

The Discipleship Wheel Illustration

Chapter Fifteen

The Obedient Disciple in Action—Part Two

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Scripture Memory

Romans 12:1

I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

Review

- Draw The Wheel Illustration
- II Corinthians 5:17
- Galatians 2:20
- II Timothy 3:16
- Joshua 1:8
- The Word Hand
- Philippians 4:6-7
- John 15:7
- The Prayer Hand
- Philippians 2:1-2
- Hebrews 10:24-25
- The Fellowship Tree and
The Scales of Community
- Romans 1:16
- John 14:21

The Obedient Disciple in Action

I. *I urge you therefore, brethren, by the mercies of God...*

A. *I urge you therefore, brethren...*

If we accept the Holy Spirit as the author of this passage, the subject of the passage “I” refers to Him, and the predicate is the verb “urge.” This brings to focus the fervor with which we understand the subject of lordship to be held by God. God the Holy Spirit is using His agent Paul to exhort, to urge the church in Rome to submit to the lordship of Christ.

We live in an age where the dispassionate academic approach to decision making reigns supreme in conjunction with the rational will of man. Conventional wisdom tells us that we may give advice, but we are never to tell someone what to do or more or less urge him to an action with a passionate appeal. Yet, this is exactly what the Holy Spirit is doing in this passage. He is making a passionate, earnest appeal towards a definite response.

It does not bother the Holy Spirit to make this appeal. It did not bother Paul. It should not bother us. In the passages below reflect on the passionate appeals being made and your own emotional reaction to this approach to lordship decisions.

First, read the passages and then indicate both the urgency with which they are given and the object of this urgency. Last, summarize with a statement on the urgency which should be employed in appealing to men concerning their relationship with God.

Jeremiah 38:20: *But Jeremiah said, “They will not give you over. Please obey the LORD in what I am saying to you, that it may go well with you and you may live.”*

Urgency:

URGE

3870 *parakaleo* (par-ak-al-eh'-o); from 3844 and 2564; to call near, i.e. invite, invoke (by imploration, hortation or consolation): KJV-- beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray. (Strong's Exhaustive Concordance.)

BESEECH

1. *parakaleo* ^3870^, the most frequent word with this meaning, lit. denotes "to call to one's side," hence, "to call to one's aid." It is used for every kind of calling to a person which is meant to produce a particular effect, hence, with various meanings, such as "comfort, exhort, desire, call for," in addition to its significance "to beseech," which has a stronger force than *aiteo* (see ASK). See, e. g., the RV "besought" in <Mark 5:18; Acts 8:31; 19:31; 1 Cor. 16:12>. See CALL, No. 6, Note (2), COMFORT, DESIRE, EXHORT, INTREAT, PRAY. (Vine's Expository Dictionary of Biblical Words, Thomas Nelson Publishers, 1985.)

Object of Urgency:

Luke 14:23: *And the master said to the slave, “Go out into the highways and along the hedges, and compel them to come in, that my house may be filled.”*

Urgency:

Object of Urgency:

Acts 2:40: *And with many other words he solemnly testified and kept on exhorting them, saying, “Be saved from this perverse generation!”*

Urgency:

Object of Urgency:

Acts 18:4: *And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks.*

Urgency:

Object of Urgency:

Acts 19:8: *And he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading them about the kingdom of God.*

Urgency:

Object of Urgency:

Acts 19:26: And you see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made with hands are no gods at all.

Urgency:

Object of Urgency:

Acts 28:23-24

23 And when they had set a day for him, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God, and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening.

24 And some were being persuaded by the things spoken, but others would not believe.

Urgency:

Object of Urgency:

I Corinthians 9:19-23

19 For though I am free from all men, I have made myself a slave to all, that I might win the more.

20 And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law, that I might win those who are under the Law;

21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, that I might win those who are without law.

22 To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some.

23 And I do all things for the sake of the gospel, that I may become a fellow partaker of it.

Urgency:

Object of Urgency:

II Corinthians 5:11: *Therefore knowing the fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are made manifest also in your consciences.*

Urgency:

Object of Urgency:

II Corinthians 5:20: *Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God.*

Urgency:

Object of Urgency:

II Corinthians 6:1: *And working together with Him, we also urge you not to receive the grace of God in vain--*

Urgency:

Object of Urgency:

I Thessalonians 2:11: *just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children,*

Urgency:

Object of Urgency:

Now summarize with a statement on the urgency which should be employed in appealing to men concerning their relationship with God.

