**ASSIGNMENT FOR LESSON SIX**

**Memorize John 13:35**

**Day One: Read the Notes for Lesson Five and answer the following questions.**

How does faith in who Jesus is lead us to accept his instruction about how to live?

What does quibbling about Jesus’ words suggest about our discipleship?

How can you decide when to listen to a man giving religious teaching?

**Day Two: Read Mark 10:35-40.**

Of whom were James and John thinking: Themselves, Jesus, or others?

How did they drink the cup Jesus drank?

For whom is the honor of sitting at Jesus’ left and right prepared?

**Day Three: Read Mark 10:41-45.**

Why were the other disciples indignant with James and John?

How did Jesus say his disciples would be great?

In this, whom were they following?

How is this related to discipleship?

**Day Four: Read 1 Corinthians 12:12-20.**

Why are there many members in the one body?

What would the body be like if all members were alike?

**Day Five: Read Romans 14:1-4 and James 2:1-4.**

What two kinds of judges are described in these texts?

Why is each of these rebuked?

**Day Six: Read 1 John 4:7-12 and John 13:34-35.**

Why is love important to God?

Why should disciples of Jesus love one another?

What does it show the world when Jesus’ followers love each other?

**MY NOTES & QUESTIONS FOR CLASS:**

[**DISCIPLESHIP (5): THE DISCIPLE AND HIS MASTER**](https://committedtotruth.wordpress.com/2009/08/17/discipleship-5-the-disciple-and-his-master/)

**Jesus, Though He is LORD, Serves His Disciples.** The relationship between Jesus and His disciples is more than the normal teacher-student relationship, even when the student commits himself to the philosophies of the teacher. Jesus’ disciples look at Him as LORD. This is a major difference in the relationship between Jesus and His disciples and other teachers and their pupils. Among the Jews, a great Rabbi might have those who followed him or sat at his feet – as Saul of Tarsus sat at the feet of Gamaliel. Though these would learn from their Rabbi, they did not consider him as LORD. Jesus’ disciples did – and still do

**Jesus Is LORD.** Since they saw Jesus as LORD, their attitude toward Him was not the usual student-teacher relationship. They were his servants or even slaves. This is how He taught them to think. For example, when He washed their feet (John 13:1-16), He used the fact they accepted Him as LORD to teach the lesson that they should follow His example – and wash one another’s feet. They also called Him “Master” and “Rabbi.” As their Master, He was LORD; as their Rabbi, He was teacher and guide. But because He was LORD, He was much more than a mere teacher.

The Rabbi’s students may respect and revere him; they did not worship him. Jesus’ disciples did. The Rabbi’s protégé aspired to become like the. The disciple of Jesus, though his goal is to be like his Master, knows that he can never reach that pinnacle because Jesus is much more than mere man; He is LORD.

**As LORD, Jesus Is To Be Obeyed.** There was no question of who was LORD and who were disciples, nor of what that meant. Jesus’ words were not to be debated but to be believed and obeyed. *Why do you call me ‘LORD, LORD,’ and do not do what I say?* was Jesus’ question to His listeners early in His ministry (Luke 6:46; cf. Matthew 7:21). It was important to do what He said because He was giving the very words of the Father as one who spoke with the full authority of the Author, not as one repeating what He had heard from another. Thus, hearing and obeying His words is a matter of eternal consequence. Mere hearing is insufficient. The foolish man hears without obeying and builds on sand; the wise man who hears and obeys is builds on the rock.

**What Made the Difference?** But Jesus expects even more than full obedience. He expects full acceptance of Himself as LORD. Some, who might have accepted Him as a teacher, were unwilling to accept him as *the true Bread that came down from heaven.* Until someone accepts *who* Jesus is, he is always likely to argue with what Jesus says. Thus, in John 6:41, *the Jews began to grumble about Him because he said “I am the bread that came down from heaven.”* Because they would not accept His LORDship (the one who came down from heaven), they would not accept what He said they should do (eat His flesh and drink His blood). Therefore, they left Him (v. 66).

