

Renewal of Biblical Discipleship



South Africa

Host– Disciples Go Ministries

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Disciples OBEY

The Amazing Love of Paul's Model Church

Fruitful or Unfruitful?

100 Days with Jesus

The Harvest Prayer of Jesus

Biblical Discipleship in South Africa

Monday Oct 12

Intro – Today’s challenge

- Understanding the growing gap between Christianity and Christ
- Mtt 7:24-26; James 1:22-25 – The issue of obedience
- “The tale of 3 frogs”
- How good biblical and theological words die – BB Warfield

Session 1 – Foundation – What BD demands

- The Imperative of love
- The presence of Jesus

Session 2 – Follow Me - When BD meets Christianity

- 5 marks of a New Testament era disciple
- The absolute need of the work of the Holy Spirit

Monday Oct 19

Session 3 – Form 1 – How BD can begin in your life

- Luke 10 Miraculous Movements & DMM
- “People of Peace”
- Discovery Bible Study – examples

Monday Oct 26

Session 4 – Form 2 – How BD should be sustained

- Discipleship and Prayer
- Discipleship and Healing Prayer

Great Discipleship Quotes

AB Bruce in The Training of the Twelve

1. After one hard announcement (Matt 16:21-23), comes another not less hard (Matt 16:24-28). The Lord Jesus has told His disciples that He must one day be put to death; He now tells them, that as it fares with Him, so it must fare with them also.... The doctrine here taught, therefore, is for all Christians in all ages.... The King and Head of the church here proclaims a universal law binding on all his subjects, requiring all to bear a cross in fellowship with Himself. (182)
2. It is as if above the door of the school in which...redemption was to be taught, He had inscribed the legend: Let no man who is unwilling to deny himself and take up his cross, enter here. (183)
3. The cross, therefore, is not the same for all. But that there is a cross of some shape for all true disciples is clearly implied in the words, "If anyone will come after me, let him deny himself. And take up his cross" The plain meaning of these words is, that there is no following Jesus on any other terms—a doctrine however clearly taught in the Gospel, spurious Christians are unwilling to believe and are resolute to deny....To maintain that all who would live devoutly in Christ Jesus must suffer somehow is, they think, to take too gloomy and morose a view of the wickedness of the world, or too high and exacting a view of the Christian life. (184-185)
4. The fact that fidelity involves a cross (is) well understood by Christians when they are a suffering minority, as in primitive ages. But these truths are much lost sight of in peaceful, prosperous times. Then you shall find many holding most sound views of the cross Christ bore for them, but sadly ignorant concerning the cross they themselves have to bear in fellowship with Christ. Of this cross they are determined to know nothing. (185)

BB Warfield in Works of BBW vol 2

5. On Sept 17, 1915, Dr BB Warfield spoke to his students in training for Christian service and lamented, "It is sad to witness the death of any worthy thing—even a worthy word. And worthy words do die, like any other worthy thing—if we do not take good care of them. How many worthy words have already died under our very eyes, because we did not take care of them! ...The religious terrain is full of the graves of good words which have died from lack of care... And these good words are still dying all around us." He concluded with the following charge: "I think you will agree with me that it is a sad thing to see words like these die like this. And I hope you will determine that, God helping you, you will not let them die thus, if any care on your part can preserve them in life and vigor. But the dying of the words is not the saddest thing which we see here. The saddest thing is the dying out in the hearts of men the things for which the words stand. As ministers of Christ it will be your function to keep the (words) alive." (394-397).

Bill Hull – The Disciple Making Church

6. The discipling process seeks to deliver people, develop them, and deploy them into the harvest field....Discipling leads to reproduction and...multiplication, which are God's design and method to reach the world. Because the church has largely ignored this process, the cause of Christ has greatly suffered. It hasn't been ignored on purpose; it has been ignored because we have preached the importance of making disciples but, ironically, have taught a gospel that works against it. If the first church in Jerusalem taught the same gospel that the church does now, Christianity would have never gotten off the ground; it would have died in the latter first century. (20)

