

SUMMER 2018

# MASTERWORK<sup>®</sup>

ESSENTIAL MESSAGES FROM GOD'S SERVANTS



*Lessons from*

THE RADICAL DISCIPLE **by John Stott**  
CRUCIBLE **by Phil Tuttle**

LifeWay | Adults

# A STEP OF FAITH

In your opinion, what does it take for a person to get to heaven and have eternal life? The Bible answers this question in one word—**FAITH**.

## **F** Is for Forgiveness

- Everyone has sinned and needs God's forgiveness: *"All have sinned and fall short of the glory of God"* (Romans 3:23).
- God's forgiveness is in Jesus only: *"In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace"* (Ephesians 1:7).

## **A** Is for Available

- God's forgiveness is available for all: *"God loved the world in this way: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life"* (John 3:16).
- God's forgiveness is available but not automatic: *"Not everyone who says to me, 'Lord, Lord!' will enter the kingdom of heaven"* (Matthew 7:21).

## **I** Is for Impossible

- It is impossible to get to heaven on our own: *"You are saved by grace through faith, and this is not from yourselves; it is God's gift—not from works, so that no one can boast"* (Ephesians 2:8-9).

## **T** Is for Turn

- Turn means repent. Turn away from sin and self and turn to Jesus alone as your Savior and Lord: *"I am the way, the truth, and the life. No one comes to the Father except through me"* (John 14:6); *"If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation"* (Romans 10:9-10).

## **H** Is for Heaven

- Here ... Eternal life begins now with Jesus: *"I have come so that they may have life and have it in abundance"* (John 10:10).
- Hereafter ... Heaven is a place where we will live with God forever: *"If I go away and prepare a place for you, I will come back and take you to myself, so that where I am you may be also"* (John 14:3).
- How ... How can a person have God's forgiveness, eternal life, and heaven? By trusting Jesus as your Savior and Lord. You can do this right now by praying and asking Jesus to forgive you of your sins and inviting Jesus into your heart.

Accepting Christ is just the beginning of a wonderful adventure with God! Follow Christ's command in baptism. Join a church where you can worship God and grow in your faith. Get involved in Sunday School and Bible study. Begin a daily personal worship time in which you study the Bible and pray.

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S U M M E R    2 0 1 8

 LifeWay<sup>®</sup>  
Biblical Solutions for Life

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We believe that the Bible has God for its author; salvation for  
its end; and truth, without any mixture of error, for its matter  
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## GETTING THE MOST OUT OF MASTERWORK

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Here are a few suggestions to help you get the most out of this resource:

### Group Members

1. Read the daily assignments prior to attending the group time. Complete the personal learning activities in bold type. Record your notes and questions.
2. Review your notes and questions a few moments prior to the group time as a means of preparing to be an active part of the group.
3. In the margins of this book, record insights gained during the group time.

### Group Leader

1. Complete step 1 above.
2. Identify the one main idea and goal for the lesson. The main point of the lesson and the goal are printed on the teaching plan pages at the end of each lesson. (See p. 17.) Focus on the session goal as you lead the session.
3. Read and study the key Bible passages listed in the margin of the teaching plan. Supplemental Bible commentary and Bible background articles are available in the MasterWork Leader Supplement. (See below.)
4. Develop a group time plan. Two options are offered in this book. One option is to follow the teaching plan at the end of each lesson. A second option is to use the discussion questions in the margins of the lessons. Some group leaders use a combination of both group time plans.
5. Customize the electronic versions of the suggested teaching plans, available on the Internet at <https://masterworkbylifeway.wordpress.com>, to fit your group.
6. Review and refine your teaching notes as you move toward the group time.
7. Arrive early, praying for the group time.

## MASTERWORK LEADER SUPPLEMENT

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Bible commentary on key passages used in *MasterWork* lessons and related *Biblical Illustrator* articles are available for download at [lifeway.com/masterwork](http://lifeway.com/masterwork). Look for “MasterWork Leader Supplement - Summer 2018.”



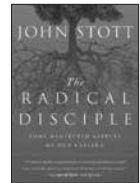
# The Radical Disciple

## Some Neglected Aspects of Our Calling

Within evangelical Christianity there are some topics that receive lots of attention. These are subjects that we followers of Jesus Christ hold dear and close, and they resonate with our spirits. But there are other topics, likewise addressed on the pages of Holy Writ, that do not receive the same air time in our sermons or ink in our books and journals. They are, perhaps, less comfortable to us and more demanding of us. Or perhaps they just seem to seldom surface in our thinking and discussing, so that we give them less attention.