The Twelve were different. When Jesus asked if they would also go away, Peter asked, *Lord, to whom shall we go? You have the words of eternal life.* Then followed his confession: *We believe and know that You are the Holy One of God.* This is roughly equivalent to his confession recorded in Matthew 16:18ff where he confessed Jesus is the Christ, the Son of the Living God. This faith made them willing to accept what Jesus said they should do. In contrast, the rich young ruler would not accept what Jesus said because he could not bring himself to confess Jesus’ true relationship with God (see Mark 10:17-22). Jesus said why do you call me good? There is none good but God. The young man no longer spoke of Jesus as “good.” That is, he declined to confess Jesus as being God – but that is what would be necessary to find eternal life. Instead, he went away because he valued wealth more than knowing Jesus. Had he believed Jesus to be God, would he have turned away?

Recognition of Jesus as LORD is at the root of what John calls “*the doctrine of Christ”*in 2 John 9. Some debate over whether this refers to doctrine about Christ or the teaching of Christ Himself; the context is fairly clear. Verse 3 calls Jesus *the Father’s Son*. Verse 7 speaks of *deceivers, who do not acknowledge Jesus Christ as coming in the flesh.* Contextually, the *doctrine of Christ* is the doctrine concerning who Christ is. It is a stretch to make 2 John 9 refer to any teaching one can get from something Jesus or His apostles said or wrote. Yet, this is how some use this text to condemn any who do not agree with them on just about any issue. When we simply believe Jesus is LORD, we will obey Him by walking in the love John spoke of in this brief bood. We will recognize that this is how He lived; we will want to live as He did.

**Do We Ever Obey Men?** In wanting to grow as disciples, it is tempting to turn to men for a definition of what it means to be a disciple. The “Discipling Movement,”\* popular in many congregations and in various evangelical fellowships a few years ago, strictly prescribed what it takes to be a disciple. Many became emotional wrecks because they could not meet the requirements imposed by their human leaders. [\*This movement, once known in Churches of Christ as *The Boston Movement*, is today known as *The International Churches of Christ.*]

Human leaders also can rationalize the demands of Jesus so His call for radical discipleship loses its force. Take Jesus’ statement, *It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God*(Mark 10:25). Many destroy the force of this by fanciful explanations. Some talk about a smaller gate in the city gate for pedestrians, which a camel could go through only by removing its load and going through on its knees. But there is no evidence such a pedestrian gate is ever called “a needle’s eye.” Others talk about the similarity between the Greek word *camel* and the word for *cable* – and say Jesus is talking about a ship’s *cable*, not a *camel* with four legs and a hump. Jesus explained Himself when the disciples asked, *Who then can be saved?* What was His explanation? *With man this is impossible, but not with God; all things are possible with God.* By rationalizing, we make it possible for man to save himself – but salvation is a work of God.

*Each of these is an*extreme*to be avoided.*Men are likely to impose human rules. This adds to the Word of the LORD. Men are also likely to relax the force of what our LORD says to us. This takes away from His Word. Both are wrong; we need to recognize that Jesus is LORD, and we are His disciples. This is one reason the apostles warned against lining up behind men. In 1 Corinthians 1:10-13 more than the oneness of the body is in view. To turn from being a disciple of Jesus to be a follower of Paul, Peter or Apollos was to turn from Jesus who died for you. In other words, it was to turn from a relationship with Jesus as LORD to follow mere men.

Whether the Corinthians were actually naming these great Christian leaders as the ones they were “of” is open to question. In 1 Corinthians 4:6, Paul suggests he used himself and Apollos as examples to show how futile it is to follow *any* man. The apostles always presented *themselves as your servants for Jesus’ sake* (1 Corinthians 4:5)*.* Notice that his relationship to Jesus as LORD took priority with Paul in all of this.

Is there ever a time to listen to men? Of course, but only when they are pointing us to Jesus. The eunuch asked Philip for help to understand the Scripture – and Philip *began with that very passage and preached Christ*(Acts 8:34f). Paul said, *follow my example* – but only *as I follow Christ* (1 Corinthians 11:1). We are to *imitate the faith of our leaders* (Hebrews 13:7), for these *spoke the word of God* to us. They point us to Jesus – whom the author adds *is the same yesterday, today and forever.*

We obey men only when they lead us closer to Jesus. If they obscure him or make him more distant, avoid them like the plague! These are those *whose god is their stomach* (Philippians 3:19). Disciples of Jesus avoid such men because disciples want to serve and follow none but Jesus because He is LORD.