**ASSIGNMENT FOR LESSON THREE**

Memorize Matthew 16:24

**Day One: Read Lesson Two and complete a self-evaluation using the qualities of love in 1 Corinthians 13:4-7.**

Rate yourself on a scale from 1-5. Let 1 = Not at all. 2 = A little, 3 = Needs Improvement, 4 = Doing well, and 5 = As well as a human is likely to do. (Note: you will not be asked to divulge your answer in class, unless you volunteer it. You will be asked if you are happy with your evaluation and how you plan to improve.

* Patience 1 2 3 4 5 Kindness 1 2 3 4 5
* Not envious 1 2 3 4 5 Not boastful 1 2 3 4 5
* Not proud 1 2 3 4 5 Not rude 1 2 3 4 5
* Not self-seeking 1 2 3 4 5 Not easily angered 1 2 3 4 5
* Keeps no record of wrong 1 2 3 4 5 Takes no delight in evil 1 2 3 4 5
* Rejoices in truth 1 2 3 4 5 Always protects 1 2 3 4 5
* Always trusts 1 2 3 4 5 Always hopes 1 2 3 4 5
* Always perseveres 1 2 3 4 5 Never fails 1 2 3 4 5

Are you happy with your current level of discipleship? Y N If “No” how do you plan to improve it?

**Day Two: Read Luke 6:46; Matthew 12:30 and Revelation 3:15-16.**

What do inactive disciples do to the Lord’s harvest? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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Why do those who fail to gather end up scattering? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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What makes a person or church “lukewarm”? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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How does the Lord view this condition? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**Day Three: Read Matthew 8:18-22.**

Why would Jesus mention he had no place to lay his head when someone offered to follow him? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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How does Jesus view social conventions when it comes to a choice between them and following him? Why was he so “hard” on the man who wanted to bury his father before following Jesus? What can be “first” before following him?

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**Day Four: Read Matthew 16:21-26.**

What does taking up your cross mean? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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Why did Jesus rebuke Peter so severely on this occasion? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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Why must anyone who desires to follow Jesus take up a cross? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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How does “saving” your life cause you to “lose” it? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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How does “losing” your life cause you to “save” it? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**Day Five: Read 1 John 3:16-18 & Ephesians 5:25-30.**

How does one “lay down his life for his brother”? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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How does a husband “give himself up” for his wife? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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How does giving up selfishness equate to dying on a cross? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**Day Six: Read Mark 1:17; Acts 4:13 and 2 Corinthians 3:17-18** (The KJV & many other translations have *beholding the Lord’s glory.* The NIV has *reflect the Lord’s glory,* with *contemplate* as an alternate translation.)

What did Jesus promise to “make” the fishermen if they would follow him? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

How did the Jewish leaders realize Peter and John had been with Jesus? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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What did being with Jesus cause Peter and John to become? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

What happens when we behold the Lord’s face? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

How are we transformed “from one degree of glory into another”? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**MY NOTES:**

[**Discipleship (2) – What Is A Disciple?**](https://committedtotruth.wordpress.com/2009/08/05/discipleship-2-what-is-a-disciple/)

Scriptural use of the word *disciple*is virtually limited to the Gospels and Acts, except for one passage in Isaiah (8:16). This is in a context that speaks of “a stone of offence and a rock of stumbling”, v. 14 – cf. 1 Peter 2:8 – and of “I and the children whom the Lord has given me,” v. 18 – cf. Hebrews 2:13. Each of these use these terms to speak of the Christ.) The rest of the 273 times the various forms of *disciple*appear in the KJV Bible are in the four Gospels and Acts.

Discipleship is not an Old Testament concept. Though the Jews once in John 9:29 said, “We are Moses’ disciples” it was only in contrast to the formerly blind man whom they styled “this fellow’s disciple.” The Old Testament expected Israel to live in Covenant with God, but not as disciples of God.

On the other hand, the New Testament uses the term *disciple*from the earliest days of Jesus’ personal ministry to refer to those who gathered around him to follow him.