It is toward some of these lesser-heralded topics that John Stott turned his focus for his farewell book. Not satisfied with merely being a disciple of Jesus, Stott called on his readers to become radical disciples—those who pursue not only the popular calls of Scripture but also the unpopular. He strived to offer us corrective lenses for our eyes that fail to clearly see some of the implication of God's call upon our lives, setting forth the call and the scriptural evidence behind it.

As Stott himself wrote, "My concern in this study is that we who claim to be disciples of the Lord Jesus will provoke Him to say again: 'Why do you call me, "Lord, Lord," and do not do what I say?' (Luke 6:46). For genuine discipleship is wholehearted discipleship."



### ABOUT THE WRITERS

JOHN R. W. STOTT wrote *The Radical Disciple*. Stott (1921-2011) was known worldwide as a preacher, evangelist, and communicator of Scripture. For many years he served as rector of All Souls Church in London. He was a leader among evangelicals in Britain, the United States, and around the world. Included in his writings are *Why I Am a Christian* and *The Cross of Christ*. In 2005, Stott was one of *Time* magazine's "100 Most Influential People in the World."

LESLIE HUDSON wrote the interactive questions and leader guide for this study. A member of First Baptist Church, Dickson, Tennessee, writer, speaker, and Bible teacher, Leslie strives to help others find "all the treasures of wisdom and knowledge" within God's Word.

# Nonconformity



## DAY ONE

### Disciples or Christians?

#### Discussion Questions

What does the word *disciple* mean? What does *Christian* mean?

#### Discussion Questions

How have you heard *disciple* or *Christian* used with a positive connotation? With a negative connotation?

Both words (*Christian* and *disciple*) imply a relationship with Jesus, although perhaps *disciple* is the stronger of the two because it inevitably implies the relationship of pupil to teacher.

Let me explain and justify the title of this study, *The Radical Disciple*.

First, why “disciple”?

It comes as a surprise to many people to discover that the followers of Jesus Christ are called “Christian” only three times in the New Testament.

The most significant occurrence is Luke’s comment that it was in Syrian Antioch that Jesus’ disciples were first called “Christians” (Acts 11:26). Antioch was known to be an international community. Consequently its church was an international community too, and it was appropriate that its members were called “Christians” in order to indicate that their ethnic differences were overcome by their common allegiance to Christ.

The other two occurrences of the word *Christian* supply evidence that it was beginning to come into common currency. So when Paul was on trial before king Agrippa and challenged him directly, Agrippa cried out to Paul, “Do you think that in such a short time you can persuade me to be a Christian?” (26:28).

Then the apostle Peter, whose first letter was written against the background of growing persecution, found it necessary to distinguish between those who suffered “as a criminal” and those who suffered “as a Christian” (1 Pet. 4:15-16); that is, because they belonged to Christ. Both words (*Christian* and *disciple*) imply a relationship with Jesus, although perhaps *disciple* is the stronger of the two because it inevitably implies the relationship of pupil to teacher. During His three years of public ministry, the



Twelve were disciples before they were apostles, and as disciples they were under the instruction of their Teacher and Lord.

**1. In your own words, define a disciple and a Christian.**

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**Are you either? Both? How do you know?**

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**2. Identify three people who come to mind when you think of a disciple of Jesus. What proves they are disciples?**

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One wishes in some ways that the word *disciple* had continued into the following centuries, so that Christians were self-consciously disciples of Jesus, and took seriously their responsibility to be “under discipline.”

My concern in this study is that we who claim to be disciples of the Lord Jesus will provoke Him to say again: “Why do you call me, ‘Lord, Lord,’ and do not do what I say?” (Luke 6:46). For genuine discipleship is wholehearted discipleship, and this is where my next word comes in.

So, second, why “radical”? Since this is the adjective I am using to describe our discipleship, it is important to indicate the sense in which I am using it.

The English word *radical* is derived from the Latin word *radix*, a root. Originally it seems to have been applied as a political label to people like the nineteenth-century politician William Cobbett and their extreme liberal and reformist views. But from this it came to be applied generally to anybody whose opinions went to the roots and was thoroughgoing in their commitment.

