><b>4) The Promises</b></p> <ul style="list-style-type: none"> <li>. They advertise the promises along with the conditions and requirements presented by Jesus.</li> </ul> <p>For example:</p> <ul style="list-style-type: none"> <li>. Luk 12:32-34 (the blessing and condition for receiving it);</li> <li>. Mat 11:28-29 (the blessing and condition for receiving it);</li> <li>. Luk 14:26-33 and Luke 9:57-62 are conditions to be a disciple.</li> </ul>	<ul style="list-style-type: none"> <li>. They advertise only the promises of God without speaking of the conditions that Jesus put.</li> </ul> <p>For example:</p> <ul style="list-style-type: none"> <li>. Luk 12:32 (just the blessing);</li> <li>. Mat 11:28 (just the blessing);</li> <li>. The phrase "come to Me" is worthless without the condition "take My yoke".</li> </ul>

The Gospel of the Kingdom	The Gospel of Promises
<p><b>5) The Condition for Being Saved</b></p> <ul style="list-style-type: none"> <li>. The condition for being saved is to believe in the Lord Jesus. It is to believe in His work and to truly recognize His lordship. Repentance. (Heb 5:9; Act 2:38)</li> <li>. We are not those who accept the Lord. It is Him that accepts us, by His great love.</li> </ul>	<ul style="list-style-type: none"> <li>. The condition for being saved is to accept Jesus as one's personal Savior.</li> <li>. It would be the same as saying at one's wedding, "I accept my wife as my personal cook and housekeeper."</li> </ul>
<p><b>6) Consecration</b></p> <ul style="list-style-type: none"> <li>. There is only conversion when there is total consecration. Or better said, conversion is consecration (consecration meaning total dedication of one's life to God. Luk 9:57-62)</li> </ul>	<ul style="list-style-type: none"> <li>. Someone can convert and be saved without dedicating himself completely to the Lord. This is conversion independent of consecration. Consecration is an optional step that some people take later on.</li> </ul>
<p><b>7) The Door</b></p> <ul style="list-style-type: none"> <li>. Mat 7:13-14 There are only two doors – the wide door and the narrow door. The narrow door is the one where a disciple of Jesus renounces everything, lives an upright life, and is dedicated to serving God.</li> </ul>	<ul style="list-style-type: none"> <li>. There are three doors. There is a middle door that has been unconsciously created to follow Christ without as much renunciation and consecration. It is permissible to be a believer and not be very holy or very dedicated to serving God.</li> </ul>

The Gospel of the Kingdom	The Gospel of Promises
<p><b>8) Forgiveness and Sanctification</b></p> <ul style="list-style-type: none"> <li>. The forgiveness of sins is by grace and is free, but is followed by a required transformation of life. Justification and sanctification go hand in hand. (Eph 2:8-10; Heb 12:14; Rom 6:22; 1Co 1:30) “The faith that justifies is the same faith that sanctifies.”</li> <li>. God’s grace is the power given by Him so that the disciple does not go on living in sin.</li> </ul>	<ul style="list-style-type: none"> <li>. Justification independent from sanctification is taught. This means that someone is forgiven from their sins even though they go on sinning.</li> <li>. To be under God’s grace means that God tolerates sin.</li> </ul>



*The faith that justifies  
is the same faith that sanctifies.*

## Lesson 4 | **The Disciple and the Religious Person**

### **Seeking Revelation**

#### **Biblical Reading**

- Mat 6:33; Joh 8:31, 14:23;
- Joh 13:34–35; Eph 5:21;
- 1Jo 3:6–9; Jam 5:16;
- 1Pe 2:9; Joh 15:8, 16;
- Rom 8:13–14.

#### **Help for meditation**

- Look at the passages above and make a list of the characteristics of a disciple found in each passage.

#### **Memorization**

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##### **What is a disciple?**

*A disciple is someone that believes in everything that Christ said and does everything that Christ commanded.*

Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. (Mat 7:21)

##### **Why in Jesus' likeness?**

*Because God wants quality.*


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# Understanding More

## The Disciple and the Religious Person

A disciple is one who has recognized Christ as his Lord and lives through Christ. In other words, we can say that a disciple is someone that believes in everything that Christ said and does everything that Christ commanded.

In contrast to a disciple, a religious person is within the church but only mouths that Jesus is Lord. The characteristics of a religious person's life are very different from those of a disciple.

  
*A disciple is someone that believes in everything that Christ said and does everything that Christ commanded.*

Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. (Mat 7:21)

### Characteristics of a Disciple and a Religious Person

A Disciple	A Religious Person
1) God is the center of his life His foremost desire is to please Him. His own happiness is in second place (Mat 6:33). Christ is the one in charge of his life.	1) He is the center of his life He goes to God to be happy. God is there to serve him. He himself is still the one in charge of his life.
2) He renounces everything that he has (Luk 14:33)	2) He renounces only some of the easier things.
3) He went through the narrow door and walks the narrow road with joy (Mat 7:13-14)	3) He walks the middle road, a road that is not as narrow as that which "God's servants" walk, nor as broad as the world's road.