Dietrich Bonhoeffer in The Cost of Discipleship

7. Cheap grace is the deadly enemy of our Church. We are fighting today for costly grace. (45)
8. Cheap grace is grace without discipleship, grace without the cross, without Jesus Christ, living and incarnate. (p47)
9. Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. (47)
10. In Mark 2:14 - The call goes forth, and is at once followed by the response of obedience...How could the call immediately evoke obedience?...For the simple reason that the cause behind the immediate following of the call is Jesus Christ himself. It is Jesus who calls, and because it is Jesus, Levi follows at once. This encounter is a testimony to the absolute, direct, and unaccountable authority of Jesus. (61-62)
11. From the point of view of justification it is necessary to separate them (faith & obedience), but we must never lose sight of their essential unity. For faith is only real when there is obedience, never without it.... (69)
12. All along the line we are trying to evade the obligation of single-minded, literal obedience. How is such absurdity possible? What has happened that the word of Jesus can thus be degraded by this trifling, and thus left open to the mockery of the world? When orders are issued in other spheres of life there is no doubt whatever of their

meaning. If a father sends his child to bed, the boy knows at once what he has to do. But suppose he has picked up a smattering of pseudo-theology. In that case he would argue more or less like this: "Father tells me to go to bed, but he really means that I am tired, and he does not want me to be tired. I can overcome my tiredness just as well if I go out and play. Therefore though father tells me to go to bed, he really means: "Go out and play." If a child tried such arguments on his father or a citizen on his government, they would both meet with a kind of language they could not fail to understand—in short, they would be punished. Are we to treat the commandment of Jesus differently from other orders and exchange single-minded obedience for downright disobedience? How could that be possible? (90)

13. To deny oneself is to be aware only of Christ and no more of self, to see only him who goes before and no more the road which is too hard for us. Once more, all that self-denial can say is: "He leads the way, keep close to him." (97).
14. The first Christ-suffering which every man must experience is the call to abandon the attachments of this world...Thus it begins; the cross is not the terrible end to an otherwise god-fearing and happy life, but it meets us at the beginning of our communion with Christ. When Christ calls a man, he bids him come and die. It may be a death like the first disciples who had to leave home and work to follow him, or it may be a death like Luther's, who had to leave the monastery and go out into the world. (99)
15. It is not for the messenger to decide who will hear and who will not, for only God knows who is "worthy"...To refuse to believe in the gospel is the worst sin imaginable, and if that happens the messengers can do nothing but leave the place. They go because the Word cannot remain there. They must recognize in fear and amazement both the power and the weakness of the Word of God. But the disciples must not force any issue contrary to or beyond the word of Christ. Their commission is not a heroic struggle...That is why they stay only where the Word stays, and if it is rejected they will be rejected with it, and shake off the dust of their feet as a sign of the curse which awaits that place. (234)

Gary Badcock in Let Love Win through You by Ed Gross

16. And so it is that with love, we are at the center of everything in the teaching of Jesus... When taken together with such Johannine statements as 'God is love' and 'God so loved the world' such texts (as Mk 12:28-31) rightly lead us to conclude that we have in the concept of love a kind of symbol of the whole of the Christian message, both in its foundations in the being and acts of God and in its application in the spiritual life. Theologically, everything is to be located and found here; everything is to be organically developed in relation to this one concrete concept. (12).

George Barna in Growing True Disciples

17. In one recent nationwide survey we asked people to describe their goals in life. Almost 9 out of 10 adults described themselves as "Christian"... But not one of the adults we interviewed said that their goal in life was to be a committed follower of Jesus Christ or to make disciples. (7-8)

H & M Dimarco – Die Young

18. Confession of the biblical sort is the act of verbalizing not only error and remorse, but also truth. When we confess our sin we admit that we were wrong and that God was right. (141)
19. Confession of our sins and the transparency and authenticity that it brings is healthy for the soul and for the community. (146)
20. Hearing the confession of another requires a great deal of death on the part of the man who hears it. (150)