We are now ready to put the noun and the adjective together and to ask our third question, namely, why “radical disciple”? The answer is obvious. There are different levels of commitment in the Christian community. Jesus Himself illustrated this in what happened to the seeds He described

Genuine discipleship is wholehearted discipleship.

*Radical* ... came to be applied generally to anybody whose opinions went to the roots and was thoroughgoing in their commitment.

in the parable of the sower (Matt. 13:3-23). The difference between the seeds lay in the kind of soil which received them. Of the seed sown on rocky soil Jesus said, "It had no root."

Our common way of avoiding radical discipleship is to be selective: choosing those areas in which commitment suits us and staying away from those areas in which it will be costly. But because Jesus is Lord, we have no right to pick and choose the areas in which we will submit to His authority.

So my purpose in this study is to consider characteristics of Christian discipleship that are often neglected and yet deserve to be taken seriously.

Our common way of avoiding radical discipleship is to be selective.



## DAY TWO

# Why Nonconformity?

The first characteristic of the radical disciple that I bring before you I will call "nonconformity." Let me explain why.

### Discussion Question

How have you seen followers of Jesus either cling too tightly to holiness or disregard it entirely?

The church has a double responsibility in relation to the world around us. On the one hand we are to live, serve, and witness in the world. On the other hand we are to avoid becoming contaminated by the world. So we are neither to seek to preserve our holiness by escaping from the world nor to sacrifice our holiness by conforming to the world.

*Escapism and conformism are thus both forbidden to us.* This is one of the major themes of the whole Bible, namely that God is calling out a people for Himself and is summoning us to be different from everybody else. "Be holy," He says repeatedly to His people, "because I am holy" (for example, Lev. 11:45; 1 Pet. 1:15-16). This foundational theme recurs in all four of the main sections of Scripture: the Law, the Prophets, the teaching of Jesus, and the teaching of the apostles.

### Discussion Questions

What are some consequences of being holy? What are benefits of being worldly?

First, the law. God said to His people through Moses:

You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices. You must

obey my laws and be careful to follow my decrees. I am the LORD your God (Lev. 18:3-4).

Similarly, God's criticism of His people through the prophet Ezekiel is that "you have not followed my decrees or kept my laws but have conformed to the standards of the nations around you" (Ezek. 11:12).

It is the same in the New Testament. In the Sermon on the Mount Jesus spoke of the hypocrites and the pagans, and added, "Do not be like them" (Matt. 6:8). Finally the apostle Paul wrote to the Romans, "Do not conform to the pattern of this world, but be transformed by the renewing of your mind" (Rom. 12:2).

**1. Which of the passages in the previous paragraphs will you commit to memorizing this week? Write it twice.**

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**2. With which of the passages do you struggle most? Explain.**

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**3. When you think of the godless standards around you, what comes to mind?**

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Here then is God's call to a radical discipleship, to a radical nonconformity to the surrounding culture. It is a call to develop a Christian counterculture, a call to engagement without compromise. So what are the contemporary trends which threaten to swallow us up, and which we must resist? We will consider four.



## DAY THREE

# Challenges 1 and 2

### The Challenge of Pluralism

*Pluralism* affirms that every “ism” has its own independent validity and an equal right to our respect. It therefore rejects Christian claims to finality and uniqueness, and condemns as sheer arrogance the attempt to convert anybody (let alone everybody) to what it sees as merely our opinions.

How should we respond to the spirit of pluralism? With great humility, I hope, and with no hint of personal superiority. But we must continue to affirm the uniqueness and finality of Jesus Christ. For He is unique in His incarnation (the one and only God-man), unique in His atonement (only He has died for the sins of the world), and unique in His resurrection (only He has conquered death). And since in no other person but Jesus of Nazareth did God first become human (in His birth), then bear our sins (in His death), and then triumph over death (in His resurrection), He is uniquely competent to save sinners. Nobody else possesses His qualifications.

So we may talk about Alexander the Great, Charles the Great, and Napoleon the Great, but not Jesus the Great. He is not the Great—He is the only. There is nobody like Him. He has no rival and no successor.

#### 1. In your own words, what makes Jesus “the only”?

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### The Challenge of Materialism

A second widespread secular trend that Christian disciples have to resist is that of *materialism*. Materialism is not simply an acceptance of the reality of the material world. If that were the case, all Christians would be materialists, since we believe that God has created the material world and made its blessings available to us. God has also affirmed the material order through the incarnation and resurrection of His Son, in the water of

#### Discussion Questions

What is the difference between pluralism and tolerance?  
Between pluralism and kindness?

baptism and the bread and wine of the Lord's Supper. It is no wonder that William Temple described Christianity as the most material of all religions. But it is not materialistic.

