

## Chapter 1 : The Leadership Style of Jesus - Like A Team

*The Ethics of Confucius: The Sayings of the Master And His Disciples Upon the Conduct of the "Superior Man." - Kindle edition by Miles Menander Dawson. Download it once and read it on your Kindle device, PC, phones or tablets.*

Some say three years, others as little as one. That Christianity grew, after such a brief inception, into the world religion we know to today is testimony to the power of the message Jesus preached. But it is also due to a much simpler and often over-looked fact. He had more than a little help from his friends. He needed people he could trust to send out his message and to continue the work when he was no longer around to lead the nascent Christian movement. At least four of the disciples, James, brothers Peter and Andrew and John, were fisherman whose livelihood consisted of taking their boats out onto Lake Galilee to catch fish such as sardine and carp. It could be a hard existence at times. They may have had to take out loans to pay for equipment and had to hand over much of their catch in taxes to the Roman authorities who held considerable political and economic power over the entire region. The paying of taxes may well have been a source of tension between the fishermen and the local individuals the Romans employed to perform the unenviable, but highly lucrative, job of collecting the taxes. By choosing one such tax collector, Matthew, as part of his close following, Jesus may have brought together a volatile combination of forces. Cooperation Despite all the potential problems they faced, somehow the Jesus movement managed to pull together in the same direction. They were sent off, probably in small groups, to preach and to perform, on a smaller scale, many of the miraculous things Jesus did. They healed people of physical and psychological illness, perhaps utilising the reputation of their remarkable leader to gain the acceptance and belief of converts. They suffered great hardships and dangers in a region controlled by Roman authorities, who had a nasty habit of brutally snuffing out political rebellions and messianic movements. They would have left the comfort of their family homes to hit the road, often sleeping rough and relying on the hospitality of locals for food and shelter. Travelling from village to village in Galilee and beyond to Jerusalem, they may have encountered bandits on solitary mountain tracks. It was a difficult existence. There must have been arguments, jealousies and in-fighting along the way but the disciples were held together by the power of their charismatic and determined leader. They may not have always understood what his message was and their faith may have wavered at times but all of them, apart from the tragic case of Judas, stuck with him until his death. They may have started out as a modest group of everyday fisherman, local officials and artisans, but they went on to become the driving force, keeping alive a small religious movement which flowered into a world religion. Peter Peter is a prominent character in the New Testament Peter is remembered by Christians as a saint ; the fisherman who became the right-hand man of Jesus himself, the leader of the early church and a father of the faith. But how much of his fascinating story is true? How much do we know about the real Peter? Of all the disciples that Jesus chose we know most about Peter. He is one of the most carefully described characters in the New Testament, and yet the picture we have is a composite from various authors at various times and there are still many things the Bible does not tell us. However, there are other sources of evidence now available that can take us closer than ever before to the historical Peter. Great insight can be drawn from modern science, archaeology and countless other ancient texts, many of which have only come to light recently having been lost for centuries. The Bible tells us that Peter was a fisherman by trade and that he lived in the village of Capernaum on the shores of Lake Galilee. All these details are historically plausible but recent archaeology has been able to support them with hard evidence. Excavations in Capernaum have uncovered the remains of a synagogue and several houses, one of which could be the very house of Peter himself. The original structure is a series of rooms around a central courtyard, easily big enough for a large family. Scholars agree they may never know for certain if it is the home of the apostle but it is clear that the site was venerated very early on by Christian believers. The evidence shows that the family home became a public meeting place and several shrines were subsequently built on the site. Today a Catholic church stands over the ruins. In after several years of drought, the water level of Lake Galilee had dropped and one day two walkers saw a very distinctive shape in the mud. Archaeologists uncovered the remains of a boat, amazingly preserved since its use on the lake before the 1st