James Boice in Christ's Call to Discipleship

21. In the last 18 years, as pastor of Philadelphia's Tenth Presbyterian Church, I have written thirty books. But I have not had apprehensions about how a book would be received until this one. I know that many will misunderstand it...I am insisting on the full scope of Jesus' teachings about what being his disciple means. I stress obedience, service, humility, taking up the cross....But I know because of the weaknesses and distortions of much of today's evangelical teaching that many will see this as somehow being something new and dangerous, and they will reject it as an alien gospel. Only a few will take Christ's call to discipleship seriously and profit from this study. (9)
22. There is a fatal defect in the life of Christ's church in the 20th century: a lack of true discipleship. Discipleship means forsaking everything to follow Christ. But for many of today's supposed Christians—perhaps the majority—it is the case that while there is much talk about Christ and even furious activity, there is actually very little following Christ Himself. And that means in some circles there is very little genuine Christianity. Many who fervently call him "Lord, Lord" are not Christians. (13)

Jerry Trousdale in Miraculous Movements

23. ...God is creating a remarkable and unprecedented momentum of ministry in some of the least expected places in the Islamic world.... In our own ministry context, “unprecedented” is used to describe the following:
- Multiple cases of entire mosques coming to faith;
 - Thousands of ordinary men and women being used by God to achieve seemingly impossible outcomes;
 - Tens of thousands of Muslim background Christians becoming dedicated intercessors who fast and pray for the gospel to penetrate the next community;
 - Muslim people groups that never had even one church among them now have more than fifty churches planted, and in some cases more than 100 churches—within two years of engagement;
 - Former sheikhs, imams, and militant Islamists making up 20% or more of the new Christian leaders in Muslim regions (24-25)

Karl Barth in The Call to Discipleship

24. His summons is, however, that they should give to him and therefore to God a true and serious and total faith; not a mere acceptance of the fact that he is their Lord...a faith that is proved to be a true and serious faith by the fact that it includes at once their obedience—what Paul called the ‘obedience of faith’ (Rom 1-5) and ‘obey Christ’ (in 2 Cor 10:5; see Lk 6:46)...There is nothing in the accounts of the call of the disciples to suggest a kind of interval, ie, that they believed in him, and then decided to obey him...It is never an open question whether, when and obedience has to begin if faith is presupposed. Faith is not obedience, but as obedience is not obedience without faith, faith is not faith without obedience. They belong together, as do thunder and lightning in a thunderstorm. (17)
25. The call to discipleship ... involves an about-turn and therefore a complete break and new beginning. To follow Jesus means to go beyond oneself...and therefore to turn one’s back on oneself, to leave oneself behind...it can never be a question of a routine continuation or repetition of what has hitherto been our customary practice. It always involves the decision of a new day; the seizing of a new opportunity that was not present yesterday but is now given in and with the call by Jesus. Inevitably, people who are called by Jesus renounce and turn away from themselves as they were yesterday. To use the important NT expression, they deny themselves.(20)

Kyle Idleman in Not a Fan

26. Too often in my preaching I have tried to talk people into following Jesus. I wanted to make following him as appealing, comfortable, and convenient as possible. And I want to say that I am sorry. (14)
27. Ultimately the cross was a symbol of death....Jesus invites followers to die to themselves. We die to our own desires, our pursuits, and our plans. When we become followers of Jesus, that is the end of us. (161)

Michael Wilkins in Following the Master

28. From its very earliest use (in Greek literature), mathetes was not simply a learner or a pupil in an academic setting. In fact, Herodotus, in whose writings the noun occurs for the first time in ancient Greek, uses the term to indicate a person who made a significant, personal, life commitment. (74)
29. These words (Matt 10:37-39) —the discipleship words of the Synoptic Gospels—and others like them, have always been either a fascination or an embarrassment to the Church. For the hermit or the monastic, for the prophet and even the mystic, they have exercised an irresistible attraction. For some of the greatest names in Christian biography—Benedict, Francis of Assisi, Jacob Boehme, William Law, Soren Kierkegaard, Dietrich Bonhoeffer—here lay the key to the mystery of Christian existence.(Wilkins, 25)
30. As a general principle, whether one was a student in an academic institution, or a follower of a militant rebel, or a devotee of a religious fanatic, the disciple was bound to adopt the lifestyle, teachings, and values of the master because of proximity and intimacy. Jesus recognized that principle: “A disciple is not above his teacher, nor a slave above his master. (Mtt 10:24-25). Jesus’ disciples would become like him (132)