*Materialism*—a preoccupation with material things—can smother our spiritual life. Jesus told us not to store up treasure on earth and warned us against covetousness. So did the apostle Paul, urging us instead to develop a lifestyle of simplicity, generosity, and contentment, drawing on his own experience of having learned to be content in whatever circumstances he was (Phil. 4:11).

**2. What does Mark 4:19 say about materialism? How have “things” affected your spiritual life?**

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Paul added that “godliness with contentment is great gain” (1 Tim. 6:6), and then went on to explain that “we brought nothing into the world, and we can take nothing out of it.” Perhaps he was consciously echoing Job who said: “Naked I came from my mother's womb, and naked I will depart” (Job 1:21). In other words, life on earth is a brief pilgrimage between two moments of nakedness. So we would be wise to travel light. We shall take nothing with us.



## DAY FOUR

### Challenge 3

#### The Challenge of Ethical Relativism

The third contemporary trend which threatens us and to which we must not surrender is the insidious spirit of *ethical relativism*. All around us moral standards are slipping. This is certainly so in the West. People are confused as to whether there are any absolutes left. Relativism has permeated culture and is seeping into the church.

#### Discussion Question

How can we accept the blessings that come through the material world without being consumed by them?

**Discussion Question**

From your perspective, have standards of ethics slipped in your lifetime? Explain.

There is no sphere in which this relativism is more obvious than in that of sexual ethics and the sexual revolution that has taken place since the 1960s. It used to be universally accepted (at least wherever Judeo-Christian ethics were taken seriously) that marriage is a monogamous, heterosexual, loving, and lifelong union, and the only God-given context for sexual intimacy. But now, even in some churches, cohabitation without marriage is widely practiced, dispensing with that commitment which is essential to authenticate marriage, while same-sex partnerships are promoted as a legitimate alternative to heterosexual marriage.

Over against these trends Jesus Christ calls His disciples to obedience and to conform to His standards. It is sometimes claimed that Jesus did not speak about these things. But He did. He quoted both Genesis 1:27 (“male and female he created them”) and Genesis 2:24 (“A man will leave his father and mother and be united to his wife, and they will become one flesh”) as giving the biblical definition of marriage. And after quoting these Scriptures, Jesus gave them His own personal endorsement, saying, “what God has joined together, let no one separate” (Matt. 19:4-6).

This viewpoint was critically evaluated by the distinguished American moral and social philosopher Abraham Edel (1908-2007), whose first major book was titled *Ethical Judgment*, and subtitled *The Use of Science in Ethics*. “Morality is ultimately arbitrary,” he wrote, and went on with a piece of popular doggerel:

It all depends on where you are,  
It all depends on when you are,  
It all depends on what you feel.  
It all depends on how you feel.  
It all depends on how you're raised  
It all depends on what is praised,  
What's right today is wrong tomorrow,  
Joy in France, in England sorrow.  
It all depends on point of view,  
Australia or Timbuctoo,  
In Rome do as the Romans do.  
If tastes just happen to agree  
Then you have morality.  
But where there are conflicting trends,  
It all depends, it all depends.<sup>1</sup>



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**1. When have you seen church people embrace a belief similar to this poem? How does God's Word address the poem's sentiments?**

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Radical Christian disciples must disagree. True, we aren't to be completely rigid in our ethical decision-making but to seek sensitively to apply biblical principles in each situation. But fundamental to Christian behavior is the lordship of Jesus Christ. "Jesus is Lord" remains the basis of our life.

So the fundamental question before the church is: who is Lord? Is the church the lord of Jesus Christ so that it has liberty to edit and manipulate, accepting what it likes and rejecting what it dislikes? or is Jesus Christ our Teacher and our Lord, so that we believe and obey His teaching?

Jesus still says to us, "Why do you call me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46). To confess Jesus as Lord but not obey Him is to build our lives on a foundation of sand. Again, "Whoever has my commands and keeps them is the one who loves me," He said in the upper room (John 14:21).

