

Chapter 1 : The Witness - By President Boyd K. Packer

Excerpt from The Witness of the Heart to Christ These Lectures are only indirectly apologetic they necessarily take much for granted: they have one simple aim: they are intended to illustrate the adaptation of the Gospel to the needs of man.

Report Inappropriate Ad You are here From the series: The Witness of the Spirit in Romans 8: The passage thus is affirming that the Holy Spirit has an ongoing witness to our inner being. One implication of this is that we have assurance of salvation not just because of the word of God but also because of the testimony of the Spirit to our hearts. There are also implications for perseverance of the saints and for believers working at the highest levels of scholarship e. Introduction By way of introduction to the discussion of Rom 8: Consider this introduction as the saddle burr. The Church at the beginning of the 21st century is facing several crises, many of them of its own making. Among these are the crisis of the Spirit and the word. Non-charismatic evangelicals typically give their allegiance to the word; charismatics, to the Spirit. The name says it all: One church sees Christianity through primarily cognitive lenses; the other, through emotional lenses. Perhaps I have exaggerated the portrait just a bit. Still, it is true that we have two very different brands of evangelical Christianity today. Ironically, both brands, I believe, mimic culture. The first is, to some degree, a product of the Enlightenment in which reason reigns supreme. Sometimes in our zeal to be biblical we forget what it means to be spiritual. Truth is prized more than love; interpretation takes the place of application. And too often there are particular pet views that are unshakeable, in spite of the evidence to the contrary. Ironically, many who were leaders in the Bible church movement are now spearheading the signs and wonders movement. I may be wrong in both. I ask you to hear me with an open mind and an open heart. We are all creatures of our culture; we are driven by our own presuppositions. As Bultmann noted, half the battle in exegesis is being able to ask the right questions, being able to challenge our own presuppositions. The other half, though, is bowing to the evidence, rather than manipulating the data. After all, virtually all heterodoxy is based on what is possible, not on what is probable. The question that this passage raises is this: What is our authority today? What is it that guides us and to which we subject ourselves? What gives us comfort and assurance? On what do we base the assurance of our salvation? Is it the word? Or is it the Spirit? Or is there some symbiotic relationship between the two that deserves exploring? Put another way, Is our faith totally objective? Is Christianity only a logical and empirical reality, or is there not a mystical element to it as well? The answer that I will propose is not new, but it is increasingly being abandoned, especially among cessationists today. There are two possible translations at the crucial juncture. Exegetically and theologically, the issue may be far deeper: But to whom is this witness made? On the other hand, some argue that such a witness is made to God. In this case, believers are the recipients of the testimony of the Spirit. The first view allows one to claim assurance based directly on the objective data, the word. Most translations take this view. Others, too, seem to be in favor of this view. The Holy Spirit in the Letters of Paul. He argues as follows: In keeping with Deut Thus, the Holy Spirit and our spirit must give a combined testimony to confirm our salvation. To argue that the Spirit bears witness to our spirits seems to presuppose that the moment of salvation is in view. The verb itself suggests an associative idea: Such verbs regularly take datives of association. The view is well represented, though more so among older, Reformed works than recent writers. I think that this is the correct view. I wish to first interact with the arguments mentioned above; then, offer some further evidence on behalf of the indirect object position. The arguments are as follows. To see Deut But elsewhere in the NT a single testimony is often acceptable, especially one offered by God. Paul uses the verb *marturevw* only twice in Romans, only once prior to chapter eight. In what is his central passage on justification, 3: There, the justified state of the believer is witnessed by the scriptures; here, it is witnessed by the Spirit. I do not think that he is looking back five chapters to find a second witness. The first of these assumptions is probably wrong, and the second is not in the picture here. It is erecting a straw man to say that the indirect object view only applies to the moment of conversion. To be sure, it does apply to that moment. But it also applies later. But as such, it is rather broad. The present tenses in this chapter that refer to the Spirit