B. ...by the mercies of God...

MERCIES

3628 *oiktirmos* (oyk-tir-mos'); from 3627; pity: KJV-- mercy. (Strong's Exhaustive Concordance.)

MERCIFUL (ADJECTIVE, AND VERB, TO BE), **MERCY** (NOUN, AND VERB, TO HAVE, ETC.)

2. *oiktirmos* ^3628^, "pity, compassion for the ills of others," is used (a) of God, Who is "the Father of mercies," <2 Cor. 1:3>; His "mercies" are the ground upon which believers are to present their bodies a living sacrifice, holy, acceptable to God, as their reasonable service, <Rom. 12:1>; under the Law he who set it at nought died without compassion, <Heb. 10:28>; (b) of men; believers are to feel and exhibit compassions one toward another, <Phil. 2:1>, RV "compassions," and <Col. 3:12>, RV "(a heart) of compassion"; in these two places the word is preceded by No. 3, rendered "tender mercies" in the former, and "a heart" in the latter, RV.#

(Vine's Expository Dictionary of Biblical Words, Thomas Nelson Publishers, 1985.)

Grace and mercy are often confused. To understand the meaning of this verse, the difference between these two terms is important.

Grace is receiving that which is not deserved, e.g. heaven. We do not deserve to go to heaven. None of us do enough good works in our lifetime to deserve heaven. The fact that we feel that God should feel that way is of no consequence. All have felt that we did well on a test, that we were not speeding, that we had assembled the project correctly only to find out that we were completely wrong. We may feel

we deserve heaven, and we may feel that life after death follows a certain order for all people; but that has no bearing on what actually will and does happen. Grace then is to receive the unmerited favor of God, to receive heaven, even though we deserve hell.

In the space below read the passage on grace and then rewrite this classic passage inserting this definition where the word “grace” appears.

Ephesians 2:8-9

8 *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;*

9 *not as a result of works, that no one should boast.*

Contrastingly, mercy is not receiving what is deserved, e.g. hell.

We all deserve hell. When we experience mercy, we experience God’s withholding of that which is justly due us. I always cringe when I hear men cry for justice before God. If God were to give us justice, we would go straight to hell. We do not want God to deal with us in justice but rather in mercy.

Man, though, does not believe this. He believes it is just that he lives, that he is spared from evil events and that when he dies, he gets a shot at heaven. When it comes to hell, he openly questions the just nature of God: “How could a loving and just God send anyone to hell?” The question thought is not, “How could God send anyone to hell?” but rather, “Why would God spare anyone from hell?” Our cry to God then is for “mercy” and not for “justice.”

In the space below read the passage on grace and then rewrite this classic passage inserting this definition where the word “mercy” appears.

Titus 3:5: *He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,*

Because of grace our salvation means when we die, we go to _____
(which, by the way, we do not deserve).

Contrastingly, because of mercy our salvation means when we die, we do not go to: _____ (which we most certainly do deserve).

In Romans 12:1, as it pertains to the lordship of Christ and our daily lives, on what basis does the Holy Spirit beseech us—grace or mercy?

Romans 12:1: *I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.*

Is the Holy Spirit saying, “I beseech you therefore brethren by the fact that you are receiving so much which you do not deserve, gifts and blessings here on earth and eternal life when your earthly body dies” (which would be on the basis of “grace”)?

Rewrite this first part of the passage inserting for “mercy” both the meaning and the implications of the verses, as was done above, if the word had been grace.

It is clear then that the fact that God is withholding what we deserve, hell, should be a motivating, driving force in our decision concerning submitting to the lordship of Christ in every area of our lives. Modern man thinks though in a much more egocentric manner as it pertains to lordship: “How will this affect the quality of my life?” “How will this keep God off my back?” “What are the trade offs between the penalty of sin versus having to give up the decision making power in my life?” “Do I want to take this sting to the limit or simply cash in at death?” Modern man tends to think in terms of “What’s in it for me?” and, as a result, uses this paradigm in his own decision making grid as well as his communications with his fellow man.

Here, the Holy Spirit comes from a completely different angle. Rather, He is saying, “You are dirt, you deserve hell. You are getting a new life in Christ and are being folded into the family and Kingdom of God. Your response should be one of object humility and thankfulness. In light of what was going to be your eternal state, you should be willing to be anything and do anything for the Lord.”

Something that will help us with this perspective is an understanding of hell. If, on the basis that we are not getting what we deserve, hell, the Holy Spirit appeals to us to respond correctly, it is important that we know what hell is.

This is not the time for an exhaustive study on hell. It is important though to review some key passages on this important doctrine in order to fully appreciate the teaching of mercy in this verse. Read the passage and answer the questions from the passage.

Mark 9:47: *And if your eye causes you to stumble, cast it out; it is better for you to enter the kingdom of God with one eye, than having two eyes, to be cast into hell.*

How do you go to hell? Is it a natural process or are you sent there?

Hebrews 9:27: *And inasmuch as it is appointed for men to die once and after this comes judgment*

When you die, is there a natural, mystical transportation to heaven and hell which is according to the cosmic order of things or is there a judgment with results carried out by God on the basis of that judgment?

2 Peter 2:4: *For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment*

Do the fallen angels run hell or are they confined there under the punishment of God?

Revelation 14:10: *he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.*

Does God hold back on His torture in hell or does He torture people to the infinite capacity of His ability?

Revelation 14:11: *And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.*

Is hell the absence of God or does He rule over it?

Do demons and devils torture people in hell or does God torture them?

Is this torture carried out in the presence of Christ or is He separated from hell?

Is this simply a metaphysical existence apart from God or is there a real torture and punishment going on?

How long does this torture take place?

Revelation 20:10: *And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.*

Does the devil rule in hell or is he being tortured along with everyone else?

Do the demons do the torturing or are they recipients?

Revelation 20:11-13

11 *And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.*

12 *And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.*

13 *And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.*

Are people transported to heaven or hell as a part of some type of metaphysical metamorphism that simply takes place as part of the natural order of all things?

Revelation 20:14-15

14 And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

How do you end up in hell?

Who throws you into hell?

What is hell described as?

What disqualifies you for hell?

If it were not for the mercy of God and the fact that He has, on His own without reference to any action on your part, without reference to any merit on your part, without reference to you in any way, decided to withhold what you deserved, hell, where would you be spending eternity?

Without mercy what would happen to you when you die?

Would your spirit simply be transported to hell or would God personally throw you into hell?

Would hell be some sort of mystical separation from God or would God personally torture you?

To what degree would God torture you? He is an infinite God and could employ a wide range of intensity. To what degree would He take the torture?

After an appropriate amount of time, would God quit torturing you and let you into heaven or would God personally torture you forever and ever and ever and ever, throughout eternity?

Why will this not happen to you? (Hint: If your answer includes any aspect of yourself, something you did or decided to do, or an action which you took, then it is wrong.)

How does the following incident in the life of Jesus illustrate this truth: Understanding the fact that we deserve hell, yet God has extended mercy, cause us to respond in abject humility to the lordship of Christ?

Luke 7:36-48

36 *Now one of the Pharisees was requesting Him to dine with him. And He entered the Pharisee's house, and reclined at the table.*

37 *And behold, there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume,*

38 *and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet, and anointing them with the perfume.*

39 *Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner."*

40 *And Jesus answered and said to him, "Simon, I have something to say to you." And he replied, "Say it, Teacher."*

41 *“A certain moneylender had two debtors: one owed five hundred denarii, and the other fifty.*

42 *“When they were unable to repay, he graciously forgave them both. Which of them therefore will love him more?”*

43 *Simon answered and said, “I suppose the one whom he forgave more.” And He said to him, “You have judged correctly.”*

44 *And turning toward the woman, He said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with her hair.*

45 *“You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet.*

46 *“You did not anoint My head with oil, but she anointed My feet with perfume.*

47 *“For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little.”*

48 *And He said to her, “Your sins have been forgiven.”*

What was the truth that Jesus was seeking to teach concerning the money lenders?

How did Jesus contrast the actions of the Pharisee with the prostitute?

Pharisee’s Actions

Prostitute’s Actions

To what did Jesus attribute the actions of the prostitute?

Which of the debtors would love more?

Why?

Who loved more, the prostitute or the Pharisee?

Why?

In light of this fact, if we truly believe that we are objects of God's mercy, how should we respond to the rule, the lordship, the authority of God over our lives?

II. ...to present your bodies a living and holy sacrifice, acceptable to God...

What are we urged to present to God?

I Corinthians 3:16: *Do you not know that you are a temple of God, and that the Spirit of God dwells in you?*

1 Corinthians 6:19-20

19 *Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?*

20 *For you have been bought with a price: therefore glorify God in your body.*

What happens to sacrifices presented to the priest in the Old Covenant?

Leviticus 4:11-12

11 *But the hide of the bull and all its flesh with its head and its legs and its entrails and its refuse,*

12 *that is, all the rest of the bull, he is to bring out to a clean place outside the camp where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.*

Leviticus 6:23: *So every grain offering of the priest shall be burned entirely. It shall not be eaten.*

What happens to people who are thrown into hell by God?

Revelation 20:14-15

14 *And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.*

15 *And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.*

Yet, what are we to present ourselves to God as?

How is this sacrifice different?

We are to present ourselves to God as a sacrifice, but not just any sacrifice. Are all sacrifices acceptable to God?

I Corinthians 10:20: *No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers in demons.*

In the Old Covenant was just any sacrifice acceptable to God as long as the person was sincere?

Malachi 1:13-14

13 *“You also say, ‘My, how tiresome it is!’ And you disdainfully sniff at it,” says the LORD of hosts, “and you bring what was taken by robbery, and what is lame or sick; so you bring the offering! Should I receive that from your hand?” says the LORD.*

14 *“But cursed be the swindler who has a male in his flock, and vows it, but sacrifices a blemished animal to the Lord, for I am a great King,” says the LORD of hosts, “and My name is feared among the nations.”*

Who determined what an acceptable sacrifice was and was not?

Deuteronomy 1:1: *These are the words which Moses spoke to all Israel across the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel and Laban and Hazeroth and Dizahab.*

Ezra 6:9-11

9 *And whatever is needed, both young bulls, rams, and lambs for a burnt offering to the God of heaven, and wheat, salt, wine, and anointing oil, as the priests in Jerusalem request,*

*it is to be given to them daily without fail,
10 that they may offer acceptable sacrifices to the
God of heaven and pray for the life of the king and his
sons.*

*11 And I issued a decree that any man who violates
this edict, a timber shall be drawn from his house and he
shall be impaled on it and his house shall be made a re-
fuse heap on account of this.*

As disciples, who determines what an acceptable sacrifice is or is not?

2 Timothy 3:16-17

*16 All Scripture is inspired by God and profitable for
teaching, for reproof, for correction, for training in
righteousness;*

*17 that the man of God may be adequate, equipped for
every good work.*

What are the three characteristics of a sacrifice to be offered to God?

Living

*Galatians 2:20: I have been crucified with Christ; and it
is no longer I who live, but Christ lives in me; and the
life which I now live in the flesh I live by faith in the Son
of God, who loved me, and delivered Himself up for me.*

Holy

1 Peter 1:14-16

*14 As obedient children, do not be conformed to the
former lusts which were yours in your ignorance,*

*15 but like the Holy One who called you, be holy
yourselves also in all your behavior;*

*16 because it is written, "You shall be holy, for I am
holy."*

HOLY

40 *hagios* (hag'-ee-os); from *hagos* (an awful thing) [compare 53, 2282]; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): KJV--(most) holy (one, thing), saint. (Strong's Exhaustive Concordance.)

HOLINESS, HOLY, HOLILY

1. *hagios* ^40^, akin to A, Nos. 1 and 2, which are from the same root as *hagnos* (found in *hazo*, "to venerate"), fundamentally signifies "separated" (among the Greeks, dedicated to the gods), and hence, in Scripture in its moral and spiritual significance, separated from sin and therefore consecrated to God, sacred.

(b) It is used of men and things (see below) in so far as they are devoted to God. Indeed the quality, as attributed to God, is often presented in a way which involves divine demands upon the conduct of believers. These are called *hagioi*, "saints," i. e., "sanctified" or "holy" ones.

"It is evident that *hagios* and its kindred words... express something more and higher than *hieros*, sacred, outwardly associated with God;... something more than *semnos*, worthy, honorable; something more than *hagnos*, pure, free from defilement. *Hagios* is... more comprehensive.... It is characteristically godlikeness" (G. B. Stevens, in Hastings' Bib. Dic.).

(Vine's Expository Dictionary of Biblical Words, Thomas Nelson Publishers, 1985.)

Acceptable

ACCEPTABLE

2101 *euarestos* (yoo-ar'-es-tos); from 2095 and 701; fully agreeable: KJV-- acceptable (-ted), well pleasing. (Strong's Exhaustive Concordance.)

ACCEPT, ACCEPTED, ACCEPTABLE

4. *euarestos* ^2101^, *eu*, "well," *arestos*, "pleasing," is rendered "acceptable," in the KJV of <Rom. 12:1-2; 14:18>; in <2 Cor. 5:9>, "accepted"; <Eph. 5:10>. The RV usually has "well-pleasing"; so KJV and RV in <Phil. 4:18; Col. 3:20>; in <Titus 2:9>, "please well," KJV, <Heb. 13:21>. See PLEASING.#

(Vine's Expository Dictionary of Biblical Words, Thomas Nelson Publishers, 1985.)

Romans 12:2: *And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.*

III. ...which is your spiritual service of worship.

There are many forms of worship in today's church.

When you hear of spiritual worship, does the lordship of Christ as manifested in sacrificial service come to mind or does a musical event instead spring to mind?

In man's value system do praise and words make up for inaction?

Poor employer – uses praise and compliments to cover for the fact that he is not faithful to his promises.

Unfaithful husband – uses praise and compliments to cover for the fact that he is not faithful to his promises.

Negligent parent – uses praise and compliments to cover for the fact that he is not faithful to his promises.

In God's value system does this work, i.e., do praise and words make up for inaction?

SERVICE

2999 *latreia* (lat-ri'-ah); from 3000; ministration or God, i.e. worship: KJV-- (divine) service. (Strong's Exhaustive Concordance.)

SERVICE, SERVING

3. *latreia* ^2999^, akin to *latreuo* (see No. 3, above), primarily "hired service," is used (a) of the "service" of God in connection with the tabernacle, <Rom. 9:4; Heb. 9:1>, "divine service"; <v. 6>, plural, RV, "services" (KJV, "service", and, in italics, "of God"); (b) of the intelligent "service" of believers in presenting their bodies to God, a living sacrifice, <Rom. 12:1>, RV marg., "worship"; (c) of imagined "service" to God by persecutors of Christ's followers, <John 16:2>.#

(Vine's Expository Dictionary of Biblical Words, Thomas Nelson Publishers, 1985.)

Jeremiah 7:9-10

9 *Will you steal, murder, and commit adultery, and swear falsely, and offer sacrifices to Baal, and walk after other gods that you have not known,*

10 *then come and stand before Me in this house, which is called by My name, and say, 'We are delivered!'-- that you may do all these abominations?*

This passage talks of “spiritual service of worship.” Are all spiritual forms of worship of the Holy Spirit?

Deuteronomy 32:17: *They sacrificed to demons who were not God, to gods whom they have not known, new gods who came lately, whom your fathers did not dread.*

Revelation 9:20: *And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk*

Are all forms of worship spiritual?

Exodus 32:19: *And it came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain.*

I Kings 18:26-28

26 *Then they took the ox which was given them and they prepared it and called on the name of Baal from morning until noon saying, “O Baal, answer us.” But there was no voice and no one answered. And they leaped about the altar which they made.*

27 *And it came about at noon, that Elijah mocked them and said, “Call out with a loud voice, for he is a god; either he is occupied or gone aside, or is on a journey, or perhaps he is asleep and needs to be awakened.”*

28 *So they cried with a loud voice and cut themselves according to their custom with swords and lances until the blood gushed out on them.*

What determines if worship of God is spiritual?

Romans 12:1: *I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.*

Hosea 6:6: *For I delight in loyalty rather than sacrifice, and in the knowledge of God rather than burnt offerings.*

Psalm 51:17: *The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.*

**Quiet Times Alone With God—Jeremiah 15:16—Chapter 15 Theme: The Obedient Disciple
in Action—Part Two**

Passage for Meditation: John 14:15

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me?

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

Passage for Meditation: John 14:21

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me?

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

Passage for Meditation: John 14:23

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me?

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

**Quiet Times Alone With God—Jeremiah 15:16—Chapter 15 Theme: The Obedient Disciple
in Action—Part Two**

Passage for Meditation: John 14:24

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me?

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

Passage for Meditation: I John 4:17-21

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me?

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

Passage for Meditation: I John 5:1-3

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me?

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?