**2. Read and meditate on John 14:21 in the previous paragraph. Open your heart to receive a word from the Lord and ask, "Do I keep Your commands?"**

Here then are two cultures and two value systems, two standards and two lifestyles. On the one side there is the fashion of the world around us; on the other side is the revealed, good, and pleasing will of God. Radical disciples have little difficulty in making their choice.

"Jesus is Lord" remains the basis of our life.

**Discussion Questions**

What are some characteristics of a church that considers itself lord of Jesus? What are some characteristics of a person who regards Jesus as his or her only Teacher?



DAY FIVE

Challenge 4

**The Challenge of Narcissism**

We come now to a fourth contemporary trend, which is the challenge of *narcissism*. In Greek mythology, Narcissus was a handsome young man

who caught sight of his reflection in a pond, fell in love with his own image, toppled into the water, and drowned. So *narcissism* is “an excessive love for oneself, an unbounded admiration of self.” In the 1970s narcissism found expression in the Human Potential movement, which laid emphasis on the need for self-actualization. In the 1980s and 1990s the New Age movement jumped on the bandwagon of the Human Potential movement. Shirley MacLaine could be called its high priestess and she was infatuated with herself. According to her the good news goes like this:

I know that I exist; therefore I am.  
I know the god force exists; therefore it is.  
Since I am a part of that force, I am that I am.

It sounds like a deliberate parody of God’s revelation of Himself to Moses: “I AM WHO I AM” (Ex. 3:14).

The New Age movement calls us to look inside ourselves, to explore ourselves, for the solution to our problems is within. We do not need a savior to come to us from somewhere else; we can be our own savior. Unfortunately, some of this teaching has permeated the church, with some Christians urging that we must not only love God and our neighbor, but we must also love ourselves. But no, this is surely a mistake for three reasons. First, Jesus spoke of “the first and great commandment” and of “the second,” but did not mention a third. Second, self-love is one of the signs of the last days (2 Tim. 3:1-2). Third, the meaning of *agape* love is “the sacrifice of oneself in the service of others.” Sacrificing oneself in the service of oneself is clearly nonsense!

What then should our attitude be to ourselves? It is a combination of self-affirmation and self-denial—affirming everything in us that comes to us from our creation and redemption, and denying everything that can be traced to the fall.

### Discussion Question

What is the relationship between loving ourselves with finding our identity in Christ?

**1. On a scale of 1 (self-denial) to 10 (self-affirmation), where do you fall? \_\_\_\_\_ Why do you give yourself that mark?**

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It is a great relief to turn away from an unhealthy preoccupation with oneself to the healthy commandments of God (united and reinforced by

Jesus), to love God with one's whole being and to love one's neighbor as oneself. For God intends His church to be a community of love, a worshiping and a serving community.

## 2. When has loving others rather than yourself given you relief?

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Everybody knows that love is the greatest thing in the world, and Christians know why. It is because God is love. The thirteenth-century Spanish courtier Raymond Lull (a missionary to Muslims in North Africa) wrote that “he who loves not, lives not.” For living is loving, and without love the human personality disintegrates. That is why everybody is looking for the authentic relationships of love.

We have considered four major secular trends that threaten to engulf the Christian community. In the face of these we are all called not to feeble-minded conformity but to radical nonconformity. Over against the challenge of pluralism, we are to be a community of truth, standing up for the uniqueness of Jesus Christ. Over against the challenge of materialism, we are to be a community of simplicity and pilgrimage. Over against the challenge of relativism, we are to be a community of obedience. Over against the challenge of narcissism, we are to be a community of love.

We are not to be like reeds shaken by the wind, bowing down before gusts of public opinion, but as immovable as rocks in a mountain stream. We are not to be like fish floating with the stream (for “only dead fish swim with the current,” as Malcolm Muggeridge put it), but to swim against the stream, even against the cultural mainstream. We are not to be like chameleons, lizards that change their color according to their surroundings, but to stand out visibly against our surroundings.

What then are Christians to be like if we are not to be like reeds, dead fish, or chameleons? Is God's Word entirely negative, simply telling us to avoid being molded into the shape of those in the world around us? No. It is positive. We are to be like Christ, “conformed to the image of his Son” (Rom. 8:29). And that brings us to the next session.

### Discussion Question

How does love for others combat love for self?

1. Abraham Edel, *Ethical Judgment: The Use of Science in Ethics* (New Brunswick, NJ: Transaction Publishers, 1955), 16.

# LEADER GUIDE



## The main point of this

**lesson is:** Disciples do not conform to the beliefs and behaviors of the world.

## Focus on this goal:

To help adults identify areas in which they are tempted to conform to the beliefs and behaviors of the world

## Key Bible Passages:

Leviticus 18:3-4;  
Romans 12:2

## To the Leader

To enhance learning, enlist four learners to do their own study of the four “isms” in today’s study, one per “ism.” Call on the enlistees to share their insights as each “ism” is discussed in class (steps 4-6).

## Before the Session

1. Write the following references on index cards: Leviticus 18:3-4; Ezekiel 11:12; Matthew 6:8; and Romans 12:2. Have an empty board or large piece of paper for writing. (Step 3)
2. For Step 4, provide each learner with a piece of colored printer paper. Instruct them to fold it into sixths (half and then in thirds). For today’s lesson and the five following, you’ll help them record the main ideas of *Radical Disciple* on one particular section of this piece of paper.

## During the Session

1. Bring one container of new, moldable clay and one container of old, dry clay (or a fresh and hard dinner roll) to class. Open the new clay and offer to shape it into anything that a volunteer requests (more entertaining the worse of a sculptor you are!). After a few “conforming” sessions, ask a volunteer to shape the hardened clay into something simple. Observe: *Like fresh clay, sometimes followers of Christ are quickly and easily conformed to the world around them. Starting today, we’re going to look at what it takes to be radical disciples, and how we can stand firm against conforming to the world around us.*
2. Say: *The book we’re studying, The Radical Disciple, uses the term “disciple” instead of “Christian.” What is the difference?* Read the statement from Day One (p. 6) beginning: “Both words (*Christian* and *disciple*) ....” Ask: *Can we call ourselves disciples? How does a person live when Jesus is his or her teacher?* Explain that the basis for radical comes from the Latin word *radix*, or “root.” Engage learners in drawing the connection between “root” and “radical,” and use the information from Day One (pp. 7-8) to help if needed.
3. Hand each index card to a volunteer to find and read. After each verse is read, ask: *What does God command or expect concerning nonconformity in this verse?* Write one statement for each verse on the board. Discuss the answers on the board by asking how well Christians in general do

at following those standards, and how well the group does. Explain that we are called to nonconformity because of God's own standard: "Be holy because I am holy" (Lev. 11:45).

4. Explain that today's session teaches nonconformity to several "isms." Invite volunteers to read 1 Timothy 6:6-10 in a variety of translations. Distribute one piece of colored paper to each learner and instruct them in folding it. Inside one section, guide learners to write *Nonconformity to* ... then start a bulleted list with *Pluralism* and *Materialism*. If you enlisted volunteers to do further study on the "isms," call on the two for these "isms" to share what they learned. Engage learners in discussing spiritual and practical actions that promote nonconformity to pluralism and materialism. Impress strongly that we respond to pluralism with humility and we respond to materialism with contentment.
5. Instruct learners to add *Ethical Relativism* to their bulleted lists and invite your enlisted learner to briefly discuss the concept. Guide a discussion of this term using the information in the first paragraph of Day Four (p. 11). Invite a volunteer to read the Abraham Edel poem *Ethical Judgment* (Day Four, p. 12). Stress the author's conclusion (p. 13): "Radical Christian disciples must disagree." Ask: *If Edel and others believe that morality is ultimately arbitrary, who are we to say that it's not?* Guide learners to the point of Day Four: "Jesus is Lord" must be the basis of our life. Invite volunteers to read Luke 6:46 and John 14:21. Ask: *According to these verses, what is the mark of a person who truly considers Jesus to be Lord?*
6. Have learners add *Narcissism* to their bulleted lists. Read from the first paragraph (p. 14): "...narcissism is 'an excessive love for oneself, an unbounded admiration of self.'" Share a time when you were self-absorbed. Acknowledge: *If you've ever loved yourself like that, you likely weren't loving others well.* Help learners understand that we are God's creation, which He deemed "very good indeed" (Gen. 1:31), but we are also created for His glory, not our own. Ask what helps us not conform to narcissism. Read the Day Five paragraph (pp. 14-15) that begins, "It is a great relief ...."
7. Share what you will do this week to live a nonconformist lifestyle. Invite a few volunteers to offer similar commitments. Challenge learners to be aware of different "isms" this week and to intentionally live as nonconformists. Encourage learners to keep the colored papers in their Bibles throughout this study of *The Radical Disciple*.

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