consistently are used of the entire time period from regeneration to glorification. Is not his intercessory ministry true for our entire lives, from the time we were converted? Does he not dwell in us from day one? The lexical argument is the most compellingâ€”namely, that *syn-* prefixed verbs take datives of association. This is, *prima facie*, what the text is speaking about. This is the view that even first-year Greek students learn. But we need to nuance our view of the syntax here. Specifically, there are five problems with this assumption. First, even if a *syn-* prefixed verb does take a dative of association, this does not mean that it cannot take an indirect object or some other dative use. In my Greek Grammar beyond the Basics: Sometimes the compound verb is weakened, becoming synonymous with the simple verb. At other times, the prepositional prefix functions much like other prepositional prefixes, viz. This same kind of transformation occurs with *syn-* prefixed verbs on occasion. Remarkably, it is more frequent than *marturevw* in this book! In its two other occurrences, it most likely has the force of intensifying the force of the verb; 17 in the least, the evidence offers no comfort to the associative view. For example, Rom 9: Remarkably, most of those who argue for the associative view simply assume a meaning for this verb without examining the evidenceâ€”or, it seems, without interacting with BDAG. Before we look at the data, the parameters of our investigation need to be delineated. This is one of the reasons why there is confusion in Rom 8: For example, even in the indirect object view, there are various permutations: The second kind of bearing witness is a confirmation of the truth, etc. This would certainly not involve an associative idea unless that which bears the truth-witness is also cut from the same cloth, or if truth is personified. The third permutation, that of bearing witness to, for, or against a defendant is the kind of indirect usage I see in Rom 8: It is thus also a dative of interest. So, how can we distinguish the two in other texts? There are some guidelines that can be used. First, if the meaning fits in with 1 or 2 above, then the verb obviously does not carry an associative notion. But in instances where a dative of interest could be detected, other tests need to be employed. First, we need to compare *summarturevw* with *marturevw*. If the latter could be substituted for *summarturevw* without an alteration in the meaning, then *summarturevw* will be regarded as having an intensifying force. If, however, the substitution would alter the sense, then *summarturevw* is considered to bear an associative idea. It should be noted at the outset that *marturevw* regularly occurs with dative indirect objects that sometimes shade off into *dativus commodi* or *dativus incommodi*, but not with datives of association.

Chapter 2 : Jehovah Witnesses : Sharing Gospel with Jehovah Witnesses centered on the Deity of Jesus Christ

The witness of the heart to Christ: being the Hulsean lectures preached before the University of Cambridge in the year 1824 by Carpenter, William Boyd,

I wish to share with you those truths which are the most worth knowing. Times of war or uncertainty have a way of sharpening our focus on things that really matter. World War II was a time of great spiritual turmoil for me. I had left my home in Brigham City, Utah, with only embers of a testimony, and I felt the need for something more. Virtually our whole senior class in a matter of weeks was on its way to the war zone. While stationed on the island of Ie Shima, just north of Okinawa, Japan, I struggled with doubt and uncertainty. I wanted a personal testimony of the gospel. I wanted to know! During one sleepless night, I left my tent and entered a bunker which had been formed by lining up gallon fuel drums filled with sand and placed one on top of the other to form an enclosure. There was no roof, and so I crawled in, looked up at the star-filled sky, and knelt to pray. Almost mid-sentence it happened. I could not describe to you what happened if I were determined to do so. It is beyond my power of expression, but it is as clear today as it was that night more than 65 years ago. I knew it to be a very private, very individual manifestation. At last I knew for myself. I knew for a certainty, for it had been given to me. After some time, I crawled from that bunker and walked, or floated, back to my bed. I spent the rest of the night in a feeling of joy and awe. Far from thinking I was someone special, I thought that if such a thing came to me, that it could come to anyone. I still believe that. In the years that have followed, I have come to understand that such an experience is at once a light to follow and a burden to carry. I wish to share with you those truths which are the most worth knowing, the things that I have learned and experienced in nearly 90 years of life and over 50 years as a General Authority. Much of what I have come to know falls into the category of things which cannot be taught but can be learned. Like most things of great worth, knowledge which is of eternal value comes only through personal prayer and pondering. These, joined with fasting and scripture study, will invite impressions and revelations and the whisperings of the Holy Spirit. This provides us with instruction from on high as we learn precept upon precept. One eternal truth that I have come to know is that God lives. He is our Father. We are His children. Parenthood is a sacred privilege, and depending upon faithfulness, it can be an eternal blessing. The ultimate end of all activity in the Church is that a man and his wife and their children can be happy at home. Those who do not marry or those who cannot have children are not excluded from the eternal blessings they seek but which, for now, remain beyond their reach. We do not always know how or when blessings will present themselves, but the promise of eternal increase will not be denied any faithful individual who makes and keeps sacred covenants. Your secret yearnings and tearful pleadings will touch the heart of both the Father and the Son. You will be given a personal assurance from Them that your life will be full and that no blessing that is essential will be lost to you. As a servant of the Lord, acting in the office to which I have been ordained, I give those in such circumstances a promise that there will be nothing essential to your salvation and exaltation that shall not in due time rest upon you. Arms now empty will be filled, and hearts now hurting from broken dreams and yearning will be healed. Another truth I have come to know is that the Holy Ghost is real. He is the third member of the Godhead. His mission is to testify of truth and righteousness. He manifests Himself in many ways, including feelings of peace and reassurance. He can also bring comfort, guidance, and correction when needed. The companionship of the Holy Ghost is maintained throughout our lives by righteous living. The gift of the Holy Ghost is conferred through an ordinance of the gospel. One with authority lays his hands on the head of a new member of the Church and says words such as these: A supernal truth that I have gained in my life is my witness of the Lord Jesus Christ. Every prayer offered, even by little children, ends in the name of Jesus Christ. Every blessing, every ordinance, every ordination, every official act is done in the name of Jesus Christ. Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing? In the Church we know who He is: Jesus Christ, the Son of God. He is the Only Begotten of the Father. He is He who was slain and He who liveth again. He is our