century. The boat was partly made of expensive, imported wood and was so big that it would have needed at least 12 people to handle it. For the first time archaeologists had a precise idea of the type of boat Peter owned; the one that transported Jesus and his disciples. Life was undoubtedly far from easy in first-century Galilee; the land was occupied by the Romans, taxes were high and labour was hard. However, both the house and the boat can help to dispel the romantic notion that Peter was a humble fisherman from a rural backwater. Galilee was in fact a strategic part of the Roman Empire and Capernaum and the surrounding settlements were centres of commerce where at least two languages were spoken. Could it be that Peter was not in fact a poor fisherman but a businessman with his own boat, hired help and a family to feed? The story goes that Jesus called Peter to follow him and Peter did not hesitate; he left everything and embarked on an incredible journey of discovery. In fact one could say that Jesus altered his very identity, for it was Jesus that changed his name from Simon to Peter. Jesus appointed Peter as the rock on which he would build his church but the character revealed in the gospels seems far from stable, so did Jesus really know what he was doing? One stormy night the disciples were battling against the waves as they crossed the lake. As dawn was breaking they saw Jesus coming out to them, walking on the water. They were terrified, thinking it was a ghost, but Peter asked Jesus to call him out onto the lake with him. Peter took a few steps towards Jesus on the water but fear and doubt then made him sink. Peter is remembered in this episode for his lack of faith but, as commentators point out, although he failed he was the only one to try. He is constantly asking questions and is not afraid to argue with Jesus. He is rash, impetuous and even foolish at times but he is never slow to pledge his absolute loyalty to his master. However, he was not to know how much this would be tested. One night in Jerusalem, after Jesus asked his friends to pray with him in a garden, Peter fell asleep. Moments later, Judas arrived with a mob from the temple to arrest Jesus. This may have been the act of a man protecting his friend but if Jesus had been preaching peace, what was Peter doing carrying a sword? Peter got it wrong again. Jesus is arrested and the disciples scatter but Peter follows at a distance. Earlier that same evening Jesus had predicted that Peter would deny him three times before the cock crowed. Peter was adamant that he would remain loyal. Each time Peter denied it vehemently and just then, a cock crowed. Scholars believe that Peter would have reached hero status by the time the gospels were written and history has a tendency to write about its heroes in a good light. For Peter in that courtyard, it must have seemed like the end of the line. He had let his master down, Jesus was sentenced to death on a cross and the movement was over. The gospels say that in the following days an incredible event took place. Jesus rose from the dead and appeared to his followers. The accounts differ as to what happened in those days but from the earliest sources Peter is listed as the first male witness to the resurrection. Whatever the precise nature of his encounter with the resurrected Jesus, the result was that Peter was transformed from a scared and dejected failure into the leader Jesus had predicted at the outset. The number of believers grows enormously and it is Peter who leads them with authority and wisdom as chief of the apostles. From such unpromising beginnings it now seemed that Peter had indeed become the rock of the church but in actual fact his leadership was soon contested. How or why Peter is superseded we are not told but scholars suggest James had a greater religious pedigree that gave him a better standing with the Temple authorities. Or perhaps, if James really was a relation of Jesus, it was only natural for him to succeed his brother. Yet the power struggle was not just two-way; Paul was taking the message all over the Mediterranean and setting up churches wherever he went. It is clear that on one occasion Paul and Peter had a major disagreement and Paul calls Peter a hypocrite for siding with James. Peter seems to be caught between two extremes with sympathy for both; James believed that anyone who became a Christian must subscribe to the Jewish customs; Paul believed that no obstacles should be placed in the way of non-Jewish converts. So what happened to Peter, where did he go and where did he die? This has led some scholars to suggest that Peter ministered as part of a husband and wife team and that the role of women has been deliberately diminished over history. Most of these writings were condemned by the church as heretical and dangerous but used in the right way they can give scholars a great insight into biblical characters and their environment. Peter is mentioned in many of these ancient texts and they provide a great deal of support for the long-held tradition that Peter went to Rome. The Acts of Peter is a document that is first mentioned by the early church historians and from these clues scholars can establish that it was in circulation by the end of the 2nd century. It depicts

Peter entering Rome after Paul had left and rescuing the church from the influence of one Simon the Magician. Simon is mentioned briefly in the New Testament and is almost certainly a historical character. The two embark on an amazing miracle contest that culminates with Simon flying unaided through the air - but at the prayer of Peter, Simon is dropped and crashes to the ground, breaking his leg. Simon is defeated and the people turn back to Christianity. It is certainly plausible that Peter went to Rome; after all, it was the capital of the greatest empire the world had ever seen, so if the message took root there it would reach every corner of the known world. Tradition has always maintained that Peter was martyred in Rome, crucified upside down so as not to be equated with his master. The written accounts of this event are detailed but relatively late. The strongest evidence lay unchecked for centuries, right under the noses of the Vatican. The magnificent basilica that now stands in the centre of Vatican City was built to replace the original structure built by Constantine, the first Christian emperor. Constantine went to such lengths because he believed that this was the very spot where Peter was buried, on the side of the Vatican Hill. This tradition remained strong throughout the ages but without concrete proof. Archaeologists discovered a whole street of Roman mausoleums, highly decorated family tombs of both pagans and Christians dating to the early centuries AD. They asked for papal permission to dig towards the high altar and there they found a simple, shallow grave and some bones. It took years for these bones to be analysed and the anticipation grew but the results were bizarre and disappointing. The bones were a random collection consisting of remains from three different people and several animals! But this was not the end of the saga. Years earlier, one of the Vatican officials overseeing the dig removed some bones from a niche above the grave for safe keeping after the team had gone home. Amazingly no one gave them a second thought until one of the experts asked whether there had ever been anything found in the niche. These bones were then analysed and the tests showed they were the remains of a man in his 60s or 70s and of stocky build.

*The master's company, we assume, gets the pick of students emerging from its affiliated School of American Ballet and is uniquely equipped to mount his ballets.*

Disciples are found in the world outside of the Bible. Cleanthes could not have been the express image of Zeno, if he had merely heard his lectures; he also shared in his life, saw into his hidden purposes, and watched him to see whether he lived according to his own rules. Plato, Aristotle, and the whole throng of sages who were destined to go each his different way, derived more benefit from the character than from the words of Socrates. A disciple would literally follow someone in hopes of eventually become what they are. A disciple is first a believer who has exercised faith Acts 2: A fully developed disciple is also a leader of others who attempts to pass on this faith to his followers, with the goal of repeating this process. A special form of passing on leadership through discipleship is called apostolic succession. Great crowd and the seventy[ edit ] Main article: Seventy disciples In addition to the Twelve Apostles there is a much larger group of people identified as disciples in the opening of the passage of the Sermon on the Plain. They are sometimes referred to as the "Seventy" or the "Seventy Disciples". They are to eat any food offered, heal the sick and spread the word that the Kingdom of God is coming. Jesus practiced open table fellowship, scandalizing his critics by dining with sinners, tax collectors, and women. Sinners and tax collectors[ edit ] The gospels use the term "sinners and tax collectors" to depict those he fraternized with. Sinners were Jews who violated purity rules , or generally any of the mitzvot , or possibly Gentiles who violated Noahide Law , though halacha was still in dispute in the 1st century, see also Hillel and Shammai and Circumcision controversy in early Christianity. Tax collectors profited from the Roman economic system that the Romans imposed in Iudaea province , which was displacing Galileans in their own homeland, foreclosing on family land and selling it to absentee landlords. In the honor-based culture of the time, such behavior went against the social grain. In Luke and John, Jesus extends his ministry to Samaritans. Women who followed Jesus[ edit ] In Luke John names her as the "one who had anointed the Lord with perfumed oil and dried his feet with her hair" Luke refers to a number of people accompanying Jesus and the twelve. From among them he names three women: Mary Magdalene is the most well-known of the disciples outside of the Twelve. More is written in the gospels about her than the other female followers. There is also a large body of lore and literature covering her. Other gospel writers differ as to which women witness the crucifixion and witness to the resurrection. John includes Mary the wife of Clopas at the crucifixion. Cleopas and companion on the road to Emmaus[ edit ] See also: Cleopas and his friend were discussing the events of the past few days when a stranger asked them what they spoke of. The stranger is asked to join Cleopas and his friend for the evening meal. There the stranger is revealed, in blessing and breaking the bread, as the resurrected Jesus before he disappears. Cleopas and his friend hastened to Jerusalem to carry the news to the other disciples, to discover that Jesus had appeared there also and would do so again. The incident is without parallel in Matthew, Mark, or John.

**Chapter 3 : What was the significance of Jesus washing the feet of the disciples?**

*Twelve Ordinary Men: How the Master Shaped His Disciples for Greatness, and What He Wants to Do with You [John MacArthur] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers.*

His life was in peril. The plot was thickening, the pursuers were more than ever determined to murder Him. At such times men are likely to see only what concerns themselves and their own safety. It is a blessed proof of the way in which that most gracious heart lay open to all the sorrow and needs of men. Find out what people see, and you will know what they are. People mostly see what they look for; and they look for what they want. It is curious to listen to the account of what people have seen; how some saw a dress, and some a face, and some saw nothing. Jesus saw a blind man. Some people are very blind to blind men. There is, you know, a colour blindness, that cannot discern certain colours. There is, too, an inner colour blindness, that never sees sorrow, need, sickness, or any other adversity. It looks on the bright side of things by looking away from all that is wretched. Once seeing the blind man, He can go no further. Pharisees and perils are alike forgotten. Pity saw her opportunity, and she could not be denied. Oh, what a Christ is this! Well may His name be called wonderful. And the only Christianity that is worth the name is that which makes us like Him. So that however we be driven, harassed, threatened, there is within the soul a great atmosphere where love dwelleth. The Master saw a blind man. What did the disciples see? His lace was full of pity only; theirs was full of a curious prying. With them it was a case for dissection, a poor body for their anatomy, and they began at once with the scalpel knife. What a strange lack of feeling! And what an extraordinary notion! Bad enough to be blind, and bad enough to be poor; but to be both might well move our pity. But no; to be poor shows that he is bad; to be blind shows that he must be very bad. It is a horrible notion! Yet it lives and thrives today. Would not any stranger coming into our midst suppose that the rich people must be good – born good? It is the poor who are so bad – so very bad. Who are city missionaries for, and tract distributors, and district visitors, and Bible women? All for the poor; until one might think that the Scripture, which says that the poor have the gospel preached to them, implies that the rich do not need it. Has it not been said in scores of good books that the subject was born of "poor but pious parents"? Why, indeed, the but? Cold-blooded discussion of great social problems that involve the lives of men and women and little children is bad enough, but ten thousand times worse is it when good people stand tip-toe and look down from their lofty superiority with cold, steel eyes and lips of scorn and talk of the poor as a "drunken, lazy lot. Nothing could be more unlike that blessed Saviour who saved the world by loving it. What a gulf is there oftentimes between the Master and His followers! Very notable is the answer of Jesus. I constantly have my eyes opened by blind men. I never know, indeed, that I have any eyes until I see a blind man; then I go on my way thanking God for this wondrous gift of sight. That he may show forth the works of God. Who most enriched the world when Christ was upon earth – the rich man or the beggars? Think how infinitely poorer all the ages had been if, when Christ came, there had been no sick, no suffering, no need in the world. What depths of tenderness, what hope for all men, what mighty helpfulness, what revelations of Christ are ours today, because there sat of old blind beggars and such needy sufferers! Surely when men are rewarded according to their service, these shall have great recompense.

**Chapter 4 : Some Thoughts on "Go and Make Disciples of All Nations"**

*A disciple's highest goal was imitation of his master, and therefore, a disciple could expect to receive the same maltreatment and difficulty that his master received. Rabbi Yeshua compared Himself to the master of a house and his disciples to members of the household.*

The result is that they take their faith and legacy with them to the grave. Nearly four thousand churches close every year in North America. What does this mean? We need to become a reproducing disciple making movement once again. The ultimate goal of discipleship is to reproduce disciples with the gospel through developing disciple making leaders and church planting. Reproduction ensures that a movement will live past its founding stages. The church was never intended to be an end in itself; rather it is called to reproduce and fulfill the Great Commission to make disciples. Reproduction is the goal of every living thing. We see this throughout the pages of the Bible. The Bible is full of reproductive language. God created humankind, animals, and plants to reproduce. Reproduction is also seen in the agricultural language that Jesus uses throughout the gospels. Reproducing disciples is the result of selecting, training, and empowering leaders who will in turn reproduce themselves in others. This begins locally with the church and then can take place on a larger scale through reproduction of church plants regionally and internationally. You can be a part of a 21st century disciple making movement that can change our postmodern world for Christ. A Few Good Men and Women The most powerful paradigm for reproducing disciples is the discipleship methodology of Jesus. Selection It all started when Jesus called a few men to follow him. Jesus did not choose everyone he met to be his disciples. He took very seriously the selection of men he trained. Rather than focusing on the multitude, he only chose twelve. The reason for his selectivity was intentional. He chose twelve men and a number of women to instruct and train. They would in time reproduce themselves in others. In a similar way, we must be selective in the people with whom we choose to disciple. We should look for people who are faithful, willing, and able to reproduce their discipleship in others. Disciple making does not require a degree or Bible college education; rather we should seek to find men and women who have a passion and a hunger to for Christ. Willingness to answer the call to follow Jesus is the only requirement to be a disciple of Jesus. Association Jesus was intimately involved in the lives of his disciples as they followed Him. His training method was spending time with His disciples. Coleman points out that Jesus had no formal training or education; He was His own school and curriculum. This is a radical concept for those of us who live in the 21st century. Whenever we find someone, who seems called into ministry we send them off to let someone else train them. The New Testament model of discipleship was homegrown, natural, and organic. Discipleship happens as men and women spend time with their spiritual mentor. In a similar way, we should be in the lives of the people we are seeking to develop. We should schedule time with people who we want to disciple outside of normal church functions. We should schedule times to play, pray, and share a meal together with the people we are discipling. This means that discipleship will require something of us. Discipleship costs us something even for those of us who are called to disciple others. We must sacrifice our time, energy, and emotion in others if we are to fulfill the discipleship task of making disciples. Consecration Jesus expected His followers to obey Him. He sought to create in His disciples a lifestyle of consecrated obedience. Discipleship is about a total consecration to the Lord. However, many of us have trouble submitting. We live in an individualistic culture where people do not want anyone else telling us what to do. That is why submission and obedience to God is so hard as well as important. When we become obedient to God in every area of our lives, we will experience victorious Christian living. God can only use men and women who are willing to obey Him. Impartation Jesus gave himself away to His disciples by imparting to them everything that the Father had given Him. He gave Himself freely. He imparted not only Himself, but also spiritual truth about life and ministry. He taught them about the scriptures and the Holy Spirit. There is a transfer of godly wisdom and character when true discipleship takes place. As leaders, it is important for us to grasp that we have a spiritual responsibility to impart ourselves in others if we are going to make disciples. Demonstration Jesus demonstrated how the disciples should live the Christ centered life. One reason Jesus had such a lasting impact on His disciples is

that He lived the message before them daily. He was the message and the method. By walking with Jesus, they saw how He lived His faith in the real world. He prayed before them. He fed the poor. He had compassion on the multitude. He healed the sick. In other words, He lived the life that He wanted to reproduce in His disciples. It is important that we practice what we preach, because the people we are training will follow our life and example. It is not enough to preach the gospel, we have to practice it daily. Our personal walk with God is one of the most important factors in developing godly leaders. We will reproduce what we are. The most powerful message is a life lived for God. Make sure that the life you live is worthy for others to follow.

**Delegation** Jesus assigned His disciples work. He developed His disciples by delegating ministry responsibilities to them. He sent His disciples out and gave them real ministry. Some churches make people go through a yearlong process before they can serve in any capacity in the church. Likewise, some people spend years in college and seminary with little if any real ministry involvement. Churches need to rethink delegating spiritual responsibility to people, especially new believers. Is it any wonder our discipleship is often anemic? Sadly, most people think the pastor is supposed to do everything in the church. We must not forget the power of involving people in ministry.

**Supervision** Supervision is important. Jesus supervised His disciples. Whenever they returned from a ministry trip, they would report to Him. This allowed a time for the disciples to reflect, review, and to receive instruction from Jesus. Supervision is an important part of leadership development, especially when dealing with new believers. We want to delegate and empower people to act, but we also need to help supervise them to make sure they stay on track. Many times people will get into trouble without proper supervision. Supervision is an art. On the one hand, if we are not careful, we can micro-manage people.

**Reproduction** Jesus expected His disciples to reproduce His likeness in others. He imparted His message and mission to His disciples so that they would reproduce themselves in others and make disciples of all nations. Today, what has become a 2. I want to return to the analogy of the Vine in John. The purpose of the Vine Jesus and the branches us is to bear fruit. Christians are to work for and expect a harvest Matthew 9: Let us commit our lives and our churches to reproducing ourselves in others in order to make disciples of our communities and our world. We need to rediscover the reproductive nature of the church. We are called to select, train, and send missional disciples of Christ out into the world who will be able repeat the process of discipleship. What we need in our day is an organic disciple making movement that will train and send men and women to be reproducing disciples of Christ.

He lives in the beautiful beach community of the Outer Banks with his wife Kay and two daughters where he loves to surf and spend time at the beach with his family and friends.

*And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? At such a time it was very wonderful that He should see anything but the way out. His life was in peril. The plot was thickening, the pursuers were more than ever determined to murder Him.*

In the Old Testament 1 1C. Indeed, it seems that it is. The Concept and Practice Several traditions within the national life of Israel make it reasonable to assume that the concept and practice of personal discipleship existed. Therefore, involved in the concept of being a disciple is a willing, listening, and obedient heart. Other Texts and Israelite Traditions There are other institutions and traditions in Israel that seem to involve some level of personal discipleship. This could be expected in the school of the prophets 1 Samuel There is, however, no explicit instruction given on how to personally disciple another, except perhaps in the home cf. Regarding the nature of the adherence involved, Wilkins observes: The type of adherence was determined by the master, ranging from being the follower of a great thinker and master of the past like Socrates, to being the pupil of a philosopher like Pythagoras, to being the devotee of a religious master like Epicurus. Such people were committed to a recognized leader or movement. This involved Jewish adherents to Philosophical schools or to religious and political sects. The Pharisees apparently had their own disciples and they too claimed to be disciples of Moses John 9: John the Baptist also had disciples who lived with him and followed him, practiced his ascetic lifestyle, and promulgated to some extent his teachings Mark 2: In general, the education of boys in first century Judaism centered in the home around Torah learning. The Torah was taught primarily by the Father. But during the time of Jesus there is good evidence to suggest that primary schools beth Sepher had been developed to mitigate against the inroads of Hellenism. If he wanted further training in preparation for being a judge, teacher, scribe, or head of a synagogue, he might continue his study of the Torah in a small group or seek to study as a disciple under a certain scholar. Summary There is evidence that personal discipleship was carried on among the Greeks and the Jews. In these cases, discipleship meant much more than just the transfer of information. For the Jewish boy over thirteen this meant going to study with a recognized Torah scholar, imitating his life and faith, and concentrating on mastering the Mosaic Law as well as the traditional interpretations of it. Though we cannot literally walk with him today, through his Spirit, we nonetheless have been summoned by Him as well. We have been summoned to his side in order that we might be with him, that we might really come to know him, and that we might follow him along the path of discipleship. But the heart of the call of Christ is to be with him and to know him intimately. His summoningâ€”and make no mistake about it, it is a summoningâ€”is first a call to know him cf. This is primary and necessary. If the disciples were to have lost interest in him as a person and friend, they would never have continued to walk with him. We are no different. It is in the context of deepening intimacy that he commands us to be like him. In short, it is primarily through fellowship with the Master that we begin to look, feel, and act like the Master cf. In this sense, the call to Biblical discipleship presupposes salvation, i. But discipleship is also a summons to follow Jesus and this is, at times, no easy matter. He demands exclusive, complete, and unflinching obedience to Himself. This is where his summons to discipleship is so radically different from Plato who stressed the freedom of the student from the teacher or even the Jewish religious leaders who focused more on the Torah and steered their disciples away from themselves. Jesus, on the other hand, pointed people to himself 9 and still does and calls them to radical commitment to him. It involves giving him preeminence over the closest of our human relationships and over the desires we have for our lives. In short, it involves becoming his servant in the world and giving your life to that end. Paradoxically we give up that which we cannot keep to gain that which we cannot lose. The cross was an instrument of death and well known to the Jews. The suffering was intolerable. But Jesus says we are to take it up and follow him. This will, in the nature of the case, involve self-denial. The one who picked up the cross-beam of his cross was headed down a one-way street, never to return. The one who has ears to hear had better listen! Instead whoever wants to be great among you must be your servant, We must have resources to accomplish this kind of life. Those resources come directly from Christ and are promised to us if we abide in him. He told his

disciples that even though he was departing the world, he would nonetheless carry on his life and ministry through them, his chosen ones. We will discuss this a little more when we talk about the relationship of discipleship to the kingdom of God. But, Jesus was different. He definitely had a yoke, but he was gentle, humble in heart, and his yoke was easy and his burden light. The one who remains in me and I in him bears much fruit, because apart from me you can accomplish nothing. The Promise The call to discipleship is not without its struggles, suffering, and sometimes intense difficulties. But it is not without its promises either. And remember, I am with you always, to the end of the age. He raised the dead, judged men and forgave sins. He performed miracles and spoke fresh and binding revelation. His authority, however, now extends to both heaven and earth, the entire universe cf. He is in control of all things. We are to encourage people to submit to the Lordship of Christ as expressed in his teachings to the disciples and we are to show them what that looks like with our own lives. In other words, two elements that should characterize the process of making disciples are baptizing and teaching. Disciples are to be baptized into a Trinitarian understanding of God and relationship with him, and they are to be taught to obey implicitly whatever Messiah Jesus has taught us now preserved in Scripture. As we carry out the task of discipling the nations, the Abrahamic covenant is being fulfilled Matt 1: He is in control of the nations and has sent us to them with the message of eternal life. Now, through the strength provided by His indwelling Spirit Col 1: That is, in our knowing Christ we are becoming like him—thinking, feeling, and living as he commands. In this spiritual ambience of personal relationship with him, that is, in light of our experience of the kingdom, he summons us to be his disciples. We are to follow him, through thick and through thin, knowing that he is there and that he will reward us in his time; after all, he is the Master. But discipleship not only involves being with him, being like him, and following him, it also means that we make it our goal to disciple others—indeed, every nation under the sun. As far as I know, he never communicated another plan. Questions for Thought 1. Put into your own words what it means to be a disciple of Christ. Why does Jesus call us to such radical commitment to him? Why is it important to see that our allegiance to Christ must be first, even ahead of the work of discipling others? What is most important to you about discipleship and what are you most reluctant to do? What are you most afraid of? How does the promise of Matthew Jesus said that discipling another person means to teach them to obey. Are you exempt from the task of discipling others if you do not have the gift of teaching? Who are some people that you can begin praying for right now? How could God use you to disciple them, working with them for their progress and joy in the faith? Green, Scot McKnight, and I. InterVarsity, , Codex A, verse 1 of Jeremiah Hubbard and Glenn W. Word, , in loc. Undoubtedly, these texts imply a discipleship relationship of sorts. The fact that Elisha was constantly with his master Elijah, and that he was to carry on the ministry of his master 2 Kings 2: He had no authority in their minds, whereas they regarded themselves as the official interpreters of Moses upon whom the life of the nation had been built. The implication in their argument is that they are vitally connected to the tradition of interpretation of the Mosaic Law and Jesus is not. He, therefore, has never heard God speak. Formally the Pharisees had never met Moses, and Socrates had never met Homer if the latter ever existed at all, yet through the Law the Pharisees claimed to follow Moses. The emphasis was on reading the Hebrew Scriptures, as well as learning and memorizing the Torah. Secondary schools seemed to have developed by the second century. They focused more on learning oral law, i. Eerdmans, , Evans and Stanley E. Porter Downers Grove, IL: Thus the call to discipleship comes in the context of the expansion of the kingdom as directed by the Lord. Zondervan, ,

**Chapter 6 : A Disciple Has a Relationship with the Master**

*The Master regarded a person who hosted His disciples and heeded their words as if he or she had hosted Him and listened directly to His teaching. The apostles officially represented Him, and receiving an apostle is the same as receiving the one who sent him.*

Father, Heavenly Father, ancestor, elder, senior. To make known, declare, know, discover. From a derivative of ginosko; to make known; subjectively, to know. The person pronoun of the second person singular; thou. For the word "servant," as applied to them, comp. It is used again in this discourse John The word here rendered "servant" means literally "bond-servant," "slave. For the servant knoweth not what his lord doeth. He knows nothing of the purpose or aim of his master, and although he sees the deeds which are done, he knows not what his master doeth. There is no occasion to read the word "doeth" as though it were "will do" future , which has not unfrequently been accepted as the explanation. For all things that I have heard of my Father I have made known unto you--i. He has revealed to them the character and attributes of the Father, and kept back from them no truth of which they could understand the meaning. There is no contradiction with John The reason He had not told them more was not on His part, but on theirs. They could not then receive more, but in the future He would by the Holy Spirit declare to them all truth. Pulpit Commentary Verse Again and again in his parabolic teaching he had spoken of his disciples as servants of a Lord Matthew And moreover, later on in this very chapter Ver. Because the servant knoweth not what his lord doeth. I have raised you by the intimacy of the relations into which I have drawn you from the position of slave to that of friend. You may be, you must be, my servants still; I am your Master and Lord; but you will be servants from a higher motive and a more enduring link and bond of union. For all things which I heard of my Father. He was sent from God, trained and taught, as a man; he chose thus, humanly, to learn step by step, thing by thing, what to reveal of his own nature, of his purpose and plan in redeeming men, concerning the essence of the Father himself, and the entire significance of his self-manifestation. That which I heard I made known unto you. This is only in apparent contradiction with John The reason of the present assertion is the proof that it thus supplies of their dearness to him. He had lifted the veil high enough for their truest joy and noblest discipline. He had bared his heart to them. He had kept back nothing that was profitable. He had proved his own friendship, and thus given a conclusive reason for his complete self-devotion on their account. Matthew Henry Commentary As the Father loved Christ, who was most worthy, so he loved his disciples, who were unworthy. All that love the Saviour should continue in their love to him, and take all occasions to show it. They are to show their love to him by keeping his commandments. He speaks as about to give many things in charge, yet names this only; it includes many duties.

**Chapter 7 : BBC - Religions - Christianity: The disciples**

*He abandoned all his hatred for the faith that he showed toward his Master and the love that he was willing to share with the rest of the disciples and especially Matthew, the Roman tax collector. Simon, the Zealot, the man who once would have killed in loyalty to Israel, became the man who saw that God will have no forced service.*

I would diffuse among the people instructions on the five great points, and lead them on by the rules of propriety and music, so that they should not care to fortify their cities by walls and moats, but would fuse their swords and spears into implements of agriculture. They should send forth their flocks without fear into the plains and forests. There should be no Sunderings of families, no widows or widowers. For a thousand years there would be no calamity of war. When Hui was 29, his hair turned completely white, and at age 32 he died. The first emperor of the Han dynasty sacrificed to both him and Confucius. In the Confucian sacrificial Canon his title, "Continuator of the Sage", was conferred in the ninth year of the Jiajing era of the Ming dynasty, in AD, when almost all of the present sacrificial titles of the worthies in the Temple of Confucius were fixed. He is considered the first of the Four Assessors, the most senior disciple of Confucius. According to Sima Qian he was 15 years younger than Confucius, but other sources state that he was 50 years younger. When he first came to Confucius he had a starved look, but after studying with Confucius he gained a look of fullness and satisfaction. When Zigong once asked Min Sun how this change had come about, he replied, "I came from the midst of my reeds and sedges into the school of the Master. He trained my mind to filial piety, and set before me the examples of the ancient kings. I felt a pleasure in his instructions; but when I went abroad, and saw the people in authority, with their umbrellas and banners, and all the pomp and circumstance of their trains, I also felt pleasure in that show. These two things assaulted each other in my breast. I could not determine which to prefer, and so I wore that look of distress. But now the lessons of our Master have penetrated deeply into my mind. My progress also has been helped by the example of you my fellow disciples. I now know what I should follow and what I should avoid, and all the pomp of power is no more to me than the dust of the ground. It is on this account that I have that look of fullness and satisfaction. He was distinguished for his moral purity and his love for his parents. His place in the Temple of Confucius is on the first place on the east, among "The Wise Ones", immediately following the Four Assessors. He was first sacrificed to, along with Confucius, in AD, by the sixth emperor of the Tang dynasty. His title, the same as that of all but the four assessors, is "The Ancient Worthy, the Philosopher Min. His mother died when he was young; and, after his father remarried, he was raised by his stepmother. Under her care, he was abused and mistreated. One day, while taking his father out in a carriage, he almost succumbed to the cold. When his father learned what had happened, he went back to throw his wife out of the house. However, Min Sun said, "If mother leaves, there will be three of your sons who go cold, but if she stays, then only one will suffer. Ran Geng Boniu [ edit ] Main article: His tablet is now fourth among "The Wise Ones", on the west. He had a bad father, but the Master declared that this was not to be counted against him, to detract from his admitted excellence. He was the same age as Rong Yong. Zigong said that he was "respectful to the old and kind to the young; attentive to guests and visitors; fond of learning and skilled in many arts; diligent in his examination of things. At their first interview, Confucius asked him what he was fond of, and he replied, "My long sword. After studying with him, Confucius later praised Zilu as his having exceptional administrative ability and being capable of handling duties of national importance Analects 5. He had "a sharp mouth", according to Sima Qian. Once, when he was at the court of Chu on some commission, King Chao offered him an easy carriage adorned with ivory to return to Confucius. Yu replied, "My Master is a man who would rejoice in a government where right principles were carried out, and can find his joy in himself when that is not the case. Now right principles and virtue are as it were in a state of slumber. His wish is to rouse and put them in motion. Could he find a prince really anxious to rule according to them, he would walk on foot to his court and be glad to do so. Why need he receive such a valuable gift, as this from so great a distance? He took service in Qi, and was the chief magistrate governing the Qi capital of Linzi. While employed in Qi he joined with Tian Chang in a rebellion. After this rebellion was suppressed, his actions led to the destruction of his extended family and made Confucius ashamed of him. Confucius said,

"From the time that I got Ci, scholars from a distance came daily resorting to me. I have all my life had the sky over my head, but I do not know its height, and the earth under my feet, but I do not know its thickness. Hold fast these two things, and do not swerve from them. To speak evil of those whom you have not sought the opportunity to instruct is not the way of friendship and harmony. He was 45 years younger than Confucius, and was distinguished for his literary achievements. After studying with Confucius he was made Commandant of Wuchang. While being employed as a government official there he was successful in transforming the character of the people by teaching them ritual propriety and music, and was praised by Confucius. After the death of Confucius, Ji Kang asked Yan how it was possible that Confucius was not as widely mourned as Zichan a famous Duke of Zheng, after whose death men laid aside their bow rings and girdle ornaments, women laid aside their pearls and earrings, and the sounds of weeping could be heard in the streets for three months. Yan replied, "The influences of Zichan and my Master might be compared to those of overflowing water and those of fattening rain. Wherever the water in its overflow reaches, men take knowledge of it, while the fattening rain falls unobserved. He is represented as an extensively well-read and exacting scholar but one without great comprehension of mind. The Maojing is said to contain his philosophical views. When Zixia died, his son wept so greatly it is said that he became blind. Zigong said of him: May I think that it is going to be the former with me to-day"? When he was 16 he was sent by his father into Chu, where Confucius was then teaching, to learn under the sage. Confucians later considered him to be his second most senior student, after Yan Hui. Zigong said of him, "There is no subject which he has not studied. His appearance is respectful. His virtue is solid. His words command credence. Before great men he draws himself up in the pride of self-respect. His eyebrows are those of longevity. He was a voluminous writer. He was also associated with transmission of the Great Learning. His title, "Exhibitor of the Fundamental Principles of the Sage", dates from the period of Jiajing, when he was associated with Yan Hui. Sima Qian said that Ziyu was 39 years younger than Confucius, but other records state that he was 49 years younger. He was excessively ugly, and Confucius thought poorly of his talents following consequence his first meeting with him. After completing his studies, he travelled to the south, as far as the Yangtze River. Traces of his presence in that part of the country are still pointed out in the department of Suzhou. He attracted three hundred students, to whom he laid down rules for their guidance in their intercourse with princes. When Confucius heard of his success, he confessed how he had been led by his bad looks to misjudge him. He, with nearly all the disciples whose names follow, first had a place assigned to him in the sacrifices to Confucius in AD. After studying under Confucius he became the Commandant of Danfu, where he succeeded in his position easily. Wuma Qi, having served in the same office, and succeeding only by virtue of great industry and toil, asked Zijian for advice. In the Temple of Confucius his tablet is placed on the second place on the west. He was younger than Confucius by 36 years. He was noted for his purity and modesty, and for his happiness in the principles of the Master while suffering deep poverty. After the death of Confucius, he lived in obscurity in Wei. His tablet in the Temple of Confucius is next to that of Ziyu. Gongye Chang Gongye Chang aka. He was either a native of Lu or Qi. Although he was once imprisoned as a criminal, he was in fact innocent of any crime. Chinese legends and folklore later attributed to him the ability to talk with birds and other animals. In one story, he overhears a group of birds discussing the location of a murder victim. Once, while he was serving Duke Ai of Qin, a fire broke out at the palace. While others attempted to secure the contents of the treasury, Nangong directed his efforts to saving the palace library, and it was because of his efforts that numerous ancient texts possibly the most important being the Rites of Zhou survived. Confucius commended him for refusing to accept employment with any of the noble families who had gained power through usurpation, choosing instead to endure severe poverty rather than sacrifice his principles. Yan Wuyou Lu [ edit ] Main article: In the Temple of Confucius his tablet is the first on the east side in the same hall as Zeng Dian. In the Temple of Confucius his tablet follows that of Nangong Kuo. He was either 30 or 40 years younger than Confucius, and was dwarfish and ugly but very intelligent and talented. After studying with Confucius he became a criminal judge in Wei, and once famously condemned a prisoner to lose his feet. Later, when Gao Chai was forced to flee Wei, that same man helped to save his life.

**Chapter 8 : What the Master and What the Disciples Saw**

*24 "A disciple is not above his teacher, nor a servant above his master. 25 It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign those of his household.*

Paul Rivalto March 1, at 3: Is the only command in the verses from Matthew Go is not a command!! It would be better rendered thusly as you are going or since you are going. After all why would Jesus command us to do something we are already doing every day. Each morning we arise, bathe, get dressed, have some breakfast and we go to school, to work, to the gym, to shop, to "€"- etc. We are a constantly going people. But we have as individuals and organizations made go the command. Then we have gone! So what are the results of our going? Then another 2 billion only marginally evangelized. That is my fault! If I do not believe that, then I will do nothing to correct it! That first century church individual disciples of Christ took the gospel to the whole known world inside of 70 years from the Day of Pentecost, as recorded in the book of Acts! You can see the progression go from mere addition to multiplication to the adding machine breaking down, through the first 9 chapters. Making disciples is about life transference! So there was Jesus rubbing himself into these men and making them into disciples as He went about baptizing others. Part of His followers, disciples , when He went to the cross. The power and miracle of multiplying disciples for the glory of God is the only method needed to win this world for the kingdom of God. Jesus did not have a plan B! Janne December 31, at 3: A disciple by definition is a person who walks, talks and even eats like his Master. And when a disciple has learned to do everything his Master does, then and only then he can be called a master, or a teacher. A disciple obeys every commandment his Master gives him without hesitation or objections. Are we like this yet? Jesus made disciples for Him and told them to make more disciples to Him who also keep everything He told His first disciples to keep. Meaning every commandment He gave His twelve and others too, were valid also for every generation of disciples after the first. May us be humble, rejecting our own understanding and pride before calling ourselves teachers or even pastors. It is time of the Lord Jesus soon. He IS coming back. Let us not be amongst the goats, but amongst the humble, obedient sheep. Steve Hargraves February 4, at 6: Janne February 5, at 3: Any other way only means we have stepped in the place of God and we would be middle-men between any individuals, but the Bible speaks about there is only One middle-man, One Mediator between man and God. Like a parent to children, we enjoy to see when our children are capable to deciding themselves what they are called to do, not us telling them the way. Servant leadership is sooo opposite of ruling over others as masters. It is Jesus leadership vs human leadership. There is also people who look more like Jesus in actions and speech. A good leader instructs his people to follow them and maybe the whole church grows in revelation and theology. HomeScents4U March 9, at 9: Jesus made a statement prior that He had only come to save the Jewish people, so hopefully He was referring to include non-Jews.

## Chapter 9 : The Twelve Disciples children's version

*A disciple in the ancient biblical world actively imitated both the life and teaching of the master. It was a deliberate apprenticeship which made the fully formed disciple a living copy of the master.*

What was the significance of Jesus washing the feet of the disciples? Jesus washing the feet of the disciples John For Jesus, it was the display of His humility and His servanthood. For the disciples, the washing of their feet was in direct contrast to their heart attitudes at that time. For us, washing feet is symbolic of our role in the body of Christ. Walking in sandals on the filthy roads of Israel in the first century made it imperative that feet be washed before a communal meal, especially since people reclined at a low table and feet were very much in evidence. When Jesus rose from the table and began to wash the feet of the disciples John The disciples must have been stunned at this act of humility and condescension, that Christ, their Lord and master, should wash the feet of His disciples, when it was their proper work to have washed His. But when Jesus came to earth the first time, He came not as King and Conqueror, but as the suffering Servant of Isaiah As He revealed in Matthew When the Lord Himself stooped to this lowly task, they were stunned into silence. Then Jesus explained the true meaning of being washed by Him. Peter had experienced the cleansing of salvation and did not need to be washed again in the spiritual sense. Salvation is a one-time act of justification by faith, but the lifelong process of sanctification is one of washing from the stain of sin we experience as we walk through the world. Peter and the disciplesâ€”all except Judas, who never belonged to Christâ€”needed only this temporal cleansing. This truth is just one of several from this incident that Christians can apply to their own lives. First, when we come to Christ for the washing of our sins, we can be sure that is permanent and complete. No act can cleanse us further from our sin, as our sin has been exchanged for the perfect righteousness of Christ on the cross 2 Corinthians 5: But we do need continual cleansing from the effects of living in the flesh in a sin-cursed world. As His followers, we are to emulate Him, serving one another in lowliness of heart and mind, seeking to build one another up in humility and love.