A Disciple	A Religious Person
<p>4) He listens to God. He doesn't desire simply to know biblical doctrine but desires to know God's heart in order to please Him. He understands and loves God's will. (Joh 4:34)</p>	<p>4) He listens to the truths about God. He interprets the Word of God mechanically (2Ti 3:7) He does not understand the Word of God and holds to the outward rules that he considers important. (Col 2:16-23)</p>
<p>5) He desires to keep all things that Jesus commanded. (Mat 28:20) For him to keep Jesus' commands is more than knowing, it is to practice them.</p>	<p>5) He desires to know the things that Jesus commanded.</p>
<p>6) He practices the Word of Christ. (Joh 14:23) He obeys God in everything. It does not matter what he thinks. He does not question the Word of God or consider it outdated.</p>	<p>6) He practices only that which he agrees with from the Word of Christ. He obeys some things from God's Word. Therefore, he allows himself to disobey other things that he considers difficult or that he does not agree with.</p>
<p>7) Christ lives in him. He is dependent on Christ in everything. He lives in Christ's strength and power. (Gal 2:19-20)</p>	<p>7) He tries to imitate Christ in his own strength.</p>
<p>8) He loves the brethren as Christ loves him (Joh 13:34-35). He has a solid and deep relationship with the church.</p>	<p>8) Relationships and commitment with the brethren are superficial.</p>

A Disciple	A Religious Person
<p>9) He submits himself to God and his God-given authorities. (Rom 13:1-2; Eph 5:21; Heb 13:17)</p> <p>He do not everything decides by himself. He seeks advice and depends of his brethren.</p>	<p>9) Says that he obeys God and not men.</p> <p>Hides himself behind a false spirituality and does not submit himself to his God-given authorities.</p>
<p>10) Does not live in the practice of sin. Believes that he was freed from the slavery of sin. (Rom 6:6, 12-14; 1Jo 3:6-9)</p>	<p>10) Lives entangled in sin, excusing himself by saying that his flesh is weak.</p>
<p>11) Walks in the light. Confesses his sins not only to God but also to the brethren that walk with him. His life is transparent. (Jam 5:16; 1Jo 1:7-10)</p>	<p>11) Does not confess his sins to men. Says that God already forgave him and he doesn't owe satisfaction to others.</p>
<p>12) Presses on toward the goal because he desires to see God's eternal purpose fulfilled.</p> <p>Every day he becomes more like Jesus and continues forward, overcoming his personal shortcomings. (Eph 4:13; Phi 3:12-14)</p>	<p>12) He only wants to be saved and freed from condemnation. He says that his goal is to be like Jesus but he thinks that it is impossible.</p> <p>He remains bound by the same sins and shortcomings throughout the years.</p>
<p>13) Serves God. Understands his calling and is completely involved with the Lord's service. Converting is the same thing as consecrating himself to the Lord. Therefore, he dedicates himself to the Lord. (1Pe 2:9)</p>	<p>13) Attends meetings. Believes that only some Christians have a calling and must work for God. Thinks about someday consecrating himself more to the Lord.</p>

A Disciple	A Religious Person
14) Bears much fruit. Preaches the gospel and makes disciples. This is his happiness and the reason for which he remains on the earth. (1Jo 15:8, 16; 1Co 9:23)	14) Preaches the word very little, claiming that he doesn't have the gift for it. When he does preach, it is out of duty or obligation.
15) His family, character, finances, and other areas of his life are in order in accordance with the Word of God.	15) Has a different disorderly areas in his life such as family life, finances, character, etc.
16) Keeps his word and is responsible. His word is 'yes', 'yes', 'no', 'no'. (Mat 5:33-37)	16) Does not keep his commitments and is not responsible.
17) Accepts suffering with joy and patience, giving thanks in all things. (Jam 1:2-4; Rom 8:13-14)	17) Complains, murmurs and revolts in the face of suffering. He does not accept it.
18) Walks in Spirit. Is guided by the Lord and depends on Him every moment. (Rom 8:13-14)	18) Does not depend on the Lord throughout the day.
19) The gifts of the Holy Spirit are for edification.	19) The gifts of the Holy Spirit are to show spirituality.
20) Praises God from his heart. (Eph 5:19) Gives thanks for all things. (1Th 5:18) Speaks with God. For him, prayer is a relationship with God. (Mat 6:5-8)	20) Sings songs. Gives praise in the meetings and then goes on to complain about everything at home.



*The kingdom of heaven is like  
treasure hidden in a field, which a  
man found and covered up. Then in  
his joy he goes and sells all that he  
has and buys that field.*

*(Mat 13:44)*

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