**What Does the Word Mean?**

In the Greek world of Jesus’ day, a *disciple*was one learning information or conduct from an “authority” (or personal teacher) on whom the disciple depended. This teacher, superior in knowledge to the disciple, would always be the student’s superior (cf. Matthew 10:24f where *student* is from the word usually translated *disciple.)*

The greatest ambition of the *disciple* is that he be like his teacher. A *disciple* always has a *teacher*, but more than instruction is involved. The *disciple* depends on the teacher for all of his thinking. The true *disciple* is committed to his teacher *and will go to no other.* (Cf. John 6:66-68 where some left Jesus, but the Twelve refused to leave him, saying, “*Lord, to whom shall we go? You have the words of eternal life.*”)

In the New Testament the word finds its highest use in the relationship of Jesus’ followers to their Master. They left all to follow him (Mark 10:28). He called some of these to be with him that he might teach them and send them out as apostles (Mark 3:13ff).

Jesus expected much from these. He talked about hating father, mother and even one’s own life. In a characteristic statement, He said, “*Anyone who does not bear his cross and come after me cannot be my disciple”*(Luke 14:26-27).They were sure they could give him their all. Peter was especially confident that he would endure, even if others fell away (Mark 14:27-31). Their performance, however, fell far short of His demands and their expectations.

Yet, in all this you can see their commitment to the person of Jesus, not merely to his teachings. It is this complete trust in him in all things that marks them as *disciples,* not mere pupils or learners.

**Relationship to Other Words:**

A number of other words are similar to *disciple*. It will be helpful for us to consider how these are alike and different from *disciple.*

An *apostle of Christ* is a disciple, but not all His disciples are apostles. An apostle is literally “one sent.” Most times in the New Testament, this refers to one of *The Twelve* (or Eleven, after the fall of Judas), who were called by Jesus to be his witnesses in a special way. A few times, *apostle* refers to someone sent by a church on a special mission.

*Believer* came to be almost synonymous with *disciple*, though some believe without following (see John 12:42f). This would not be the case for a *disciple.* A *disciple* does not have a dead faith (see James 2:13-14).

*Christian* is used much as *disciple* (see Acts 11:26) but seems to be a derogatory name used by enemies (cf. Acts 26:28 & 1 Peter 4:15-16). The Christian gloried in this name as one by which he suffered.

A *disciple* is more than a *pupil*; he is a *follower*. Learning without following is foolish (see Matthew 7:24-27). You cannot follow without learning; you can learn without following. For example, Dr. James D. Bales, one of my teachers at Harding University, was a student of Marxism. He was not, however, a disciple of Karl Marx. He studied Marxism academically in order to refute it. On the other hand, the *disciple learns* in order to *follow.*

**What Does This Mean to Us?**

Are we Church Members or disciples? What is the difference? Ideally, there is none. As a practical, prag­matic matter there is a difference. The 20/80 rule says 20% of the people in the church do 80% of the work and give 80% of the money. It might cause us to cry out, “Where are the 80?” If the 80% can become active, serving disciples the church will experience a true revival.

The question in this series, then, is “Can the *Sunday Morning Only Church Member* become a true *disciple*? A second question is like the first: “*If so, how?*” The answer to this question is not found in cajolery but in deeper knowledge of and commitment to Jesus, our Master.

In these lessons, we hope to examine ourselves with respect to our commitment to Jesus. Do we qualify as disciples? We need to consider our priorities. Are we more committed to becoming like Jesus or to preserving the structures of the Church? Do we seek Him or do we seek doctrine about Him? Have we become like the Jews who diligently searched the Scriptures (John 5:39), but would not follow the One of Whom the Scriptures testified?

But we need to do more than examine ourselves: we must give ourselves to greater levels of service and personal commitment to the person of Jesus.

We want him to be our mentor, teacher, guide and Master. We want to become his apprentices, protégés, pupils, followers and servants. He wants to take us under his wing – if we are willing (cf. Matthew 23:37).

If we are unwilling, the alternative to discipleship is too frightful to contemplate. It will mean “*your house is left to you desolate*” (Matthew 23:38). God will not live in the temple of someone who will not follow his Son.