Advocate with the Father. He is the anchor that holds us and protects us and our families through the storms of life. Each Sunday across the world where congregations gather of any nationality or tongue, the sacrament is blessed with the same words. We take upon ourselves the name of Christ and always remember Him. That is imprinted upon us. Each of us must come to our own personal testimony of the Lord Jesus Christ. We then share that testimony with our family and others. In all of this, let us remember that there is an adversary who personally seeks to disrupt the work of the Lord. We must choose whom to follow. Our protection is as simple as deciding individually to follow the Savior, making certain that we faithfully will remain on His side. Peter had gained that which can be learned by each follower of the Savior. To be faithfully devoted to Jesus Christ, we accept Him as our Redeemer and do all within our power to live His teachings. After all the years that I have lived and taught and served, after the millions of miles I have traveled around the world, with all that I have experienced, there is one great truth that I would share. That is my witness of the Savior Jesus Christ. Joseph Smith and Sidney Rigdon recorded the following after a sacred experience: Their words are my words. I bear my witness that the Savior lives. I know the Lord. I am His witness. I bear my special witness in all humility but with absolute certainty, in the name of Jesus Christ, amen.

Chapter 3 : Becoming a Witness of Christ - ensign

Of all those who have appealed to man, Christ alone has uttered the magic words before which the sin-closed door of the human heart has rolled open. If this be true, the truth supplies an argument. We may not be accomplished scholars, erudite critics.

Final Conclusion Jehovah Witnesses for the most part are highly trained in conversation. Their Watch Tower publications assist them in their relentless persuasion of many to study their cult together. They recently have changed their tactics from confrontation to winning the average house dweller, but their purpose is the same - to indoctrinate them into their beliefs. They begin by engaging the person in an engaging conversation to which they have an answer: The first tactic of Jehovah Witnesses is to try to get you to accept their opinion. They now make you feel that your opinion is good and yet want to help you know a little more. In this way, they are much more deceptive than before. Two Jehovah Witnesses recently came to my door having heard from my wife that I was a pastor. I was shocked to hear them say that they worshiped Jesus, that He created the world and that he is their savior and Lord. They wanted to come across as if they were one of us - a Christian. Of course, once agreed upon, they would use this respect to encourage you to study the Bible at their place and cleverly chain that person to their Jehovah Witness cult. In the past, I clearly remember them speaking very harshly of denominations and organized religions often identifying the church with the harlot in the Book of Revelation. Once in, they do their destructive work. Some people think we should evaluate their opinions with ours as equal. The scriptures tell us not to do this. Which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction. You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness. Our Responses to Jehovah Witnesses How should we speak to them? Some people refrain from speaking to them. If one is not ready to share the Gospel to them, then it is best not to speak with them. But if God has given you a compassion for them and a knowledge of the Truth, perhaps He wants to use you to bring His truth to these imprisoned souls. We should remember that many of these people were ensnared by their sincere search for answers. We should first pray for them that God in His great mercy might take the blinder off their minds to understand and receive His truth. Argumentation alone will not convince them. We do not want argumentation; we want God to have mercy on them. We greatly need the Spirit of God to lead us in our conversation. Let me share with you some comments on a recent conversation I personally had with them. If you learn the scriptures that I mention here, it should be enough to guide you in what to say. Remember, I am not sharing these things so to program you but to point out a way to talk with them. The Holy Spirit might lead you differently. I warn you, though, as Peter did above, if you are not ready with the truth of God, their planned words will lead your conversation toward their misinterpretations. By the way, quitting a conversation with them takes great skill because they always have a quick word and question. Go to the heart of the issue Since Jehovah Witnesses want to show themselves so agreeable on most Christian doctrines, one may as well speed up the conversation and get to the key points. They are the enemies of God trying to capture your soul. We encourage you to go right to the heart of the issue. Paul did this when speaking with Judaizers legalists in Galatians nor do we find Jesus skirting the misinterpretations of the Pharisees. They brought the problem right up front so all can see it. We can be polite, but we must stop pretending that we are friends or of the same belief. They are enemies of the Gospel of the Lord Jesus. As active witnesses of their faith, they are false prophets. During this visit, I focused on showing the deity of the Lord Jesus. The other path of profitable discussion that I have found is to focus on salvation by faith rather than by works. Jehovah Witnesses strongly deny the deity of Jesus Christ. They even told me that not all Christians believe that Jesus Christ is God! This is amazing for it is one of the ways Christianity has always defined itself. They all believed he was God. They had no problem with His deity. They were convinced of His miracles. Is His deity important? Very much so, but let me comment on this a bit later. They will be ready to discuss the following issues trying to prove that Jesus is not God. Trinity Problem They usually first bring up the teaching of the trinity which is accepted as a basic tenet of Christianity. Basically, I tell them that this is not what I want to discuss. They are

not willing to stay on track on a certain teaching. They keep changing subjects and tactics. Our plan is to choose one theme and stick with it. Neither side has enough time at the regular door to door visitation of Jehovah Witnesses to properly discuss this topic. It is too special to talk to an unbeliever about unless they are really trying to understand God. Instead of arguing about the word or concept of trinity, just admit the word is not in the Bible and that you rather discuss why they deny the Godship of Jesus Christ. They seem willing to do this. However, they will ambush you with what they have! They seem to love to bring up problems with Jesus Christ being one with the Father. I highly recommend not to get into these conversations with such passages as John 1:1-3. Sure, but they are not open to the different nuances of the meaning. We use it to show that the Father and Christ are one in nature. They will, however, insist that it has to do with purpose which is also true. Usually because they tend to speak several paragraphs about this topic before one has a word to say, one ends up discussing it to a limited degree. They will often use this verse and a few others to emphasize the difference between the Father and the Son rather than the fact that they are one. They do this by asserting that any conversation between the two means that Jesus and God are different. They are in fact affirming the deity One God, three persons. I pointed out that my wife and I are one. We talk, but we are one. The husband is head but the wife is essential to the oneness! They could not understand my point. I have argued hours on this topic with all sorts of illustrations without getting through. This argument seems so naive that it is best to go on. Just return to what you were formerly discussing. If you nibble the hook, they will reel you into their dead arguments. Choose a better fighting ground. I accept the challenge to show them that Christ is Lord and that they ought to worship Him as God. Jehovah witnesses like to use Colossians 1:15-17. Their argument is simple: Christ is first-born; that means he is created. Their implication is that if Christ was created then He is not God. We can agree with this. They believe that Christ was the first object created in the universe. The Christian affirms that Christ came into the world and took the form of a man by being born as a man this is the Christmas story! We have two strong arguments just in this passage that go against their argument. Firstly, we see that Colossians 1:16: By calling Jesus the mediator through which everything was made, how can it also at the same time teach that Jesus Christ was created?! The thought is totally contradictory. Jehovah Witnesses elude this by focusing on the word *first-born* out of context. We acknowledge that we would not use this term in English. The phrase is awkward. From an examination of the New Testament, we see that its meaning is a combination of affection and chief prominence. The meaning of this phrase goes something like, "He is first of all because he was first raised. We can affirm this interpretation through two parallel verses. But now Christ has been raised from the dead, the first fruits of those who are asleep. That the Christ was to suffer, and that by reason of His resurrection from the dead He should be the first to proclaim light both to the Jewish people and to the Gentiles.

Chapter 4 : Witness: Shine for Jesus - Share Your Story

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God commands Christians to witness, Matthew There are many ways to witness for Jesus but here are two of the most important ways we witness. We witness for Jesus by telling others how Jesus paid for our sins by suffering the wrath of God which we deserved, how Jesus became the ultimate sacrifice, shedding His blood on the cross and how He rose from the dead so we can be saved. This involves talking to people and gently presenting the gospel, 1 Corinthians We witness for Jesus by living an authentic Christian life based on a Biblical worldview. Both ways of witnessing for Jesus are important and necessary. If we live an authentic Christian life but never tell others about Jesus, how will people know that Jesus can be their Savior too? People use all kinds of excuses for not sharing their faith in Jesus. These short videos help you overcome fear about sharing your faith in Jesus Christ. The Bible asks "How shall they believe in Him of whom they have not heard? Someone loved you enough to tell you about Jesus. Will you love others enough to tell them about Jesus? How do I tell someone about Jesus? What do I say? The Ten Commandments God uses the Law, not to save anyone but to bring them to repentance. Once a sinner understands that, s he then begins to understand the absolute necessity of repenting and trusting Jesus Christ instead of his or her good works. Read the 10 Commandments until they are fixed in your mind. The 10 Commandments are found in Exodus Watch the video again and use the dialogue as your witnessing model. Watching the video a number of times helps to fix this way of witnessing in your mind. Practice in front of a mirror until you are confident. You can learn to witness effectively and its worth investing your time to learn how to present the good news of Jesus Christ. Now that you know how to witness effectively, you need some good gospel tracts. Once people understand they are sinners and their own goodness cannot save them, they are more willing to repent change their mind and trust Jesus Christ as Savior. That is the good news we can share with everyone. What incredible things happen when you tell others about Jesus? We are programmed to expect instant gratification. Watch this video and you will be amazed! God is always working behind the scenes as we faithfully witness for Him. How to witness for Jesus This will get you excited!

Chapter 5 : Mary, witness to suffering with love and faith in "The Passion of the Christ"

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For this also I believe, "that unless I believed, I should not understand. Steve is posting this series on his blog, Wesleyan Leadership. He has given me permission to post his series in full on my blog. You will find part 1 here , part 2 here , and part 3 here. Witnesses to Jesus Christ in the World Jesus told his disciples "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. A city built on a hill cannot be hidden. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. Their witness to Jesus Christ in the world strives to improve the quality of life for all people in their neighborhood, town, city, state, and nation. John Wesley describes the "salty" Christians: Indeed, were we wholly to separate ourselves from sinners, how could we possibly answer that character which our Lord gives us in these very words: It is the nature of the divine savour which is in you to spread to whatsoever you touch; to diffuse itself on every side, to all those among whom you are. This is the great reason why the providence of God has so mingled you together with other men, that whatever grace you have received of God may through you be communicated to others; that every holy temper, and word, and work of yours, may have an influence on them also. By this means a check will in some measure be given to the corruption which is in the world; and a small part, at least, saved from the general infection, and rendered holy and pure before God. Their witness reveals the places and people where Christ and his kingdom are present today. Holiness reveals the mission of Christ in, with, and for the world. John Wesley describes the meaning of Christians living as the "light of the world: Your holiness makes you as conspicuous as the sun in the midst of heaven. As ye cannot go out of the world, so neither can ye stay in it without appearing to all mankind. Ye may not flee from men, and while ye are among them it is impossible to hide your lowliness and meekness and those other dispositions whereby ye aspire to be perfect, as your Father which is in heaven is perfect. Love cannot be hid any more than light; and least of all when it shines forth in action, when ye exercise yourselves in the labour of love, in beneficence of every kind. As well may men think to hide a city as to hide a Christian: The energy is the Holy Spirit working in the lives of persons witnessing to Jesus Christ in the world and following his teachings through acts of compassion, justice, worship and devotion also known as the means of grace. The light of Christ shines through the lives of persons who are formed by communities that intentionally initiate members into the life and mission of the triune God and provide the means for ongoing support and accountability for mission-shaped discipleship. God his blessing shall dispense, God shall crown his ordinance, Meet in his appointed ways, Nourish us with social grace. Let us then as brethren love, Faithfully his gifts improve, Carry on the earnest strife, Walk in holiness of life. Still forget the things behind, Follow Christ in heart and mind; Toward the mark unwearied press, Seize the crown of righteousness! Plead we thus for faith alone, Faith which by our works is shown; God it is who justifies, Only faith the grace applies, Active faith that lives within, Conquers earth, and hell, and sin, Sanctifies, and makes us whole, Forms the Saviour in the soul. Let us for this faith contend, Sure salvation is its end; Heaven already is begun,.

Chapter 6 : THE FUNCTION OF THE HEART

Get this from a library! The witness of the heart to Christ: being the Hulsean lectures preached before the University of Cambridge in the year [William Boyd Carpenter].

Yet the Apostles must not and do not stand alone. It is within the capacity of each of us to become His witness. We are witnesses of Christ when we receive a sure, personal testimony that He lives. Being a witness of Jesus Christ in the most fundamental sense is to possess a sure, personal testimony that He is the divine Son of God, the Savior and Redeemer of the world. The ancient Apostles knew that Jesus was the promised Messiah and spoke from personal experience of His literal Resurrection. Nevertheless, a witness of Christ does not need to have seen Him or entered into His presence. Jesus made it plain to Thomas that one could have the same belief or witness Thomas had received without touching and seeing Him: Our witness of Christ typically begins with the testimony of others—people we know or know about and trust. We have the special witnesses of our own time who live among us and from whom, with our own eyes and ears, we receive a confirming testimony. Many are further blessed to hear the testimonies of parents, grandparents, and faithful friends. Those who enter into the covenant of baptism receive a special endowment of faith in Jesus Christ, and with the gift of the Holy Ghost comes the witness that the testimonies we have received concerning Christ are true. Nephi affirmed that this would happen: This witness often comes in feelings—a burning, a peace, a feeling of assurance, a sense of enlightenment. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? We are witnesses of Christ when we live so as to reflect His teachings. During His ministry in the Western Hemisphere, the Savior gave this commandment: People should be able to see in us something of Jesus Christ. The way we act, speak, look, and even think will reflect Him and His ways. Alma expressed it as having experienced a mighty change in our hearts and having received His image in our countenances see Alma 5: Although we were not present with Him in His ministry, as we search the scriptures, we see Jesus and what He said and did. And as we emulate that pattern, we bear witness of Him. I recall the example of a Catholic priest I came to know as we worked together in community service activities in Nashville, Tennessee. Father Charles Strobel developed a project to bring homeless men off the street a few at a time into a training program that provided life skills and vocational opportunities for them. He devoted untold hours to helping these men make permanent changes for the better and become self-reliant. I was surprised to learn that his mother had been killed by a homeless man not many years earlier. The central message of the apostles and prophets in all ages is the need to repent to receive a remission of sins through the Atonement of Jesus Christ. Our own repentance bears testimony of Him and the power of His grace to pardon and cleanse us. President Ezra Taft Benson — wisely counseled patience as well as diligence in this process: Day by day they move closer to the Lord, little realizing they are building a godlike life. They live quiet lives of goodness, service, and commitment. We can likewise be active in helping others, particularly our children, come unto Christ. Often these are one-on-one situations where in open and friendly ways we can discuss who He is and what He did and taught, encouraging others also to love and follow Him. While we face disappointments and even tragedies, we know that because of Him, our eternal happiness is assured. Our participation as both teachers and students is part of our bearing witness of Him, and the personal study underlying that participation further witnesses of our belief. As those who anciently prophesied of His first advent, we also confirm in word and deed the prophecies of His Second Coming. Our own descendants and others may look upon and rejoice over our witness of Christ written or recorded for their benefit even before some of them were born.

Chapter 7 : Disciples Called To Witness: Part IV

Their witness reveals the places and people where Christ and his kingdom are present today. Holiness reveals the mission of Christ in, with, and for the world. It is the light of God's love for the world that draws the world to Christ and his good news of God's reign.

Disciples Called To Witness: As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another. A Christian life lived with charity and faith is the most effective form of evangelization. Evangelization testifies to the transformative power of the Gospel and the mission of the Church to sanctify society, hand on the faith to future generations, strengthen the faith of her members, and renew the faith of those who have slipped away from the Church: It is therefore primarily by her conduct and by her life that the Church will evangelize the world, in other words, by her living witness of fidelity to the Lord Jesus - the witness of poverty and detachment, of freedom in the face of the powers of this world, in short, the witness of sanctity. The witness of Christians, whose lives are filled with the hope of Christ, opens the hearts and minds of those around them to Christ. This openness to Christ is a moment of conversion metanoia. In the National Directory for Catechesis, the Catholic bishops of the United States have provided catechetical methodologies that foster and sustain an evangelizing culture of witness. Methodologies Catechetical methodologies are based on the proclamation of the faith from Sacred Scripture and Tradition and their application to human experience, or they are based on human experience examined in light of the Gospel and teachings of the Church. For these methodologies and the programs based on them to be effective, they must be grounded in witness to the Gospel. This section explores the following methodologies: Being a disciple is a challenge. Fortunately, one does not become a disciple of Christ on his or her own initiative. The work of the Holy Spirit within the Christian community forms the person as a disciple of Christ. One seeking to learn how to be a disciple of Christ does so through apprenticeship. Those seeking to return to the faith are seeking to live a life of discipleship, to follow in the footsteps of Christ. To those seeking answers to the increasing secularization, individualism, and materialism of society, a Christian life provides a powerful witness to the Gospel. Additionally, the works of charity and justice as well as the promotion of solidarity, justice, peace, and stewardship of creation build up the Kingdom of God. Social justice and direct service opportunities provide powerful experiences with the person of Jesus, especially for adolescents and young adults. Service, when understood as serving Christ in others and as a means to share the Gospel, has the ability to bring the server and the one being served closer to Christ. It is in the parish that one becomes engaged with the Church community, learns how to become a disciple of Christ, is nurtured by Scripture, is nourished by the sacraments, and ultimately becomes an evangelizer. Successful evangelization and catechetical initiatives must be focused on the parish and parish life. The parish is where the faith is passed down, lived, and sustained for all members of the Body of Christ, most especially for those members seeking to return. Popular Devotions and Piety The active participation and practice of the liturgy, prayers, devotions, and popular piety of the Church provide a powerful witness to the faith. By participating in Mass, learning common prayers, and practicing devotions, a person appropriates the teachings of the faith. The use of gospel music by the African American community and liturgical movement by the black community should be fostered. The rich traditions of prayers, liturgy, and devotions such as Akathistos, Paraklesis, and Molebens of our Eastern Catholic Churches are a great grace and blessing. The desire of returning Catholics to reconnect with their cultural devotional practices should be encouraged and fostered, as it presents an opportunity to invite them into a prayerful relationship with God. The Christian Family A culture of witness is sustained within the Church through marriage and the family. The communal relationship that exists between and among the three Persons of the Trinity is the model for Christian marriage, 43 and through the Sacrament of Matrimony, married love actually participates in Trinitarian love. It is within the Sacrament of Matrimony that the husband and wife evangelize, become evangelized, and share their witness of the faith to their children and to society. The family founded on the Sacrament of Matrimony is a particular realization of the Church, saved and saving, evangelized and evangelizing community. Their shared wisdom and experience often constitute a compelling

Christian witness. Catechists, together with the pastors of the Church, are entrusted with the duties of teaching the faith, overseeing sacramental preparation, supporting the formation of consciences, and developing a love of prayer in those they catechize. Additionally, Catholic schools and their teachers are witnesses to the faith. For over one hundred years, the Catholic school system in America has prepared generations of disciples in this country and been a powerful evangelizing presence. A vibrant Catholic identity and active promotion of gospel values in Catholic schools help foster future generations of disciples and evangelists. Religious Experience Discipleship is rooted in human experience. It is through human experience that one enters into a dialogue with modern culture. These concrete actions of the Holy Spirit are numerous. Some common examples are retreats, direct service opportunities, parish prayer groups, Bible study programs, and involvement in the ecclesial movements. It is through the prompting of the Holy Spirit that one comes to understand the Good News of the Gospel. Catechesis helps them relate the Christian message to the most profound questions in life: The first methodology is deductive, while the second is inductive. For a detailed examination of these two methods, please see NDC, no.

Chapter 8 : How To Witness Effectively For Jesus And Share Your Faith

*The Witness Of The Heart To Christ. Hulsean Lects., [William Boyd Carpenter (bp. of Ripon.)] on blog.quintoapp.com
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Priests and kings were anointed, and occasionally prophets. Kings were anointed during their coronation rather than receiving a crown. For instance, David used it many times to refer to King Saul, even when Saul was trying to murder David and David was on the verge of killing Saul to defend himself: Often in the Old Testament, God would tell a prophet to go anoint someone and proclaim him king. The act of anointing with sacred oil emphasized that it was God himself who had ordained a person and given him authority to act as his representative. I remember being quite surprised when I first learned this. Throughout the Old Testament, we see little hints that God would send a great king to Israel who would someday rule the world. In Genesis, when Jacob blesses each of his sons and foretells his future, he says of Judah: He is the one who will build a house for me, and I will establish his throne forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever. It is first fulfilled in Solomon, who built the temple, but did what God forbade—amassed a great fortune and married foreign wives. His kingdom broke apart a few years after his death. When a king arose with great power, other kingdoms would send emissaries with lavish gifts to establish a friendly relationship with the future leader. This is what is happening in Matthew 2, when wise men come to bring gifts to Christ, the newborn king whose star they have seen in the east. The latter two passages both describe the coming of a great king and describe how representatives from nations everywhere would come to give him tribute: The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts. All kings will bow down to him and all nations will serve him. This was often part of the annunciation of a new king, as it was for Solomon in 1 Kings 1: It is the fulfillment of Zechariah 9: Shout, O daughter of Jerusalem! Behold, your king is coming to you! He is just and endowed with salvation; humble, and mounted on a donkey, on a colt, the foal of a donkey. But Jesus explained that his kingdom was not of this world John Rather, Jesus was talking about the kingdom of God, the major focus of his preaching. The kingdom of God is made up of those who submit their lives to God to reign over them. He speaks about how it is expanding like yeast or mustard seed as the news goes forth that he has arrived and people accept him as King. When he returns in glory, every knee on earth will bow to honor him as King Philippians 2: Did the people around him see him as a king? Jesus seems even to expect that those who call him Lord obey him. This has implications about how we define ourselves as Christians. If you confess with your mouth Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved.

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This means that whenever you act, you act by your heart. Therefore, we may say that our heart is our representative in action. We have something in our inner being that represents us, and this representative is our heart. Likewise, whenever we hate something, it is our heart that does the hating. Whenever we enjoy something or dislike something, it is our heart that enjoys or dislikes. Thus, our heart is our representative, the acting commissioner or ambassador, of our inner being. Because the heart is our representative, Solomon says in Proverbs 4: We should guard our heart above all because out of it are the issues of life. Thus, the heart is related to the sources of life, the springs of life, and the issues of life. First we have the source, then the spring, and then the issue. Out of the heart come all the issues of our daily life. As human beings, we have life, and this life acts through our heart. Using the illustration of electricity and a switch, we may say that the heart is the switch of our inner being, of our human life. As the flow of electricity depends on the switch, so our daily living is dependent on what our heart switches on and off. Our heart is the switch of our human life, of our daily life, of our being. Hence, the word life in this verse is inclusive. As human beings, we have a human life, and this human life has an organic element and also a daily living. The switch of this life is the heart. Suppose as a brother is studying the Bible he is disturbed by the barking of a dog. Bothered by this sound, he shouts at the dog. The thought and intent of shouting at the dog has its source in his heart. It also springs from the heart and issues from it. This shouting is an issue that springs out from the source of the heart. This is an illustration of the heart as the acting representative of our entire being. The activities and movements of our physical body depend on our physical heart. In like manner, our daily living depends on our psychological heart. The way we act and behave depends on the kind of heart we have. According to Jeremiah Our heart is corrupt, rotten, to such an extent that it is incurable. This is the condition of the psychological heart of all descendants of Adam. Turning to God But God in His salvation promises to give us a new heart. The first characteristic of this renewed heart is that it turns to God. The turning of our heart to God is a very healthy sign that He has renewed it. A corrupt heart is always away from God. If our heart is away from Him, that is an indication that our heart is still corrupt. Some may ask how they can know if their heart has been renewed. The sign of a renewed heart is that it turns toward God. The sign of a corrupt heart is that it turns away from Him. Therefore, we can know if our heart has been renewed by whether it is turned to God or away from Him. However, in our experience our heart is renewed continually because it is changeable. Perhaps when you were saved, your heart turned to God in a very strong way. But after a period of time, your heart may turn away from Him somewhat. To a certain extent at least, your heart may turn away. Through fellowship with a saint, through coming to the meetings, or by some other gracious means, your heart may turn to the Lord once again. When your heart was turned away from Him, it became somewhat corrupt. But when your heart came back to the Lord, it was renewed.