NT Wright in Following Jesus: Biblical Reflections on Discipleship

31. Do you know what the most frequent command in the Bible turns out to be? What instruction, what order, is given again and again, by God, by angels, by Jesus, by prophets and apostles? What do you think==be Good? Be holy. For I am holy? Or negatively, Don’t sin? Don’t be immoral? No. The most frequent command in the Bible is: Don’t be afraid. Don’t be afraid. Fear not. Don’t be afraid. (66)
32. Jesus, at his ascension, was given by the creator God an empire built on love. As we ourselves open our lives to the warmth of that love, we begin to lose our fear; and as we begin to lose our fear, we begin to become people

through whom the power of that love can flow out into the world around that so badly needs it. That is an essential part of what it means to follow Jesus. And as the power of that love replaces the love of power, so in a measure, anticipating the last great day, God's kingdom comes, and God's will is done on earth as it is in heaven. We will not see the work accomplished in all its fullness until the last day. But we will, in following Jesus, be both implementing his work and hastening that day. (105)

Robert Coleman in The Master Plan of Evangelism

33. Why did Jesus deliberately concentrate His life upon comparatively so few people? Had He not come to save the world?...He had to devote Himself primarily to a few men, rather than the masses, in order that the masses could at last be saved. This was the genius of His strategy. (31-33)

Robert Webber in Ancient-Future Evangelism

34. A convert is a disciple. Whatever Jesus calls disciples to do, they do. The issue is not "now that you are a convert, you may want to consider being a disciple." A convert is a disciple, and a disciple will do what the Master wants. Yet the disciple has to learn how to be a disciple, and that is the work of the church—to make disciples. (43)
35. IN Sept 1999, 450 church leaders from 54 countries and nearly 90 Christian fellowships/denominations met in Eastbourne, England for the International Consultation on Discipleship to discuss a burning issue...How can evangelism produce not only converts but disciples who grow in faith and become active members of the church? In a published document ... the authors acknowledged:
- Many converts to Christianity throughout the world fall away from faith
 - The church is marked by a paradox of growth without depth (13)
36. Of the group's 15 specific commitments, they wrote ...we:
- ...call the Church and commit ourselves to preaching the Gospel and making disciples among all peoples in all nations.
 - ...will not water down the cost of discipleship in order to increase the number of converts.
 - ...will pursue the process of discipleship just as purposefully as the proclamation of the Gospel . Evangelism and discipleship must be [one] integral.
 - ...call churches to rigorously assess their existing structures and processes to determine if they provide the most effective means of making disciples.
 - ...commit to beginning the discipleship process as early in life as possible, recognizing that large numbers of people come to faith as children and youth (184-185)

Thomas a Kempis in The Imitation of Christ

37. Central to the counsel of The Imitation is the assumption that the true Christian should as far as possible, attempt to imitate the model given him in the life and work of Christ. (20)
38. When Jesus is present, all is well, and nothing seems difficult; but when Jesus is absent, everything is hard. (104)

William McDonald in True Discipleship

39. Too often we look on Christianity as an escape from hell and a guarantee of heaven. Beyond that, we feel that we have every right to enjoy the best that this life has to offer. We know that there are those strong verses on discipleship in the Bible, but we have difficulty reconciling them with our ideas of what Christianity should be. (McDonald, p12)
40. The Savior is not looking for men and women who will give their spare evenings to Him—or their weekends—or their years of retirement. Rather He seeks those who will give Him first place in their lives. (McDonald, p11)

Dallas Willard in The Great Conspiracy

41. ...The making of converts or church members has become the mandatory goal of Christian ministers...while the making of disciples is pushed to the very margins of Christian existence. Many Christian groups simply have no idea what discipleship is and have relegated it to para-church organizations. (300-01)
42. Non-discipleship is the elephant in the church. (301)
43. Just a strong minority of genuine disciples in the membership of a congregation or group would have an incredibly transforming effect. Almost every problem that we see afflicting, paralyzing, and even killing Christians and groups of Christians would never even arise in a context where the primacy of (discipleship) mto Jesus is accepted and developed through a corresponding course of training. (304)

Frontpages of books:

