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**Christ-centered discipleship: A Biblical concept of religious
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Cho, Myung Soo, Ph.D.

Andrews University, 1990

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CHRIST-CENTERED DISCIPLESHIP:
A BIBLICAL CONCEPT OF RELIGIOUS EDUCATION

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by

Myung Soo Cho

May 1990

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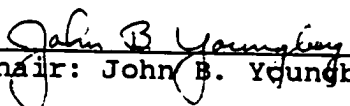
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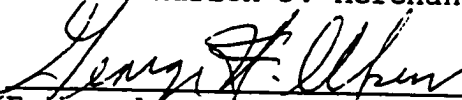
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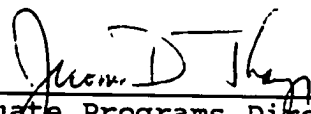
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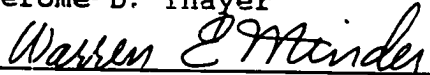

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ABSTRACT

CHRIST-CENTERED DISCIPLESHIP:
A BIBLICAL CONCEPT OF RELIGIOUS EDUCATION

by

Myung Soo Cho

Chair: John Youngberg

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: CHRIST-CENTERED DISCIPLESHIP: A BIBLICAL CONCEPT OF RELIGIOUS EDUCATION

Name of researcher: Myung Soo Cho

Name and degree of faculty chair: John Youngberg, Ed. D.

Date completed: May 1990

Concomitant with increased concern for church growth in the 1950s was a new awareness of the importance of discipleship. From the days of Jesus to the present, the concept of discipleship has changed greatly. The problem of this investigation was to identify a Biblical concept of discipleship.

It was hypothesized that the relationship of Jesus with His Heavenly Father was the model for Jesus' discipleship with the Twelve apostles and other disciples. The primary objective was to identify principles from this Christ-centered discipleship that could provide a theoretical framework for

Christian religious education.

The historical development of the Rabbinic schools revealed a marked departure in Rabbinic discipleship from that of the OT. Moreover, Hellenistic educational practices exerted great influence on Rabbinic schools for more than three centuries. A lexical study of selected Hebrew and Greek terms demonstrates nuances and other significant meanings in words used for discipleship during the pre-Christian era.

The Servant Songs of Isaiah revealed four principles of discipleship that Jesus fulfilled as reported in the four Gospels. These four principles of the Servant in the Servant Songs of Isaiah are (1) Divine call, (2) commitment, (3) suffering, and (4) glorification. The relationship of the Father to His Son, Jesus, was the paradigm of the relationship of Jesus to His disciples. He commanded them to follow this same pattern of discipleship.

The above four principles were conclusively manifested in the discipleship of the Apostles after Pentecost. The coming of the Paraclete is the fulfillment of the promise of Christ to the Twelve including later disciples that He would remain with them through the Spirit until His second coming. This thesis concludes with several suggestions for their implementation in Christian religious education and recommendations for future study.

DEDICATION

*This dissertation is dedicated with sincere
gratitude and love to my wife Ho Sam and
my two children Bo Eun and Bo Young Cho,
and those who want to be a learner in
Christ-centered Discipleship.*

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CHAPTER I

INTRODUCTION

Background of the Problem

There is widespread growing concern for Christian discipleship in the United States and in much of the rest of the world. The significance of discipleship is recognized by training centers for religious leaders such as theological institutes, seminaries, and religious education departments.

The concept of discipling has its biblical roots in the great gospel commission (Matt 28:19-20),¹ which is the Lord's commission to His disciples and thus to all Christians: "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

The concept of discipleship has been largely associated with church-growth movement since Donald McGavran laid its foundation in 1955. Leaders of the church-growth movement believe that numerical growth is evidence of

¹The Bible texts in this dissertation are from the Revised Standard Version unless otherwise indicated.

discipleship-making. In this context it would appear that evangelical Christianity is flourishing in the United States. In 1976, during the Campus Crusade "Here Is Life" campaign, 6.5 million people were contacted personally with the Gospel presentation.¹ In 1980 it was reported that 84.7 million American adults had made a personal commitment to Jesus Christ.² Moreover, Billy Graham's evangelistic campaigns around the world have exerted a wide circle of influence around the world.³

In North America the number of evangelical seminaries is growing in size and influence. Every year these seminaries supply enough graduates to the churches to change the whole complexion of the North American clergy.⁴

When considering such data, one minister concluded that "God's blessing is upon His church and His people in this generation in a degree seldom equaled in previous history."⁵

¹C. Peter Wagner and Arthur Johnston, "Intensity of Discipleship Applied to Local Church Ministry," Christianity Today 21,7 (January 1977): 10-14.

²Forrest J. Boyd, "Observation," Decision (December 1980): 12.

³"A Work of God in Silicon Valley," Decision (February 1982): 809; "Something Beautiful in Black Pool," Decision (June 1982): 7.

⁴"Reflections: Five Years of Change" (A Christianity Today interview with retiring editor Kenneth Kantzer), Christianity Today 26 (November 1982): 19.

⁵Anthony Campolo, "It's Friday, Sunday's Comin'," (Arcadia, CA: Focus on the Family, 1982), tape.

Others are more skeptical of accepting numerical growth as evidence of discipling:

. . . we are not today producing saints. We are making converts to an effete type of Christianity that bears little resemblance to that of the New Testament. The average so-called Bible Christian in our time is but a wretched parody on true sainthood.

James Packer describes the contemporary scene in evangelical churches:

We evangelicals need help. . . .our temper is one of casual haphazardness and restless impatience. . . .we have lost our taste for solid study, humble self-examination, disciplined meditation and unspectacular hard work in our callings and in our prayers. . . .our thinking revolves around ourselves as if we were the hub of the universe. . . .Thus, we concern ourselves about the individual but not the church, and about witness but not worship. In evangelizing, we preach the gospel without the law and faith without repentance, stressing the gift of salvation and glossing over the cost of discipleship.¹

Joseph Bayly, speaking against the changes taking place in the attitudes and life-style of Bible-believing Christians, wrote that

The evangelical church is sick. . . a big flock, big enough to permit remarriage of divorced people (beyond the exception Jesus allowed), big enough to permit practicing homosexuals to pursue their life-style, big enough to tolerate almost anything

¹A. W. Tozer, Of God and Men (Harrisburg, PA: Christian Pub., 1950), p. 13.

²Edward Hindson, ed., Introduction to Puritan Theology, with a foreword by James I. Packer (Grand Rapids, MI: Baker Book House, 1976), p. 13.

pagans do. We're no longer narrow: it's a wide road of popular acceptance for us.¹

Worried by the easy going life-style and compromise of Christians, Dietrich Bonhoeffer, in The Cost of Discipleship, takes essentially the same position as he elaborates on "cheap grace".

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. . . . grace without discipleship, grace without cross, grace without Jesus Christ, living and incarnate.²

. . . Only he who believes is obedient, and only he who is obedient believes. . . For faith is only real when there is obedience, never without it, and faith only becomes faith in the act of obedience.³

A review of the literature reveals that the source of interest in discipleship may be traced to Dietrich Bonhoeffer.⁴ The intense interest in his writings as they became available after World War II, coupled with the church-growth movement beginning in the 1950s, have been the source for the publication of a wealth of books on discipleship over

¹Joseph Bayly, "Out of My Mind," Eternity 19 (November 1982): 59.

²Dietrich Bonhoeffer, The Cost of Discipleship (New York: MacMillan Co., 1961), p.36. (Hereafter CD.)

³Ibid., p. 61.

⁴Dietrich Bonhoeffer, The Cost of Discipleship, trans. from the German Nachfolge (1937) by R. H. Fuller, 2nd rev. and unabridged ed. (New York: Macmillan Co., 1964). This book became the classic on discipleship. Bonhoeffer's example in the life and works on discipleship inspired people to elaborate.

the years.¹ Moreover, Bonhoeffer and the study of discipleship have provided inspiration for a number of studies by doctoral students.² In addition, there have been extensive investigations concerning discipleship as portrayed in the Gospels and Epistles.³

¹John Godsey, The Theology of Dietrich Bonhoeffer (Philadelphia: Westminster Press, 1960); Myron S. Augsburger, Invitation to Discipleship: The Message of Evangelism (Scottsdale, PA: Herald Press, 1964); William Blair Gould, The Worldly Christian: Bonhoeffer on Discipleship (Philadelphia: Fortress Press, 1967). Bonhoeffer's concept on discipleship is carefully analyzed by Gould; Ebehard Bethge, "The Challenge of Dietrich Bonhoeffer's Life and Theology," in World Come of Age, ed. Ronald G. Smith (Philadelphia: Fortress Press, 1967),-- Bethge describes Bonhoeffer's life and theology as to this point; John M. Drescher, Follow Me: Christian Discipleship for Today (Scottsdale, PA: Herald Press, 1971); John J. Vincent, The Jesus Thing: An Experiment in Discipleship (New York: Abingdon Press, 1972); Leroy Eims, The Lost Art of Disciple Making (Grand Rapids: Zondervan Corp., 1978); idem, Disciples in Action (Wheaton, IL: Navapress, 1981). (Hereafter Disciples.)

²Kulman L. Sulyok, "A Theological Consideration of Baptism as Art of Discipleship and Confession of Faith" (Th.D. dissertation, Princeton Theological Seminary, 1956); Duane E. Hix, "Discipleship in a World Come of Age: Representation in the Theology of Dietrich Bonhoeffer" (Ph.D. dissertation, McMaster University, Canada, 1977); Robert H. Walker, Jr., "Implementing a Discipleship Program in the Local Church" (D.Min. dissertation, Southwestern Baptist Theological Seminary, 1980); Kenneth E. Morris, "Authority and the Ethic of Discipleship: Family Authority in the Life of Dietrich Bonhoeffer" (Ph.D. dissertation, University of Georgia, 1983); Paul L. Grant, "Christ and Discipleship: The Thought of Dietrich Bonhoeffer as a Resource for Today's Church" (Th.D. dissertation, Wesley Theological Seminary, 1985); Reuben A. Hubbard, "Master Planning for Church Growth" (D.Min. dissertation, Fuller Theological Seminary, 1985).

³Eduard Schweizer, Lordship and Discipleship: Studies in Biblical Theology (London: SCM Press, 1960). (Hereafter LD) Schweizer deals with the discipleship in the synoptic gospels. Martin M. Franzmann, Follow Me: Discipleship According to Saint Matthew (St. Louis: Concordia Pub. House, 1961); Gordon Kay Magney, "The Requirements of Discipleship in the New

While church leaders and theologians were discussing discipleship and its relationship to church growth, religious educators were concerned with the human relationships that communicate biblical truths with other human beings and with God. "The task of Christian education is to provide opportunities for the right kind of relationships and to interpret all relationships within the framework of the revelation of God in Christ," wrote Miller.¹

The Gospels reveal that during Jesus' three and one-half years of intimate association with the disciples, His

Testament" (M.A. thesis, Wheaton College Graduate School of Theology, 1961); Robert P. Meye, "Jesus and the Twelve" (Th.D. dissertation, The University of Basel, 1962); Thomas Best, "Transfiguration and Discipleship in Matthew" (Ph.D. dissertation, Theological Union, 1974); John James Vincent, Disciples and Lord: The Historical and Theological Significance of Discipleship in the Synoptic Gospels (Sheffield: Academy Press, 1976); Herbert F. Peacock, "Discipleship in the Gospel of Mark," Review and Expositor 75 (1978); Edward Lynn Taylor, "The Disciples of Jesus in the Gospel of Mark" (Ph.D. dissertation, the Southern Baptist Theological Seminary, 1980); Richard S. Sisson, "Ephesians: Making Life Work: A Total Church Discipleship Program Based on the Teachings of the Book of Ephesians" (D.Min. dissertation, Trinity Evangelical Divinity School, 1983); Gregory L. Waybright, "Discipleship and Possessions in the Gospel of Mark: A Narrative Study" (Ph.D. dissertation, Marquette University, 1984); Denis M. Sweetland, "The Understanding of Discipleship in Luke 12:1 - 13:9" (Ph.D. dissertation, University of Notre Dame, 1978); Bertrum L. Melbourne, "Slow to Understand: The Disciples in Synoptic Perspective" (Ph.D. dissertation, Andrews University Theological Seminary, 1986); Sean Freyne, The Twelve: Disciples and Apostles: A Study in the Theology of the First Three Gospels (London: Sheed & Ward, 1988).

¹Randolph Crump Miller, Education for Christian Living (Englewood Cliffs, New Jersey: Prentice-Hall, 1956), p. 12. cited in Norma H. Thompson, ed. Religious Education and Theology (Birmingham, Alabama: Religious Education Press, 1982). p. 10. (Hereafter RET.)

life was a continuing revelation of God, the Father. In Acts there is much evidence of discipling through relationships. These range from the relationship of one on one of Philip and the Ethiopian eunuch (Acts 8:26-39) to Peter's visit with the larger group at the home of Cornelius who had "called together his kinsmen and near friends" (Acts 10:24). After Pentecost there are frequent reports of "small groups that meet in homes to worship, fellowship, explore the meaning of the apostle's doctrine, pray and meet one another's needs (Acts 2:42, 47; 4:32-35)".¹ In addition, Paul's letters relate the results of His effective discipling through his relationship with Timothy, Barnabas and the churches he visited. Consequently, throughout the NT it is evident that discipling was largely a process of relationships.

Individuals who evaluate the current phenomenon of discipleship among Christians have arrived at different conclusions. One group views numerical growth as evidence of increasing discipleship. Another group stresses that discipleship is evidenced by a life that reflects the character of Jesus. Obviously, the concept of discipleship is ambiguous in the present situation.

Moreover, when religious educators began to read these works, many realized that there was limited practice of the concept of discipleship in religious education. Although,

¹Norma H. Thompson, ed. RET p. 213.

a great deal had been written on discipleship, these historical/theological works had not presented the importance of discipleship interaction between teachers, students and the community in a learning situation. Lawrence O. Richards states that "The overriding challenge to Christian education is to orient to reality, and call believers to a disciple's commitment to experience revealed truth."¹

Resolving the confused state concerning the interpretation of discipleship is essential since few aspects of Christian culture are more idealized but less understood than discipleship.²

Statement of the Problem

Increased concern for church growth has brought a new awareness regarding the importance of discipleship within the Christian community. However, differing interpretations have arisen. Some believe that numerical growth which follows a specific methodology is evidence of discipleship. Others believe that Christian discipleship must be evidenced by lives that reflect the character of Jesus. To understand the Biblical foundation of discipleship as it applies to Christian

¹Lawrence O. Richards "Experiencing Reality Together: Toward the Impossible Dream" in Norma H. Thompson, ed. REI. p. 206.

²Jerry Harvill, "The Road to Discipleship," Discipleship Journal 6 (May 1986): 5. (Hereafter Discipleship.)

religious education is considered the major problem of this investigation.

Importance of the Study

As church members have increased their understanding of the meaning of discipleship in the light of a grammatical exegesis of the Greek word, they have come to see that "The commission is not to go or baptize or teach, but to make disciples. To make a disciple it is necessary to go, baptize and teach but the emphasis is on discipleship."¹

However, in order to understand Biblical discipleship, three problems must be overcome. One is the failure to understand discipleship due to cultural distance separating the first from the twentieth century. Through twenty centuries of change, "the meaning of words, of ideas, and of actions has shifted decisively."²

Another problem is the failure to understand discipleship because of the numerous inadequate role models visible today. Many people in the present social main stream reject the institutional church as a role model. Some give

¹Reuben A. Hubbard, "Master Planning for Church Growth" (D. Min. dissertation, Fuller Theological Seminary, 1985). (Hereafter Church Growth.) For the Greek usage, see Joseph Henry Thayer, trans., rev., and enlarged, A Greek-English Lexicon of the New Testament (New York: American Book Co., 1889); Vergil Gerber, ed., Discipling Through Theological Education by Extention (Chicago: Moody Press, 1980), pp. 37-48. (Hereafter Discipling.)

²Harvill, Discipleship, p. 6.

homage without obeying the will of the Lord and praise Christ without surrendering to Him. Intellectual recognition of His greatness has served as a substitute for the price demanded by true discipleship. Frances Schaeffer points out that "...20th century people all over the world will not listen if we have the right doctrine, the right policy, but are not exhibiting community."¹

The third problem is the modern tendency to consider one's self as the highest authority rather than to consider other possible authorities. This trend results in a denial of former virtues such as self-denial and cross-bearing which are inevitable in discipleship. Instead, the watch words are self-knowledge, self-esteem, and self-actualization.²

As a consequence of these problems, an investigation of the perspectives from which contemporary Protestant religious education attempts to understand more accurately the concept of discipleship seems advisable.

Special attention has been given to the practice of discipleship in a community situation. Several religious leaders have developed innovative programs and institutions.³

¹Francis A. Schaeffer, The Church at the End of the 20th Century (Downers Grove, IL: InterVarsity Press, 1970), p. 73.

²Harvill, Discipling, p. 6.

³Campus Crusade for Christ (San Bernardino, CA); Navigators (Colorado Springs, CO); Bible Institute, Genesis Training Center (Santa Rosa, CA); Discipleship's Training Center (Fortuna, CA); North American Division Evangelism Institute (La Grange, IL).

The apparent need for these programs suggests that it may be well to consider including more community experience in undergraduate programs.¹ Logically, similar experiences should be extended to those in the churches who are learning the art of discipleship.

The derivation of educational methodology from the Scriptures for use in teaching ministerial students has been the subject of considerable investigation.² When educational principles are found in the Scriptures, methods which combine theory and practice can be developed for today's religious education.

Some who have sought Biblical principles of discipleship for ministry have focused on the methodology of Jesus' teaching ministry. However, it would be worthwhile to

¹L. Harold Dewolf, "Can Faith Be Taught?" International Journal of Religious Education 41,1 (September 1964):18. John C. Moore, "The Unexamined Life of a Professor," Saturday Review 17 (December 1966):79. Ross Bender, "Christian Function in Theological Function," Religious Education 49 (January-February, 1967):188ff. Gerber, ed., Discipling. Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids: Zondervan Pub. House, 1981).

²Howard Tillman Kuist, "The Pedagogy of St. Paul" (Ph.D. dissertation, New York University, 1924); Carroll O. R. Fritze, "The Pedagogy of Saint Paul" (S.T.M. thesis, Philadelphia Lutheran Theological Seminary; 1944; Howard Tillman Kuist, The Theology of Bible Teaching (New York: World Council of Christian Education, 1959); Leon J. Wood, "The Relationship of the Priests and Prophets in Pre-Exilic Israel as to Their Respective Teaching Functions" (Ph.D. dissertation, Michigan State University, 1963); Ian Muirhead "Monographs in the New Testament, "Education in the New Testament, ed. C. Ellis Nelson (New York: Association Press, 1965); Robert C. Worley, Preaching and Teaching in the Earliest Church (Philadelphia; Westminster Press, 1967).

identify principles of discipleship from His life and teachings. Such principles could be available for religious education. Until the present time, no major religious study has been made of the discipleship of Jesus with His Father as a basis for human discipleship. It was these principles that Jesus used in making disciples of the Twelve.

The thesis of this dissertation is that a paradigm for discipleship is Jesus as the "Servant of Yahweh". He used His own discipleship with His Father as the journey map for teaching the Twelve. Today, Christ's followers may use these two examples par excellence of successful discipling as a conceptual basis for Christian religious education. This concept may be developed from a study of several sources: (1) the Biblical report of the life and teachings of Jesus, (2) the concept of discipleship in the OT and in Acts and (3) the concept of discipleship during the Hellenistic and intertestament periors.

Objectives of the Study

Religious education is often believed to be religion plus education. Consequently, Christian education programs are frequently an adaptation of principles of secular education. However, the principles of religious education should be derived from a Christian perspective, which is based upon the life and teaching of Jesus Christ. Religious education

is a "discipline in its own right"¹ and "it must formulate its own point of view as a basis for creating and using its objective."²

One major objective and one closely related subsidiary objective are addressed in this study. The primary purpose is to identify principles for religious education from the discipleship of Jesus to His Father that could provide a theoretical basis for Christian religious education.

The subsidiary purpose is to compare the discipleship of Jesus' disciples with discipleship in the Rabbinic Schools immediately before and during the first century. It is anticipated that a by-product of this study would be increased understanding of the reasons for the conflict between the teachings of Jesus and the schools of Rabbinic Judaism. This examination of rabbinic discipleship should provide a useful contrast with the model of discipleship which is advocated in this dissertation.

Assumptions of the Study

The major assumption of this investigation is that the example of Jesus' discipleship should be the norm for Christian religious education. Thus, principles of religious education derived from Jesus' discipleship, as revealed in His

¹R. C. Miller, in Marvin J. Taylor, ed., An Introduction to Christian Education (Nashville, TN: Abingdon Press, 1966), pp. 102-103.

²Ibid.

life and His teachings, would be helpful for developing a theoretical framework. This framework could be used for a religious education that has a Biblical precedent.

Scope of the Study

This study seeks to understand discipleship so that it may become a more clearly defined objective of religious education. In order to accomplish this, the study will delve into the educational principles found in the discipleship as taught and practiced by Jesus. Although Hellenistic and Rabbinic tradition are discussed, no attempt will be made to write an exhaustive study on the Hellenistic or Rabbinic background. The main Biblical sources are Isaiah, the four Gospels and Acts.

Methodology and Sources

This is a Religious education study which seeks to identify the principles of discipleship that have educational meaning from the Holy Scripture. The Biblical study focuses on the documents of Isaiah, the Gospel and Acts. The approach is one of analysis, application, synthesis, and evaluation of discipleship.

Outline of the Chapters

Chapter 1 identifies the background of the problem, statement of the problem, importance of the study, objectives

of study, assumption of the study, scope of the study, methodology and sources, and outline of the chapters. The literature review is included in the importance of the study.

Chapter 2 examines discipleship in the Old Testament and Hellenistic periods based upon a lexical study of the use of the Hebrew, lamad/talmid (learn/disciple) and the Greek, manthano/mathetes (learn/disciple). The second section deals with discipleship concepts in ancient Israel and in the Hellenistic and the Rabbinic schools. This provides the historical context necessary to understand the practices of discipleship during Jesus' time on this earth. It highlights the contrast between discipleship under these systems and that of Jesus with His disciples.

Chapter 3 discusses the occurrence, meaning, and specific usage of discipleship terms in the Gospels. Because mathetes is used extensively, it creates a problem in defining New Testament discipleship. Therefore, the technical terms, mathetes/manthano, and the nontechnical terms, adelphos/akoloutheo (brother/follow), are investigated.

Chapter 4 focuses on the historical Jesus as the antitype of the Servant in the Servant Songs of Isaiah. The Gospels are examined to identify the characteristics of the discipleship of Jesus with His Father in Jesus' life and teachings, and how these characteristics became the journey map for the disciples.

Chapter 5 investigates the concept of discipleship

after the Lord's resurrection and ascension in the Book of Acts. A study of the Gospel of John reveals how Jesus in and through the Holy Spirit would be an abiding presence with the apostles as promised in the Great Commission.

Chapter 6 provides a summary of the findings, the implications for Christ-Centered Discipleship in Religious education and recommendations for further study.

CHAPTER II
ANCIENT BACKGROUNDS OF THE
CONCEPTS OF DISCIPLESHIP

Introduction

In order to understand the concept of discipleship in the Gospels and Acts, it is necessary to study the historical and linguistic precedents. This chapter first examines the literature of the Old Testament and pre-Hellenistic periods for the characteristics of discipleship practices. It is based upon a lexical study of the Hebrew and Greek terms, lamad (learn)/talmid (disciple), and manthano (learn)/mathetes (disciple).¹

Second, identified are the concepts of discipleship taught and the characteristics of practice in the Rabbinic schools of the post-captivity period. Those aspects of Hellenistic education which influenced Palestinian Judaism are discussed also.

Format and index and of transliteration of Hebrew and Greek alphabet is provided for the convenience of the non-Hebrew/-Greek reader in Appendix (1).

Old Testament

The Terms of Discipleship

Lamad

The verb lamad is used extensively in the Old Testament to mean "grow accustomed to, make oneself familiar with, learn,"¹ and to "exercise in, learn teach, train."² It is usually translated in the Septuagint (LXX) as manthano. The various forms of lamad appear in the Old Testament about eighty times. Seven instances in Deuteronomy show the object which God Himself instructed.

God repeatedly sent instructions through Moses to help Israel learn to obey His revealed will (Deut 4:10; 14:23; 17:19; 31:12f). These lessons of divine election, obedience to His will, and salvation from its enemies were often forgotten (Deut 6:10-12; 8:17; 9:4-6; 11:2-9). Here the process of learning was by experiencing God's love as manifested in His salvation history. His people thereby came into an obedient relationship to the will of God (Deut 4:14). The attitude in lamad is that "the obedience of the whole man to God is the doing of His will..., and not just a more or less insight into

¹Dietrich Muller, "mathetes," The New International Dictionary of New Testament Theology, 3 vols., ed. Colin Brown, Lothar Coener, Erich Beyreuther, and Hans Bietenhard (Grand Rapids: Zondervan Pub. House, 1975), 1:484. (Hereafter NIDNTT.)

²Francis Brown, S. R. Driver, and Charles A. Briggs, eds., A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1962), p. 540

the divine will."¹

In Isaiah, one finds the objects of learning are not merely the insight, an intellectualizing of God's will, but learning righteousness, doing right, gaining understanding, or accepting instruction. Commenting on the right attitude of the Torah, Muller describes the goal of learning, not as primarily a question of individual actions or fulfillment of the law but of "fundamental re-direction of human existence, . . . a completely different basic attitude, which expresses itself in practical dealing with one's fellow men."²

During the time of Jeremiah, the neighbors of Israel were promised that they would be accepted by God if they would "learn the ways of my people" (Jer. 12:16). Similarly, the psalmist reports a change in his behavior in order to keep God's word (Ps. 111:101). Learning always involves action. Therefore, in the Old Testament lamad is more than intellectual because it connotes the involvement of the whole man. "Thus, even though it be by way of definite information, we learn only what is ultimately to be practiced or fulfilled."³

¹Karl Heinrich Rengstorf, "mathetes," Theological Dictionary of the New Testament, 10 vols., ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromily (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1967), 4:401. (Hereafter IDNT.)

²Muller, NIDNTJ, 1:485.

³Rengstorf, IDNT, 4:402.

Talmid

The Hebrew noun talmid, which corresponds to the later Hebrew equivalent of Greek mathetes, appears in the text of the Old Testament only once: "small and great, teacher and pupil [talmid] alike (1 Chr 25:8)." In the LXX, it is translated with manthanoton (pupil) rather than mathetes. The context of this passage indicates that David provided apprentices under skilled and trained workers for the temple service.

The English word "disciple" occurs one time in most English translations of the Old Testament (Isa 8:16). The Hebrew term limmud is derived from lamad and appears six times in the Old Testament (Isa 8:16; 50:4 twice; 54:13; Jer 2:24; 13:23). It is written in Isa 8:16, "Bind up the testimony, seal the teachings among my disciples." The identification of the disciples Isaiah refers to has been greatly debated.

Alcorn refers to this passage as "the most linguistically explicit indication of discipleship in the Old Testament."¹ Kelley wrote, "The primary importance of this passage [8:16] is that it informs us about the relationship between Isaiah and his disciples, and it throws light upon the role

¹Wallace Arthur Alcorn, "Biblical Concept of Discipleship as Education for Ministry" (Ph.D. dissertation, New York University, 1974), p. 100. (Hereafter "Discipleship.")

and function of the disciples."¹ Ward noted that "there must have been a vigorous 'school of Isaiah' in Judah during the seventh and sixth centuries B.C. . . ."²

Otto Kaiser suggested that

whom the word limmudin, disciples, actually refers to is no longer known since further evidence is lacking. They are probably to be sought among the temple personnel, to whom perhaps prophets in training also belong."³

Although the OT has so little information about other prophets' disciples, the above three statements of Alcorn, Ward, and Kaiser, seem to agree that other prophets must have had disciples if Isaiah had disciples. And one of the activities of disciples was to preserve the tradition of their master.

Before making this interpretation, it is desirable to see the meaning in its context.⁴ The LXX translation of Isa 8:16 states, "Then shall those who seal themselves that

¹Page H. Kelley, "Isaiah," in The Broadman Bible Commentary, 12 vols., ed. Clifton J. Allen (Nashville: Broadman Press, 1971), 5:221.

²James M. Ward, Amos and Isaiah: Prophets of the Word of God (Nashville: Abingdon Press, 1969), p. 146.

³Otto Kaiser, Isaiah 1-12: A Commentary, The Old Testament Library, ed. Peter Ackroyd, James Barr, John Bright, and G. Ernest Wright (Philadelphia: Westminster Press, 1972), p. 120.

⁴Listed below is material which gave me an insight to understanding the correct observation of Isa 8:16: Charlie Ray, "The Concept of Discipleship in the Johannine School" (Th.D. dissertation, New Orleans Baptist Theological Seminary, 1983), pp. 38-55. (Hereafter Discipleship.) See also Rengstorf, IDNI 4: 426-437.

they may not learn the law be made manifest".¹ This has no reference to disciples. The translation from Targum also agrees that Isa 8:16 has no reference to the prophet Isaiah's disciples, as many people are led to believe, by stating "O prophet, keep the testimony, testify not against them, because they hearken not; seal and hide the law, for they do not wish to learn therein".² The translation of the Holy Scriptures according to the Masoretic Text makes it clear that the disciples in Isa 8:16 are not Isaiah's but the Lord's by distinguishing: "Bind up the testimony, seal the instruction among My disciples."³ Note that My is capitalized to indicate that this is a deity speaking.

Scott indicates that the term talmid is translated in the LXX of 1 Chron 25:8 as "from the learned." Thus he explains that originally the law was proclaimed as written for all to understand but, unfortunately, that even the learned cannot understand. Therefore, "it is to be written and sealed

¹Charles Lee Brenton, The Septuagint Version of the Old Testament and Apocrypha with an English Translation; and with Various Readings and Critical Notes (Grand Rapids: Zondervan Publishing House, 1978), p. 843.

²J. F. Stenning, trans. The Targum of Isaiah (Oxford: Clarendon Press, 1949). p. 26.

³The Holy Scriptures According to the Masoretic Text, 2 vols. (Philadelphia: Jewish Publication Society of America, 1955).

until verified by the fulfillment of the signs."¹

One approach to answering many debates is to look at the context of the passage itself. First, God definitely is speaking to the prophet Isaiah (cf. vs. 11; 15) and Isaiah recorded the word of God (vs. 17). But as Rengstorf indicates, God is speaking not only to the disciples of Isaiah but to His people as a whole.² His people would be God's learners or disciples within His national community. The statement would be similar to that many centuries earlier by the prophet Moses in Deut 5:1-2 (cf. 4:10), "and Moses summoned all Israel, and said to them, Hear, O Israel, the statutes and the ordinances . . . you [disciples] shall learn them and be careful to do them'."

Second, it is crucial to understand "who will be taught the law which is sealed up among His disciples" in Isa 8:16. The same Hebrew term limmud in Isa 54:13 refers to the community as "All your sons the learners shall be taught by the Lord." Isaiah 55 prophesies about the future glory of new Israel, and so does Jer 31:33-34, which says, "No longer shall each man teach his neighbor, and each man his brother, saying, 'know the Lord,' for they shall all know me, from the least of them to the greatest."

¹R. B. Y. Scott, "The Book of Isaiah, Chapters 1-39: Introduction and Exegesis," The Interpreter's Bible, 5 vols., ed. George Arthur Buttrick (New York: Abingdon Press, 1956), 5:227-28.

²Rengstorf, IDNT, 4:427.

Third, Knight provides a most interesting analysis of the uses of limmudim (disciples) by stating: "Its first occurrence is at 8:16-17. . . .Then the word does not occur again until here."¹ Knight believes that there is significance in the lengthy interval between its occurrence in Isa 8:16, but not again until Isa 50:4. When the Lord spoke to Isaiah, "Bind up the testimony, seal the teaching among my limmudim (Isa 8:16), Isaiah is looking for "one who is taught"² in the future. At last, in Isa 50:4, the long looked-for Servant appears fulfilled in the man, Jesus.

Therefore, support from Isa 8:16 to prove the existence of disciples in the Old Testament is weak and ambiguous. Isaiah may have had a group around him, but the English word "disciples" probably refers to the faithful community of Israel as a whole, with God as their only Lord (Master).

Young supports this interpretation.

First of all, we should note, that they are God's disciples and not Isaiah's. They are the elect; the ones among the nation who are taught of God and who learn of Him. They were taught of Him.³

¹George A. F. Knight, Deutero-Isaiah: A Theological Commentary on Isaiah 40-55 (Nashville: Abingdon Press, 1965) p. 201.

²A. S. Herbert, The Book of the Prophet Isaiah, Chapters 40-66 (London: Cambridge University Press, 1980), p. 96. (Hereafter Isaiah.)

³Edward J. Young, The Books of Isaiah, 3 vols. (Grand Rapids: William B. Eerdmans Pub. Co., 1965), 1:314. (Hereafter Isaiah.) See also Rengstorff, IDNI, 4:428-29.

Master and Disciple Relationship in the Old Testament

Specific terminology for discipleship is rarely found in the Old Testament. Nevertheless, there is evidence that several OT leaders and prophets functioned educationally in a discipleship role. Such relationships as Moses to Joshua, Elijah to Elisha, and Samuel and Elisha to groups of prophets describe a possible dedaskalos/mathetes relationship that was to reappear at the time of Jesus.

Moses and Joshua

Joshua is first mentioned as the servant or assistant of Moses (Exod 24:13; Num 11:28). In Num 11:28 Joshua calls Moses, "My Lord," a term of respect signifying the obedience and respect appropriate in the master-servant roles. Another aspect is the learning by observation that takes place in a close personal relationship as described in Exod 24. Moses had a unique relationship with Aaron, Nadab, Abihu, and the seventy elders (Exod 24:1,9). But the relationship of Moses and Joshua was so unique that Joshua was permitted to ascend the farthest up the mountain with Moses (Exod 24:13, 14). This closeness is even more significant in Num 11:28, where the noun mebechuriym is translated as "one of his chosen men." Gray translates the term mebechuriym as "from his youth up"

or "since he was a young man."¹ This phrase describes the uniqueness of Joshua's election, and the length of service and learning by observation before Joshua had sufficient wisdom to become the leader (Deut 34:9).

The relationship between Moses and Joshua is described by Whyte² as a master-disciple relationship, although the specific term is not mentioned. But Rengstorf argued that Joshua was never called a talmid.

Joshua is always the servant (mesharet) of Moses, who stands at his side. He does not gradually grow into Moses' office as his disciple and heir, so that he has simply to assume this office on the death of Moses. . . .

Elijah and Elisha

The relationship between Elijah and Elisha recorded in 2 Kings has characteristics similar to the relationship between Moses and Joshua. Elisha is described as a servant of Elijah. Previously, Elijah had a na'ar (Servant) (1 Kgs 18:43). Later Elisha (19:15ff) assumed this role. When Elijah called Elisha to follow, "then he arose and went after

¹George Buchanan Gary, A Critical and Exegetical Commentary on Numbers, The International Critical Commentary, ed. S. R. Driver et al. (Edinburgh: T. & T. Clark, 1903), p. 17. (Hereafter ICC.)

²Alexander Whyte, Bible Characters 2 vols. (London: Olphants, 1952), 1:166. Commenting in Num 11:29, he says: "It is beautiful to see Moses' best disciple so jealous of other gifted men, and all out of pure honor and love to his great master".

³Rengstorf, IDNT, 4:427-428.

Elijah, and ministered to him (1 Kgs 19:21)." In 2 Kgs 3:11, Elisha is described as performing the kind of domestic personal services for the elderly prophet that might be commonly rendered by slaves.¹

Since God had instructed Elijah to anoint Elisha to succeed him as prophet, the chief responsibility of Elijah was to train Elisha in the prophetic ministry. Subsequently, Elijah shared his daily life with his servant and instructed him through this personal fellowship. Elisha not only served him but learned to be a prophet by imitating Elijah.²

How close this relationship became is described in the cry of Elisha (2 Kgs 2:12), "My father, my father!" Hausman states, "Elijah and Elisha together stand out in the Old Testament as the primary model the true master/disciple relationship."³ Rengstorf disagrees stating that Elisha is not a disciple of Elijah, but only a servant.⁴

Elisha received the spiritual gift he requested (2 Kgs 2:9ff), not from Elijah but from Yahweh. It was Yahweh he represented. "His prophetic function is not in Elijah's

¹Alcorn, "Discipleship," pp. 88-89. NIV margin adds the expression "Elijah's personal servant."

²J. Knox Chamberlin, "Following Jesus According to the New Testament" (Th.M. thesis, Columbia Theological Seminary, 1969), p. 14. (Hereafter Following.)

³Robert Arnold Hausman, "The Function of Elijah as a Model in Luke-Arts" (Ph.D. dissertation, University of Chicago, 1975), p. 98.

⁴Rengstorf, IDNT, 4:428.

behalf, but in his stead (1 Kings 19:16). His authority comes from God, not from Elijah.¹

Company under Master Prophet

There are early records of prophets living in groups (1 Sam 19:18ff.; 1 Kgs 19:15ff.; 2 Kgs 2) called "schools of the prophets."² The purpose of these groups was to make "an issue of successive prophets from existing prophets and to insure the perpetuation of prophetism in Israel."³

Samuel is described in 1 Sam 19:20 as "standing as head over them." Elisha, the master prophet, seems to have the ultimate authority in making decisions within his community of prophets (2 Kgs 6:1-4). Evidence that Elisha, as master prophet, was the ultimate authority in his community may be deduced by the following incidents: He assigned a special task to one man in the company (2 Kgs 9:1-10) and fed the prophets in Gilgal during a famine (2 Kgs 4:38-44). These incidents describe communal living and a close personal fellowship with the head prophet. In addition, there is a conversation between the company of prophets and Elisha concerned with expanding their building (2 Kgs 6:1-7). Vs. 2 implies that they first needed Elisha's approval, and in vs.

¹Chamblin, "Following," p. 14.

²Hobart E. Freeman, An Introduction to the Old Testament Prophets (Chicago: Moody Press, 1968), p. 30. (Hereafter Prophets.)

³Alcorn, "Discipleship," pp. 65-66.

3 the prophets refer to themselves as "servants" of Elisha. Thus, Moses and Joshua, Elijah and Elisha indicate that servanthship was a path to succession in the prophetic role.

Freeman and Rengstorf differ in their interpretation of the OT prophet-disciple relationship. About a group of prophets, Freeman says, "It was the custom of great prophets to gather disciples around them."¹ While Rengstorf believes that "What binds the members is the guidance and filling of the Spirit of God who takes possession of them (cf. 1 Sam 10:10ff; 19:20ff),"² he thinks that there was not an hierarchical organization. Rengstorf, as well as Muller, infer that the companies could have been educational in nature. But, "apart from the formal relation of teacher and pupil, the OT, unlike the classical Greek world and Hellenism, has no master-disciple relation. Whether among the prophets or the scribes we seek in vain for anything corresponding to it."³

The Absence of the Term "disciple"

What could account for the absence of the term disciple in the OT? One reason may be that in the OT all the Israelites are always the subjects of learning. All members of the OT community knew that they were chosen by God to fulfill His revealed will (cf. Deut 4:10; 5:1; etc.). Unlike

¹Freeman, Prophets, p. 30.

²Rengstorf, IDNT, 4:428.

³Ibid., 4:427. Cf. Muller, NIDNTT, 1:485.

the individualism that evolved during the Hellenistic period,¹

The self-awareness of the OT community is thus controlled by the fact of its divine election, and on this basis it is quite impossible for it to use a noun formed from lamad to denote the individual who gives himself specially to lamad and thereby to differentiate him from the other members of the chosen people.²

Another reason may be that the religion of Israel is a religion of revelation and inspiration. The religious speech of Moses, Joshua, and Elijah is considered the means by which God communicates His will to His people. Rengstorf clarifies this belief:

They never speak on their own account and, when they have to defend their cause, they never fight for their own persons. . . . God has given them knowledge of His will, and put His word on their lips. . . . In the sphere of revelation there is no place for the establishment of a master-disciple relationship, nor is there the possibility of setting up a human word alongside the word of God. . . .³

A third reason could be that nowhere in the OT is found a principle of tradition of the kind found in Hellenistic philosophy. In the Hellenistic era, one finds a significant person that is central to the intellectual movement. But in the OT, God Himself binds Israel to Himself. Thus, "If the word of the commissioned witness of God implies

¹Martin Hengel, Judaism and Hellenism, translated by John Bowden, 2 vols. (Philadelphia: Fortress Press, 1974), 1:79. (Hereafter Judaism.)

²Rengstorf, IDNI, 4:427.

³Ibid., 4:430-31; cf. Exod 32; Deut 5:1ff; Jer 11:18ff.

commitment, this is commitment to God, not to men, no matter how profound a vision these men may have of the mysteries of God."¹

The people of Israel were always conscious of their Mosaic heritage. Most prophets in the OT, even a great leader such as Samuel, continued the work Moses started (Jer 15:1). While the religion of Israel may be called Mosaism, Moses' authority was as the servant of God. Rengstorf states:

Nowhere is he represented as a hero, even in the background, though he accomplished the redemption of his people out of Egypt. Nor is he honored even as the founder of a religion. The prophets look back to the time of Moses himself, not to Moses himself (cf. Amos 5:25; Hos. 2:16ff.; Jer, 2:1ff.). The thing is what counts, not the man.²

For Israel only, their God Himself is the teacher.

A state of human discipleship is not apparent from a linguistic study of Israel in OT times. There were great leaders such as prophets, judges, and kings, but their roles did not provide for discipleship. Several reasons account for this. God instructed His people by revelation through His prophets. The people were to be obedient to Him and witness to the nations around them. There was no tradition of masters surrounded by students as found in intellectual circles. And above all is the divine election of the entire community as the chosen people of God. Given such circumstances, the use of the term talmid/mathetes would be inappropriate in the OT.

¹Ibid., 4:430-31.

²Ibid., 4:430.

Greek and Hellenistic World

The Terms of Discipleship

Manthano

The meaning of manthano is "to direct one's mind to something," "to make intellectually one's own something which has a specific effect," or "to experience."¹ Here again intellectual concern is implied, so that the word in the present stem means "to seek to experience." Manthano can be found in three passages in Homer.² Rengstorf argues that Homer's usages cannot be translated "have learned," but carry the additional meaning "to have accustomed oneself to something."³ He maintains that in the third Homeric passage the emphasis is "more on that to which one becomes accustomed than on that which is essential."⁴ Herodotus used manthano to describe the activity of deciding the strength of an army.⁵

As observed in both Homer's and Herodotus' use of manthano, "there is no co-existence of the practical and the theoretical in the sense that the two spheres are consciously

¹Rengstorf, IDNI, 4:391.

²Ibid.

³Ibid., 4:391. See Homer Odyssey 17.226; 18. 362f; Homer Iliad 6.444f.

⁴Rengstorf, IDNI, 4:391

⁵Herodotus, 7.208.

differentiated."¹ But later the Greek emphasis on pure intellectual knowledge increases and the concrete and practical connotations of manthano fell away from ordinary usage.

Cowper interprets emmathen in the *Odyssey* as "hath . . . acquired," and emmethes as "hast learn'd."² The meaning of this usage is similar to that of an "apprentice" or one "acquiring a skill"; however, the term "apprentice" came into use at a later time.

Socrates consciously gave a speculative definition to manthano. His definition rested upon belief in the immortality of the soul. His metaphysical teaching had great influence on his pupil, Plato, who became the most famous philosopher of ancient Greece.³

The concept of the immortality of the soul influenced Plato's belief that the soul can remember all things because the soul has been born many times and has experienced all things both in this world and in the "nether" realms.⁴

For as all nature is akin, and the soul has learned all things, there is no reason why we should not, by remembering but one single thing

¹Rengstorf, IDNT, 4:393.

²Homer, The Iliad and the Odyssey, trans. William Cowper, 4 vols. (Boston: Joseph T. Buckinham, 1814), 17.267; 18.437-38.

³For Greek philosophy and its impact on Christian thought, see Kenneth O. Gangel and Warren S. Benson, Christian Education: Its History and Philosophy (Chicago: Moody Press, 1983), pp. 33-49. (Hereafter Education.)

⁴Plato Meno (trans. W. R. M. Lamb, LCL), 81c. (Hereafter Meno.)

--an act which men call learning--discover everything else, if we have courage and faint not in the search; since it would seem research and learning are wholly recollection.¹

Thus, the Platonic concept of a dichotomy between the body, which is thought to be bad, and the spirit, which represents goodness, led the Greeks to put more emphasis on intellectual learning than in the action-oriented education often seen in the OT.

Mathetes

As a cognate of manthano, the term mathetes denotes the man who directs his mind to something.² When a man binds himself to someone else in order to acquire his practical and theoretical knowledge, the term mathetes is used.³ This relationship, in the technical sense of the word, involves "a direct dependence of the one under instruction upon an authority superior in knowledge."⁴ The disciple may be an apprentice in a trade, a student of medicine, or a member of a philosophical school.⁵ Many examples show that mathetes is

¹Ibid., 81d. For the philosophy of Plato, see Frederick Mayer, A History of Educational Thought (Columbus, OH: Merrill, 1960), pp. 96-97.

²Rengstorf, IDNT, 4:416.

³Muller, NIDNTII, 4:484.

⁴Rengstorf, IDNT, 4:416.

⁵Ibid.

the word generally used for an "apprentice."¹

There is "no mathetes without a didaskalos. This process involves a corresponding personal relationship."² Generally among the sophists, a mathetes had to pay a fee. Protagoras, who is called "the father of secular humanism predating Socrates himself,"³ was the first sophist taking a fee from a mathetes. It is reported that he was the first to exact a fee of a hundred minae.⁴ Eminent philosophers designated as didaskalos who gathered students around themselves were financially supported by the mathetai.⁵

In contrast to other sophists of his day, Socrates, although barefoot in Athens, refused payment from his students. Nor did he allow himself to be called didaskalos, or his students, mathetes. Muller explains that Socrates' reason for this was his concern that a man should use the company of his master to enable himself to fathom the nature of things and gain insight independently. The communal

¹Plato Meno 90e designated a man learning to play a flute as mathetes. Also the doctor in training was a mathetes (Meno 90c), and associates of Socrates were called his mathetes. Thus, any student was considered a mathetes if he had a teacher.

²Rengstorf, IDNT, 4:416.

³Gangel and Benson, Education, p. 34.

⁴Diogenes Laertius, Lives of Eminent Philosophers (trans. Hicks, LCL), 9.52. (Hereafter Philosopher). The fee of 100 minae was charged for one course, roughly the equivalency of 1000 drachma or \$330.00. Cited by: Ray, Discipleship, p. 32.

⁵Rengstorf, IDNT, 4:420.

relationship in which both the teacher and the one taught felt committed together to the same common goal (such as the knowledge of morality) resembles more the relationship of a "disciple" than that of a "pupil."¹

The term mathetes is used not only for a close personal relationship between contemporaries but also "in a broader sense when the reference is to an intellectual link between those who are considerably removed in time."² In classical Greek, even though separated by four centuries, Socrates is repeatedly referred to as "the true mathetes of Homer because he is zelotes (zealot), and imitates him."³

The Characteristics of Discipleship

A study of the use of mathetes in the Greek period reveals four traits of discipleship.

Personal Fellowship

As noted above, the personal relationship between the master and the disciple was an important aspect of discipleship in Greek learning. The classic example of this personal fellowship is described in the practice of Socrates and his followers. Rengstorf reports:

The basis of the relation is Socrates himself rather than the knowledge at his disposal. He is

¹Muller, NIDNTI, 4:484.

²Rengstorf, IDNI, 4:416.

³Ibid., 4:417.

the master around whom disciples gather. Young and old become his disciples because he grants to them his fellowship, allowing them a share in his intellectual life . . . also by a material attachment of the listeners to him, is to be found in the meals which he often shared with a familiar circle. . . . Both the Platonic and Aristotelian circles adopted the common meal from Socrates.¹

The significance in this master-disciple fellowship is that this relationship was comparable

not merely to an external connection with the goal of picking up certain information or aptitudes under expert direction, but to a material grounded fellowship which arises under a goal which is certainly directed by an individual, but towards which all who participate are equally striving.²

It is not just a sociological but a pedagogical term.

However, in the academy Plato founded, this form of personal relationship was replaced by a relationship in which the leader was one who imparted knowledge which others accepted. This relationship became the classic form for learning which continued to exert an influence for centuries.³

In time mathetes designated a close association with a particular teacher and school. Ariston was called didaskalos of Eratosthenes;⁴ Onesicritus was called a mathetes of Diogenes.⁵

¹Ibid., 4:420-21.

²Ibid., 4:417.

³Ibid., 4:419.

⁴Athenaeus, Deipnosophists (trans. Gulick, LCL), 7.281c.

⁵Diogenes Laertius, Lives of Eminent Philosophers (trans. R. D. Hicks, LCL), 6.94. (Hereafter Philosophers.)

The purpose of a personal relationship was further shown in the Greek mystery religions. In these religions, divine and personal fellowship were essential. Rengstorf writes that

Learning in the mysteries is a necessary process, but not an end in itself. For the goal of the rites is not knowledge of the god; it is fellowship with him. Hence it is more natural to think of the mysteries in terms of a family rather than a school when they wish to describe relations not only with the god but also with the religious leaders and among the members.¹

For this reason those for whom the mysteries had significance and who participated in the processes described as "teaching" and "learning," were not called didaskalos. The personal aspects of the master and disciple relationship are further illustrated in the mystery religions where the head of the priests is called "father."

Role Models

The Greeks advised students to learn not only from the words of the teacher but "fully as much from the actions and deeds of the teacher."² Reflecting the Greek concept of discipleship, Seneca, the Roman philosopher, advised potential disciples thus:

Choose a master whose life, conversation, and soul expressing face have satisfied you: picture him always to yourself as your protector and pattern.

¹Rengstorf, IDNT, 4:421.

²Willis Peter De Boer, The imitation of Paul: An Exegetical Study (Kampen, The Netherlands: J. H. Kok, 1962). pp. 26.

For we must indeed have someone according to whom we may regulate our character."¹

Seneca further described this close relationship from his perspective by saying:

Cleanthes could not have been the express image of Zeno, if he had merely heard his lectures; he also shared 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 . . . derived more benefit from the character than from the words of Socrates. It was not the classroom of Epicures, but living together under the same roof, that made great men of Metrodorus, Hermarchus, and Poly-aenus. Therefore I summon you, not merely that you may derive benefit, but that you confer benefit: for we can assist each other greatly.²

Discussing the relationship of Socrates to Homer, Dio Chrysostom described the Greek concept of discipleship in the dialogue with an interlocutor:

Then if a follower, he would also be a pupil for whoever really follows anyone surely knows what that person was like, and by imitating his acts and words, he tries as best he can to make himself like him.³

Rengstorf points to the significance in the Greek concept of discipleship by role imitation:

The significant thing here is the way in which mathetes is expounded in terms of *mirasthai*. The

¹Lucius Annaeus Seneca, Ad Lucilium Epistulae Morales 11:9-10 (trans. Richard M. Gummere, LCL), 1:65. (Hereafter Morales.)

²Seneca, Morales 6.5-6. Summarized in Charles H. Talbert, Literary Patterns, Theological Themes, and the Genre of Luke-Acts (Missoula, MT: Scholars Press, 1974), p. 91. (Hereafter Luke-Acts.) See also Epistle 52:8-9 (LCL).

³Dio Chrysostom Discourse (trans. Cohoons and Cosby, LCL), 55.4-5.

centre of gravity of matheten einai is thus removed from the formal side of the relation between mathetes and didaskolos to the inner fellowship between the two and its practical effects.¹

The Principle of Tradition

The Greek concept of discipleship added the principle of tradition, which is found both before and after New Testament times. "The intentions of the master should be cultivated, and his sayings are carefully preserved and transmitted."²

Even after the master's death, many groups in the master-disciple relationship continued for this purpose.

The death of the teachers could not alter. . . insights peculiar to the master concerned. On the contrary, it increased responsibility for the work and strengthened commitment to it. This sense of responsibility in the groups of disciples went hand in hand with the natural desire of the teachers to know that their cause would be represented with true dedication after their death. The suprapersonal interest on both sides led to the formation and communities of disciples out of original groups of students.³

Tradition mentioned here included the mode of life as well as the teachings. "It was believed that the school's founder had lived his doctrine as well as expounded it. It is to be expected, therefore, that perpetuation of this mode

¹Rengstorf, IDNT, 4:417.

²Ibid., 4:424.

³Ibid., 4:423.

of life was not only by teaching as he had taught but also by living as he had lived."¹

The goals and the ideals of the founder and the school were inseparable. Rengstorf summarizes, "The principle of tradition is thus an inherent feature of the philosophical fellowship of disciples in the Greek or Hellenistic world."²

Religious Aspect

For some ancient philosophers, the master-disciple relationship led to extreme overemphasis on the person of the philosopher. This tended toward religious veneration of the master. This was illustrated in the lives of both Pythagoras and Epicures.

The followers. . . of Pythagoras seem to have constituted a religious and moral community from the very first. The heart of this was the word and person of the philosopher. . . His person, which pious saga soon took in hand, became increasingly more important for his later followers, so that he has a divine aspect for the succeeding world, as is equated with Apollo.³

Diogenes Laertius said that Pythagoras' disciples "held the opinion about him that he was Apollo who came down from the far north."⁴ The influence Pythagoras made was so prominent that even his disciples were called "prophets to

¹Talbert, Luke-Acts, p. 92.

²Rengstorf, IDNI, 4:425.

³Ibid., 4:421-22.

⁴Diogenes Laertius, Philosophers 8.11.

declare the voice of God.¹

For Epicures this was even more true. He called for the celebration of his birthday as a holiday.² "There are traits which present him more as the founder of a religion than a philosopher. Even in his lifetime he was honored by his disciples as a god."³

Rabbinic Judaism

Historical Background of Rabbinic Judaism

The name "Jews" originally applied to members of the tribe of Judah who survived Nebuchadnezzar's destruction of Jerusalem and who maintained the historical continuity of the children of Israel. Judaism was established during the Babylonian captivity by those who knew that they were driven from their father's independent land because of sin and were moving toward a time of restoration.⁴ "The terms 'children of Israel' and 'the Jews' denote two different stages in the history of the same people."⁵

Judaism arose as prophecy gradually died out. Thus they cried out: "There is no longer any prophet, and there

¹Ibid., 8.14.

²Ibid., 10.18.

³Rengstorf, IDNI, 4:422.

⁴Werner Foerster, Palestinian Judaism in New Testament Times, translated by Gordon E. Harris (Edinburgh: Oliver and Boyd, 1964), p. 1. (Hereafter Judaism).

⁵Ibid.

is none among us who knows how long."¹ "There was great distress in all Israel, such as had not been since the time that the prophets ceased to appear among them."² God was silent. Therefore, they turned to the law and their own history in order to discover God's will because they no longer heard it from prophets. With the decline of Prophecy and the Hellenistic environment threatening to completely assimilate Judaism, a need to interpret the Sacred Torah developed. "Under Hellenistic academic influence, the Rabbinate developed fellowships of disciples and traditions of interpretations."³

The Rabbinic School

The Rise of the Rabbinic School

During the Babylonian captivity, Ezra, the scribe "who began a profound literary and religious reformation,"⁴ was described as distinctly skilled in the law of Moses.⁵ The scribes (515 B.C.-200 B.C.) came from among the Levites. Smith indicates the important role of scribes in Judaism:

Through their literacy and educational activities they eventually gained almost complete control

¹Ps 74:9.

²1 Macc. 9:27.

³Daniel Malone, "Riches and Discipleship, Mark 10:23-31," Biblical Theology Bulletin 9 (April 1979):81. (Hereafter BTB.)

⁴Frederick Eby and Charles Flinn Arrowood, The History and Philosophy of Education Ancient and Medieval (New York: Prentice-Hall, 1940), p. 138.

⁵Ezra 7:6.

over religious thought and education. They interpreted the Law for the masses. . . . They taught public and select groups of pupils. . . . In their teaching and in their lives they represented the new educational and religious ideal of the times, Judaism.

Traditionally, the scribes were the people who recorded information which others dictated regarding the canon and temple activities. But in the last centuries B.C., scribes assumed new functions. They played a dominant role, not as a result of their origin, but of their role as "guardians of a tradition in the domain of religious legislation."²

Jeremias explains this role and the privileges in the following five areas:³

(1) They made decisions on religious legislation, ritual and criminal proceedings, and passed judgment in civil cases. (2) Ordained teachers created and transmitted traditions derived from the Torah which were regarded as equal to and indeed above the Torah. They could bind or loose for all!

¹William A. Smith, Ancient Education (New York: Philosophical Library, 1955), p. 241.

²Joachim Jeremias, Jerusalem in the Time of Jesus (Philadelphia, PA: Fortress Press, 1984), p. 233-45. (Hereafter Jerusalem.) The last centuries B.C. were during the Zugot period (200 B.C. - 10 A.D.). The Zugot were pairs of leading officials of the Sanhedrin. "Pair" indicates their companion dual roles as the president (nasi) or vice-president (ab-bet-din). There were five pairs beginning with Jose B. Joezer and Jose B. Johanan and ending with Hillel and Shammai. See Aboth 1:4.

³Ibid., pp. 233-245.

time the Jews of the entire world. Consequently, their academic professions brought their practice of teaching and civil professions together. (3) In addition to the chief priest and members of patrician families, only scribes could enter the supreme court, the Sanhedrin. (4) Scribes had a right to be called Rabbi. During the transitional period at the beginning of the first century A.D., those who did not have formal rabbinic education for ordination, such as Jesus, might be called Rabbi. Nevertheless, such a person did not have the privileges of an ordained teacher. (5) As did the prophets in the Old Testament times, scribes gathered around themselves students to whom they passed on their doctrines and traditions. Their authority was not governed by the spirit of God manifested in the school of the prophets, "but by possession of a secret knowledge and an esoteric tradition."

"Jerusalem was the citadel of theological and juridical knowledge of Judaism"² during the time of Jesus. Because the scribes were treated with respect as bearers and teachers of sacred esoteric knowledge, like the prophets of former times, young Jews flocked from all over the country to Jerusalem to learn from these masters and to pursue a regular

¹On the esoteric tradition in late Judaism and Christianity, see Joachim Jeremias, Eucharistic Words of Jesus, 2nd ed. (London: ET, 1966), p. 123.

²Jeremias, Jerusalem, p. 242.

course of academic study for several years. Thereby, they hoped to join the company of scribes by ordination.ⁱ

Admission

The process of admission into a Rabbinic school was initiated by the talmid.² "A student had to try to gain admittance into the circle of a respected teacher and to engage in the study of scripture and tradition in this fellowship. If the teacher acceded to his request, the talmid could enter the school."³ "Occasionally, a rabbi would institute a special search for disciples, especially for neglected or fallen sons of scholars, and the sons of an ignoramus."⁴

Study of the Torah

The primary purpose of the Rabbinic schools was to study the Torah. Secondly, they provided for the selection of rabbis as the need arose. Learning was equated with

ⁱAt the time of Herod, Hillel came from Babylonia to learn from Shemaiah and Abtalion (b. Yom, 35b). Paul came from Tarsus in Cilicia and studied in Jerusalem under Gamaliel 1 (Acts 22:3). See Jeremias, Jerusalem, p. 242.

²Jehoshus b. Perachiah (c. 110 B.C.): "Get a teacher (rab) and find a fellow student (Aboth, 1:6), cf. Rabban Gamliel: "If you take a teacher (rab), you will rise above doubt" (Aboth 1:16).

³Edward Lohse, "rabbi," IDNT, 6:962.

⁴M. Aberbach, "The Relationship Between Master and Disciple in the Talmudic Age," in Exploring the Talmud, 2 vols. ed. Z. Dimitrovsky (New York: KTAV Pub. House, 1976). (Hereafter Master.)

righteousness and those who were not committed to studying the Torah were held in contempt. Hillel said, "He that learns not is worthy of death".¹ The Jews believe that "an ignorant man cannot be saintly,"² therefore, he was not one of God's elected. Inasmuch as God desires a holy people (Lev 19:2), only those who had an exact knowledge of God's holy will from the legal tradition³ could be holy. The ideal was that all men should study the Torah. As a result, when the Messiah came, the age of the consummation of salvation history would arrive, and all men would zealously study the Torah and the Messiah would take the lead as a student and teacher of the law.⁴ He was the example for men to follow in the study of the Torah. Until that time, the rule of the rabbi was paramount.

¹Mishnah "Aboth" 1:13, trans. Herbert Dunby (London: Oxford University Press, 1933). (Hereafter "Aboth.") Toward the end of the last Zugot period, Hillel established higher education. This is the first instance in the history of the Jewish college. See also Nathan Drazin, History of Jewish Education from 515 B.C.E. to 220 B.C.E. (Baltimore, MD: John Hopkins Press, 1940) pp. 35-53. (Hereafter Jewish Education.)

²"Aboth" 2:6.

³About legal tradition; cf. "Aboth" 5:21, "at five years for Scripture, ten for the Mishnah, thirteen for the commandments, fifteen for the Talmud." Study of the Scripture is only in the first stage. For real knowledge, they should move on to the traditional exposition of Scripture in the Mishnah, Talmud, and Midrash.

⁴Midrash on Ps 2:9; 21:4; 110:4.

The Rabbi as Teacher

Both rabbi and talmid were subordinate to the Torah in the Rabbinic schools. The rabbi served as the teacher and interpreter. It was the duty of the student to critically reflect upon this information because "all Rabb. listening stands in an ultimate relation to scripture."¹

It was crucial in the rabbinic school that instruction of the Torah be under the direction of a teacher. Rengstorf gives as the reason:

There is no talmid without a teacher (rab), He who has no teacher is no talmid, no matter how diligently he studies. . . . Only entry into the fellowship gathered around a teacher, and subjection to the authority of the teacher, constitutes the talmid.²

Hence, Joshua ben Perahyiah counsels: "Provide thyself with a teacher and get thee a fellow [disciple]."³ Rabban Gamaliel advised that in case of doubt, the only way to remove doubt was to go to the teacher.⁴

For the Rabbinate, the real concern is not the teacher himself, but the matter advocated by the teacher. Great teachers were famous in their own right. For example, the Mishnah says, "Joshua b. Chananiah publicly calls Akiba

¹Rengstorf, IDNI, 4:435.

²Rengstorf, IDNI, 4:434.

³"Aboth" 1:6.

⁴"Aboth" 1:16.

a talmid of Jaochanan b. Zakkai (Sotah, 5:5) even though he never served him."¹ This suggests that in the Rabbinic schools, rabbis built personal reputations.

Moses was the dominant and absolute teacher in Rabbinic Judaism, because the Torah had been given through his mediation. He was the first teacher to deliver God's message. Therefore, Moses established guidelines for all rabbis. "Joshua and the wilderness generation are related to Moses as the talmid to the rabbi."² It is worth noting that the teacher's chair is called "Moses' seat" because it says that he who sits in this chair works in the name of Moses.

While the rabbi served as the teacher and interpreter of the Torah, his more important function was to make halachah (rules) and judgments, that is, practical instructions. When teaching, the rabbi, seated with his pupils, lectured, made halkhic judgments, and answered questions from the talmid who were not obligated to question.

Rabbinical Students

Talmid

Since the verb lamad, the same as the Greek manthano, was originally used for learning a craft³ or for drawing

¹Rengstorf, IDNT, 4:436.

²Ibid., p. 437. See also Aboth 1:1 and Deuteronomy rabba 11:10 on Deut 31:14.

³Mishnah "Kidduschin" 4:14.

knowledge from scrolls,¹ one might think that the noun talmid also would have meant an apprentice or those who were getting information in Rabbinic Judaism. Talmid is used exclusively for someone whose concern is the written Torah (the biblical writings of the OT) and the religious traditions of Judaism, which included oral Torah (the traditions of the fathers), the Mishnah, Midrash, Halachah, and Haggadah (beliefs).²

Learning means primarily that the talmid appropriates the knowledge of his teacher and examines it critically by comparing it against the Torah. ...the pupil-teacher relationship of Rab. Jud., in contradistinction to the OT, thus became an important institution for detailed study of the Torah.³

Becoming a talmid brought honor and made one "highly esteemed by pious Jews. He shares the glory of the Torah."⁴ Perhaps the best known statement is the one which sets a bastard who is talmid hakam (disciple of the wise man) above the high priest who was am-ha-ares (that is, does not keep the law meticulously).⁵ If a man went out to seek the lost property of both his father and his teacher, "his teacher's has first place--for his father did but bring him into the world, but his teacher that taught him wisdom brings him into

¹Mishnah "Baba Metziah" 2:8a. See also Rengstorff, IDNI, 4:402.

²Muller, NIDNTI, 485.

³Ibid., pp. 485-86.

⁴Rengstorff, IDNI, 4:433.

⁵Tosefta Horayot 2:20, based on Prv. 3:15; Talmud, Ber. 47b.

the world to come; but if his father was also a sage, his father's has first place."¹ A father takes precedence over his son's teacher only when the father is a talmid hakam.² The talmid was always a title of honor that elevated one above his fellow men. Even proselytes were thus honored.³

Relationship

"The talmid owes his rab the same service as does the slave to his master."⁴ About the rabbi's superior authority, Neusner says: "The disciple reveres the master as a living Torah and humbles himself before him as before God. . . . His reverence for the master is only a little lower than his fear of the Lord."⁵ The student-and-teacher relationship was characterized by such great respect that it was customary for students to follow behind their rabbi at a certain distance. Frequently, a parental relationship between student and teacher existed. "Scholars would not only address their

¹Mishnah "Baba Metziah" 2:11.

²Rengstorff, IDNT, 4:434.

³Shemaiah and Abtalion is the first of the "pairs" ("Aboth" 1:10). Abtalin was not necessarily a proselyte, but it was suggested that he was a proselyte, or came from Greek background. See Rengstorff, IDNT, 4:440.

⁴Rengstorff, IDNT, 4:434.

⁵Jacob Neusner, Invitation to the Talmud (New York: Harper & Row Pub., 1973), p. 13.

pupils as sons, but would often love them all like their own children."¹

Discipleship in the rabbinic school was similar to a living apprenticeship.

The pupil had to absorb all the traditional wisdom with "eyes, ears and every member" by seeking the company of a Rabbi, by serving him (syms), following him and imitating him (h'k'hry), . . . The task of the pupil is therefore not only to hear (sm') but also to see (r'h). He does not only say, "I hear from my teacher, . . . but also, I saw my teacher do this or that."²

Each talmid had a responsibility to be faithful in the transmission of the royal tradition of the body to which he belonged. "In the school, the individual talmid is necessarily the representative of the tradition established by the rabbi and the member of a chain composed of the various generations of the schools."³

Rabbinic literature⁴ distinguished two levels of students who studied under the rabbis. Beginners were called talmidim (disciples). When talmidim reached a stage that enabled them to make independent decisions in religious areas, they were known as talmidim kakmim (disciples of the wise men). These senior disciples were allowed to walk side by

¹Aberbach, Master, 1:202.

²Birger Gerhardson, Memory and Manuscript (Uppsala: C. W. K. Gleerup, 1961), pp. 182-83.

³Rengstorff, IDNT, 4:436.

⁴Ibid., 4:433, provides them in detail.

side with their masters. "When two senior students accompanied the teacher the greater of them would walk on his right, while the less important would be on the master's left."¹

The ultimate goal of every talmid was to become a hakam/sohpos--ordained scholar or rabbi. The final step of ordination depended upon meeting additional prerequisites prior to the need for more rabbis. The candidate had to be forty years of age to have mastered a comprehensive knowledge of scripture and tradition, and to have developed the ability to deal with students.

Palestinian Judaism and the Development of the Jewish School

The concept of the disciple as a student was developed in the post-exilic period by Rabbinic Judaism. "After the Babylonian Captivity, many of the people had to work all year round for their livelihood and so found little time for training their young. Higher education especially suffered."² To alleviate this problem, a decree of the Great Assembly established schools of higher education and assigned noted masters of the law. However, these colleges were located only in Jerusalem. The general populace believed that

¹Aberbach, Master, 1:217.

²Drazin, Jewish Education, p. 40.

the entrance requirements and costs were both unreasonable and excessive and demanded schools closer to home.¹

About 75 B.C.E., secondary schools were established that provided compulsory free education for all male adolescents by a decree of Simon b. Sheteh. However, because many of the boys did not have adequate elementary education and many lacked the necessary self-discipline, standards in the secondary schools gradually were lowered.² As a consequence, the High Priest, Joshua b. Gamala, issued a decree that established free elementary schools for all boys in 64 A.D. Thus, the Jewish educational system developed in three stages: higher education initially; followed by secondary education; and finally, the elementary education. In the second century A.D., this Rabbinate was fully developed.

The Influence of Hellenism on Palestine

Hellenistic civilization followed the victorious expeditions of Alexander the Great throughout the Near East and the Mediterranean world. Alexander founded many large cities, introduced Greek ideas, and enforced numerous Greek practices. As a barrier against the threat of assimilation by surrounding barbarians, schools were established. Private schools and gymnasiums were the chief providers of Greek education.

¹Ibid., p. 43.

²Ibid., p. 45.

The Greeks probably had a gymnasium and preparatory school in Jerusalem after the third century B.C. No specific information is given about the education offered by this gymnasium. However, one may assume that its curriculum and practices were similar to the gymnasiums throughout the Hellenistic world. Generations of the Jewish ruling classes who attended these schools received a traditional Greek education, adopted the Greek life-style, and accepted Greek educational philosophy and methodology. A counter-movement to instruct the people in the Torah was started by the scribes connected to the temple and joined by scribes from various schools. Nevertheless, many Greek educational practices infiltrated Rabbinic education.¹

Toleration of Foreign Religions

Under Hellenism, freedom of religion was allowed but often collided with Jewish political rights. A number of Hellenistic cities required educational preparation at the gymnasium for citizenship. These schools often held services of dedication to the Greek gods, Hermes and Heracles. The severe temptation to apostatize for political advantage is apparent from the Jewish names that appeared on the list of students. Other Jews gave up their political rights, for, "If the Jews really belonged to them, they would also reverence

¹Hengel, Judaism, 1:103.

their gods."¹ The frequent stress on the educational idea of the kalikagathia (goodness) in the letter of Aristeas indicates that compromise with polytheism had already been accepted by the Jewish upper class by 140 B.C. in Alexandria, perhaps for the sake of their children's education.

Philo and Josephus also bear witness to the tendency of the Jewish upper class to compromise. Although Applebaum's comment "that gymnasium education must have been purchased with the betrayal of Judaism" may be an exaggeration, nevertheless, there is a considerable amount of truth in it.²

The Penetration of the Greek Language into Palestine

To Hellenize (hellenedein) means "to speak Greek correctly" and "to adopt a Greek style of life."³ Consequently, to learn the Greek language was an important factor in adopting the Greek life-style and philosophy. A knowledge of Greek was necessary for anyone who desired social respectability and a good reputation. Therefore, the Greek language was spoken in aristocratic and military circles in Palestine by the middle of the third century B.C. Josephus

¹Ibid., 1:68. See also Josephus Jewish Antiquitates (Trans. H. St. J. Thackeray, LCL), 12:126; 16:27-80.

²Ibid.

³Hengel, Judaism, 1:58.

describes one man as "a Greek not only in his language, but also in his soul."¹

The rapid rate of adoption of Greek names and customs is revealed in several ways. Around 310 B.C., many Jews in Egypt used Hebrew names exclusively, but by 210 B.C., about 25 percent of the Jewish military settlers had Jewish names.² Using double names or altering original Hebrew names was also common. The letter of Aristeeus lists men who were among the seventy-two Palestinian elders with the Greek names like Theodosius, Theodotus, Theophilus, Dositheus, and Jason.³

Approximately fifty years later, Jason, who had purchased the high priesthood, made a decisive change of course in the Jewish temple state.⁴

When the king was given assent, he forthwith brought over them of his own race to the Greek fashion . . . he brought in new customs forbidden by the law: for he eagerly established a Greek place of exercise under the citadel itself; and caused the noblest of the young men to wear the Greek cap. And thus there was an extreme of Greek fashions, and advance of an alien religion . . . the priest had no more any zeal for the services of the altar: but despising the sanctuary . . . they hastened to enjoy that which was unlawfully

¹Ibid., p. 68. See also Josephus Antiquitates (Trans. H. St. J. Thackeray, LCL), 12:126; 16:27-80. (Hereafter Antt.); Against Apion (trans. H. St. J. Thackeray, LCL), 2:65.

²Hengel, Judaism, 1: 63.

³Ibid., p. 64.

⁴Ibid.

provided in the Palastra, after the summons of the discus.¹

Jason's reformation embraced music and literature as well as sports.² In Jewish Palestine, Homer's writings were recognized as the greatest expression of Greek literature and were read by the upper class even into the late Rabbinic period.³ The Greeks exercised naked in the gymnasium.⁴ "Jews, even priests, exercised there naked, and many abandoned circumcision."⁵ Jewish students denied the effects of circumcision. These records indicate the degree of assimilation of Greek practices by the Jews.

The pervasiveness of Greek education in Jewish Palestine is evidence that in the desire of the ruling circles to have greater influence over the Greek and foreign governments, they mastered both the Greek language and certain forms of Greek rhetorical education. Herod and his sons may have been educated at the Greek elementary school in Jerusalem.⁶ He pursued philosophical, rhetorical, and historical studies

¹2 Macc. 4:10-14.

²Cf. S. Liebermann, Hellenism in Jewish Palestine (New York: Jewish Theological Seminary of America, 1950). (Hereafter Hellenism.)

³Hengel, Judaism, 1:88ff.

⁴Jub 3:31 on Gen 3:21.

⁵Foerster, Judaism, p. 34.

⁶Ibid., p. 77. Before the establishment of the gymnasium and the ephebate, some kind of Greek elementary school existed on a private basis.

under the direction of Nicolaus of Damascus.¹ Simon, son of Boethus, appointed high priest by Herod, was probably educated in the Greek schools, since he came from Alexandria.²

Josephus was also educated in the Greek system, otherwise, it would have been hard for him to carry on his work as an ambassador to Rome at such an early age.³ Even after the destruction of Jerusalem in A.D. 70, and the Bar Cocheba War in 135, the positive attitude toward Greek education continued in the families of Jewish patriarchs who descended from Hillel.⁴

Pro-Hellenistic Movement in Palestine

During the process of Hellenization, many of the Jewish upper class who had political ambitions strove for the complete assimilation of Judaism into Hellenistic society. At the same time, an opposing movement developed. As Greece moved into the united empire era (388-322 B.C.), the period of the sophists, individual liberties were emphasized and social stability increased. Aristotle (384-322 B.C.) was the major educational philosopher. John Ferguson states, "If

¹Ibid. See also Josephus Life (trans. H. St. J. Thackeray, LCL). (Hereafter Life.) 359; Antt. 15:375.

²Ibid., p. 77, See Antt. 15, 320ff., 17, 18.

³Josephus Life 13-16.

⁴Hengel, Judaism, 1:77. Cf. Hugo Mantel, Studies in the History of the Sanhedrin (Cambridge, MA: Harvard University Press, 1961).

Alexander was the political creator of the Hellenistic age, Aristotle was its intellectual progenitor."¹

The result was an increase in the number of Greek universities.

The new education introduced by the sophists started two streams of influence which resulted in a reorganization of higher education. One flowed [through] Socrates as a channel and resulted in the establishment of the philosophical schools. The other flowed [through] Isocrates and resulted in the rhetorical schools.²

"Greek universities arose at Rhodes, Pergamus, Tarsus, and Alexandria."³

The university in Alexandria was of decisive significance for the history of later Jewish intellectual education. The first Ptolemies made Alexandria into the spiritual center of the Hellenistic world. Alexandria was easily accessible from Palestine and became a tremendously attractive place, as the greatest mercantile city and as the center of science and the arts.⁴

To the intellectual elite among the Greek-speaking Jews of Egypt, this was the beginning of a new period. Hengel

¹John Ferguson, The Heritage of Hellenism (New York: Science History Publications, 1973), p. 97.

²Stephen Duggan, A Student's Textbook in the History of Education (New York: Appelton-Century Co., 1948), p. 43.

³Ibid., p. 47.

⁴For the reference to the museum, see E. A. Parson, The Alexandrian Library, Glory of the Hellenic World (Amsterdam, London, New York: Elsevier Press, 1952), p. 53ff., 84ff.

described this new development thus: "The stressing of the personality of the individual teacher derived from Greek custom and was probably a sign that the individualism of the Hellenistic period was also gaining significance among the Jewish people."¹ Ben Sira was the first figure to emerge clearly as a personality since the time of Ezra. From that time on, in the Rabbinic schools, more personalities appeared under their own names. For the first time in the history of Jewish education, the "Jewish house of learning" and the "seat" of a teacher appeared in his writings. The two phenomena, individualism in the Hellenistic period and the first appearance of the phrase "Jewish house of learning" and the "seat," are connected with the institution of the synagogue in Palestine.²

The description of the soper (scribe) by Ben Sira demonstrates the new role of a scribe beyond his association with the temple. In Ben Sira, soper may be interpreted as a relatively independent, significant individual. Also, musar (instruction) is very important. This term, in addition to soper, is closely related to the description of the instructor. Horn describes the role of the soper in the new age as

¹Hengel, Judaism, 1:79.

²See Sir. 51, 23. The earliest synagogue inscriptions in Egypt are from the time of Ptolemy III Energetes, 246-222 B.C.

A man who copied the Law and other books of the Scriptures (Jer. 8:8), but more specifically a man who was proficient in teaching and interpreting the Bible. In the modern sense such a man would be called a theologian or religious scholar. In the NT such a man was sometimes called nomikos, "lawyer" (Mt 22:35; Lk 10:25; etc.), or Nomodidaskalos, "teacher of the law" (Acts 5:34; RSV; 1 Ti 1:7).¹

Influenced by Hellenism in Jerusalem, this development aroused immediate controversy during which the privilege of the scribe associated with the temple was taken away. The scribes had to turn to wider circles of the laity to "raise up many disciples."²

Hengel gives a reason for this new program of Jewish education in the time of Simon the Just. "Like their leader of the High Priest, the members of the Great Assembly realized that Hellenism as a cultural movement could be offset only by a strong educational effort among the masses."³

Although Ben Sira emphasized that "the true wise men are wise for their people," he was not willing to allow peasants and craftsmen to study under the scribes or rabbis. The teaching and exposition of the Torah were reserved for the priests, especially the Zadokites and Essenes,⁴ and was

¹Siegfried Horn, Seventh-day Adventist Bible Dictionary (Washington, DC: Review & Herald Pub. Assn., 1960), 8:965.

²Aboth 1:1.

³Hengel, Judaism, 1: 79.

⁴Josephus The Jewish War (trans. H. St. J. Thackeray, LCL), 3, 252; Life 8ff.

not extended to plebeian education. This contrasts with the last century B.C., when access to the study of wisdom was open to everyone. Even the proselytes had the opportunity to become great teachers of the law. This democratic attitude was manifested by Jose b. Joezer of Zeredah, a contemporary of Sira, a priest and a martyr. He said, "Let thy house be a meeting-house for the sages and sit amid the dust of their feet and drink in their words with thirst."¹

The Rabbinical school and universal education were developed to be a bulwark against Hellenization. However, several characteristics of Greek education were adopted; such as pairs of teachers, financing, teaching methods and universal elementary education.

Zugot (Pairs) of Teachers

During the third century B.C., the chains of teachers started with the high priest, Simon the Just, and continued to Hillel and Shammai. Although, for legitimacy, they claimed that their lineage of leadership could be traced back to Moses, it actually began with Rabbinic Judaism. This Rabbinic Judaic descent system was most similar to the chains of tradition of the heads of Greek philosophy and Roman law schools² and developed parallel to the established Stoicism.³

¹"Aboth" 1:4.

²Hengel, Judaism, 1:81.

Financing

Admission fees were usually required for higher education. The possible exception was free admittance of the priests and Levites.¹ It is said that when Hillel was a student of the school of Shemaiah and Abtalion, he could not pay the suitable fee.² During the early period in the Rabbinic schools, teachers took fees as did the Hellenistic teachers.³

Teaching Methods

The Greek rhetorical model frequently was used in the Rabbinical school. Akiba, for example, conducted disputations following the dialectical and Socratic method of instruction.

Exegetical methods were applied both to halachic (legal) and haggadic (theological) exegesis. Apparently exegetical methods were developed by the rabbis after Shemaiah, Abtalion, and Hillel. However, the rabbinic use of exegetical methods was influenced by the Greek scholastic

²Rengstorf, IDNT, 4:438. Cf. J. Neusner, The Rabbinic Traditions about the Pharisees before 70 (Leiden: E. J. Brill, 1971), 1:24-183.

¹Drazin, Jewish Education, p. 51.

²Rengstorf, IDNT, 4:439, E. Talmud, Joma 356.

³Protagoras was the first sophist who took fees. He demanded a high sum. Later, for the first time, free admission was introduced by Hillel. A contemporary of Hillel, Shammai, considered material wealth as one of four criteria for selecting students for their college.

methods of exegeting Homer and Alexander by grammaticists who tried to explain contradictions and to abolish the stumbling blocks found in the texts. Lieberman provides an abundance of comparisons to Hellenistic Roman rhetoric.¹

Universal Elementary Education

Beginning as an anti-Hellenistic movement, the elementary-school system required several centuries to develop. Everyone was permitted to study the Torah. As in the Greek elementary schools, the elementary-school age was set at five years.² The Hebrew Bible, especially the Pentateuch, was used for instruction. Traditionally, the book of Leviticus was the first study. In Jerusalem alone, it is reported that "there were 480 synagogues . . . and each possessed a school house and a teaching house; a house for Biblical instruction and a teaching house for instruction in the Mishnah."³ The Jewish school system, which should have been a protection against alien civilization, failed in its mission due to its adoption of the Greek model.

Summary

This chapter examines the Hebrew words lamad/talmid as used for the discipleship role among the OT prophets, and

¹S. Lieberman. Hellenism, pp. 47-82, esp 53ff.

²Aboth 5:21.

³Hengel, Judaism, 1:81.

the Greek words manthano/mathetes as used in the Hellenistic era.

It describes the development and characteristics of the Rabbinic schools in the post-exilic period. Following the conquests of Alexander, Hellenistic thought and practices spread throughout the ancient world. It greatly influenced Jewish communities which adopted many of its practices.

As a bulwark of anti-Hellenism, a Jewish educational system developed over several centuries. There was much difference in respect to subject matter between Rabbinic Schools and Hellenistic education. However, Jewish education adopted many features of Hellenistic education.

CHAPTER III

THE TERMINOLOGY OF DISCIPLESHIP IN THE GOSPELS

Introduction

The Gospels refer not only to the followers of Jesus as disciples but also to the followers of Moses, of John the Baptist, and of the Pharisees as disciples. Yet, the followers of Jesus are disciples in a unique relationship that does not apply to the disciples of other teachers. Since the term mathetes is more broadly applied in the gospels, this chapter examines the evolution and application of the term disciple and alternative terms used during the early NT period.

Technical Term--Noun, mathetes

The noun mathetes occurs 250 times in the Gospels and Acts, but it is not found elsewhere in the NT. According to Rabbinic usage, the mathetaj gathered around the didaskalos to receive Torah learning. "But despite possible overtones of the figure of the Rab. talmid, it is given a completely new character through its association with Jesus."¹ In the

¹Muller, NIDNTT, 1:487.

Gospels, the new character means to share the teacher's inner life and his destiny. This goes beyond the Rabbinic relationship between teacher and student in the study of the Torah.

The statement made by Jesus, "A disciple is not above his teacher" (Matt 10:24; Luke 6:40), may clarify the newer meaning. This quotation should be understood in its own context. Rengstorf explains: "The point at issue is not the relation of the scholars to their teacher; it is the destiny of the disciples of Jesus in so far as this is bound up with the person of Jesus."¹ Referring to Luke 6:40, Rengstorf states: "The reference is not to the imperfection of the pupil compared with the master, but to the responsibility which the disciples of Jesus bear."² The text suggests the potentiality of disciples of Jesus becoming like their master. In Matt 10:24, a student is placed in parallelism with "servant." The implication is that of a servant suffering because of his relationship with Jesus.

Inasmuch as the twelve disciples of Jesus differed from other disciples, Gospel writers used the term mathetes in a generic sense when referring to other disciples including the disciples of Moses³ (John 9:28), of John the Baptist⁴ (Matt

¹Rengstorf, IDNT, 4:442.

²Ibid.

³"You (healed blind man) are his (Jesus') disciple; but we (Pharisees) are Moses' disciple," indicates, as we already discussed in the previous chapter, that the principle of tradition was associated with Rabbinic schools and was influenced by the Greek traditions. Jesus was unknown and

11:2; Mark 2:18; Luke 5:33; 11:1; John 1:35,37), and of the Pharisees¹ (Matt 22:16; Mark 2:18; Luke 5:33). John used mathetes to refer to the individual person, Joseph of Arimathea, as "a disciple of Jesus" (John 19:38). Hoi dodeka ("the twelve") or apostoloi (apostles) are the terms used referring more specifically to the twelve chosen disciples. These twelve were referred to in all three synoptic Gospels (Matt 10:2-4; Mark 3:16-19; Luke 6:13-16). When some displeased disciples left a crowd, Jesus turned to His murmuring Twelve and asked, "Do you also wish to go away?" (John 6:67) thus demonstrating a clear distinction between the chosen Twelve and other disciples.

The seventy others, appointed by Jesus for a special mission, were disciples selected from the large crowds that followed Him (Luke 10:1-24). Jesus had called the Twelve,

unproven to those of the Rabbinic school. Their claim of being the disciples of Moses indicates a claim of intellectual kinship, which was similar to the view in Greek literature that Socrates was the mathetes of Homer.

⁴Matt 11:2-19 and Luke 7:18-35 imply that John was involved in a close relationship with his disciples. John 3:26 suggests that he had a personal attachment like that established in the Rabbinic schools. Acts 19:1-7 indicates that his disciples continued to be loyal to him and his tradition even after his death. Three different passages, John 1:35, 37; 3:25, referring to the disciples of John, indicate the intention of the writer John to diminish the influence and role of John the Baptist as compared to the superior role of Jesus.

¹These references indicate that this group practiced fasting and praying as did the disciples of John, but their identity is little known in the gospels.

whom He designated apostles, shortly before joining a large crowd of disciples (Luke 6:17).¹ However, several incidents indicate that not all the disciples who confessed Jesus as their Lord (Matt 7:21) were genuine disciples. Sometimes John used "marginal disciple"² to refer to one who lacked sincerity and a deep commitment to the person of Jesus. In chap 6:3, John related an occasion when a crowd came toward Jesus who was seated with His disciples upon a mountainside. When Jesus had fed the crowd, He referred to Himself as the Bread of Life. This displeased many disciples in the crowd who departed (John 6:60-66). On another occasion "to the Jews who had³ believed Him," Jesus said, "If you continue in my word, you are truly my disciples" (John 8:31). Judas, also, was called a disciple (John 12:4), yet he betrayed Jesus.

Luke describes genuine discipleship as the faithful disciple who acknowledges Christ before men. Jesus points to the danger of failing to acknowledge Him (Luke 12:8-12). "It is, therefore, not accidental that Lk. avoids using the word mathetes after Gethsemane onwards, taking it up again only in Acts 6:1, albeit now in a different sense."⁴

¹Matt 4:23-25 seems to refer to the same situation as that of Luke 6:17, but there is no use of the word "disciples" for the crowd, while in Luke 6:17, "a large crowd of His disciples is started."

²Ray, Discipleship, p. 64.

³Emphasis supplied.

⁴Muller, NIDNTT, 1:490.

Non Technical Term--Noun.
Adelphos. (Brother)

Since the term "disciples" is broadly applied in the Gospels, it is necessary to understand who qualifies as a specific disciple of Jesus. To answer this question, the usage of the term adelphos contributes both to the identification of a genuine disciple and to the study of the changes in the interpretation of discipleship.

Adelphos is a compound word for delphys (the womb) with a copulative, and hence means one born from the womb.¹ In the NT, adelphos and adelphē (sister) are used in both a physical sense and in a spiritual sense. The terms may apply to a specific case or to the general spiritual brotherhood of the Israelites or the Christians.²

Matt 12:46-50 describes the true disciple by saying "whoever does the will of my Father in heaven is my brother, and sister, and mother" (Matt 12:50). The brothers who were outside with Jesus' mother were His blood brothers. Stretching out His hand toward His disciples, His spiritual brotherhood, Jesus said, "Here are my mother and my brothers!" (vs. 49).

The argument here is in Jesus' use of the word "brother" instead of "disciple" when He said, "Whoever does

¹W. Gunther, "Adelphos," NIDNTI, 1:256.

²H. F. von Soden, "Adelphos," IDNT, 1:144.

the will of my Father in heaven is my brother." Of what relationship is the term "disciple" to "brother"? The term adelphos is used in the Gospels to refer to physical brothers. At the same time, it frequently denotes spiritual brotherhood.

The term adelphos was used in a variety of situations (Mark 3:31-35; Luke 8:19-21). When Jesus received the report that His family was outside calling for Him, He raised the question: "Who are my mother and my brothers?" (Mark 3:33). The text does not reveal who the people sitting around Jesus were. However, it may be assumed that they were the chosen Twelve as well as other followers. Jesus, Himself, answers His question: "Whoever does the will of God."

Luke describes the same experience of which Matthew (12:46-50) and Mark (3:31-35) wrote with two exceptions. Luke does not mention the rhetorical question found in both Matthew and Mark. Moreover, Luke reports Jesus as having said "the word of God" instead of "the will of God." Luke emphasizes obedience to the word of God after one hears it. "Obey it" means "put it into practice."¹

Matthew explains the relationship of "disciple" to "brother." No motive is given for their coming to Jesus, as in Mark. Mark may have been referring back to 3:21. Matthew describes Jesus' action: "Stretching out His hand toward His

¹Robert G. Bratcher, A Translator's Guide to the Gospel of Luke (London; New York: United Bible Societies, 1982), p. 135.

disciples" (Matt 12:49), and concludes that the brothers of Jesus are His disciples because they do the will of God.¹

The synoptic gospel tradition demonstrates that the term adelphos is transferred from blood relative to disciples.² This adds another nuance to the usage of mathetes, that is, "the one who does the will of the Heavenly Father." Thus, "the thesis that 'disciples' and 'brothers' may be identical"³ is supported from the context. Most commentators agree with this. Augsburgur states:

This section closes with the remarkable word of grace in which Jesus includes in His family "whoever does the will of my father who is in heaven!" This word expresses the disciple's relationship with the Father but is also an identification with the disciples as brothers.⁴

Whereas in Mark the section suggests repudiation of kinsmen, even his mother, Knox, commenting on Luke, says: "Jesus without rejecting his own family makes their coming the

¹ Peter's saying, "We have left everything to follow you" (Matt 19:27), shows their following of the Lord.

² Still it is true that Jesus was personally devoted to His mother, Mary (see John 19:26,27). The duty of children to their parents is taught in His teachings (see Mark 7:9-13).

³ William E. Dorman, "Matthew: A Theology for Active Discipleship" (Ph.D. dissertation, Divinity School of Vanderbilt University, 1971), p. 7.

⁴ Myron S. Augsburgur, The Communicator's Commentary, Matthew, ed. Lloyd J. Ogilvie (Waco, TX: Word Books, 1982), p. 165. (Hereafter Matthew.)

occasion for a remark about his large, more inclusive family."¹

Bauer agrees that "Jesus calls everyone who is devoted to him brother."² Here the phrase "devoted to him (Christ)," in contrast to "devoted to the Heavenly Father," reveals a new dimension. It indicates that this adelphotes (brotherhood) has been made possible by Jesus Christ who died for all and was resurrected as the first born of the brothers.³ John (20:17), more strongly than Matt (28:10), emphasizes that the resurrected Jesus told Mary to inform His brethren about His ascension to His Father and their Father. The record of Mary reporting this message to the disciples (John 20:18) suggests that Jesus was referring to His disciples.

In the Gospels, Jesus taught that genuine discipleship meant hearing and practicing the word of the Heavenly Father and following Jesus. Beginning with the Twelve, this applies to everyone who would be a disciple. Throughout the

¹John Knox, The Interpreter's Bible, 11 vols., ed. George Arthur Buttrick (New York: Abingdon Press, 1952), 8:153. (Hereafter IB.)

²Walter Bauer, A Greek-English Lexicon of the NT and Other Early Christian Literature, trans. W. F. Arndt and F. W. Gingrich (Chicago: University of Chicago Press, 1979), p. 16. Bauer lists the references: Matt 12:50; Mark 3:35; esp. about the disciples 28:10; John 20:17.

³Paul in Rom 8:29 makes this view clear: ". . . he might be the first born among many brethren."

Gospels, mathetes and adelphos are used interchangeably by each of the writers.

Another interpretation of adelphos is church member. In the Sermon on the Mount, this term translated "brothers" occurs seven times.¹ These verses imply more than blood relationship; Jesus means fellow Christians.

Matt 5:23-24, speaking of bringing gifts to the altar, uses adelphos to indicate the relationship of members. A similar story appears in Matt 18:15-19 on discipling among brothers in the Christian community. "If he refuses to listen even to the ekklesia (church)," (vs. 17) makes it clear that vss. 15-20 are speaking of alienation among fellow Christians.

Consequently, brethren and church members are one and the same. Van Soden reinforces this interpretation:

In a more general sense adelphos in the NT denotes "fellow-Christian" or "Christian brothers." . . . there can be no doubt, however that adelphos is one of the religious titles of the people of Israel taken over by the Christian community."²

Knox, referring to Luke 8:19-21, states that

those who belonged to the community belonged to Christ so completely and so intimately that they could speak of themselves as being "in Christ," and ties stronger

¹Matt 5:22, 23, 24, 47; 7:3, 4, 5.

²Van Soden, IDNI, 1:145.

than any earthly bond of blood bound them together in the new family. . . .

Thus, "disciples," "brothers," and "church members" are used interchangeably in the NT.

Reestablishment of OT Concept of Discipleship of Jesus

The last time Jesus spoke in public, He taught in the temple. This discourse, reported in Matt 23, has two parts: vss. 1-12 were instructions for His disciples and people in general; that is followed by a scathing attack on the Pharisees and scribes in vss. 13-33. The burdens referred to here were laws made by the rabbis that had encrusted traditions. By this denunciation, Jesus sought to break the chains that bound the people to tradition and to those who perpetuated it.²

Jesus, in vss. 2-7, condemns the scribes and Pharisees who were the teachers of the law and the authorized interpreters of Moses' law and the Hebrew scriptures. The Pharisees imposed heavy obligations upon the people, yet they did nothing to make it easier for the people to obey those laws (vs. 4). They wanted to be greeted with respect and

¹Knox, IB, 8:153. Paul's writing to the Hebrews quotes Ps 22:22 in reference to Jesus: "I will proclaim thy name to my brethren, in the midst of the ekklesia I will praise thee" (Heb 2:12).

²Francis D. Nichol, ed. The Seventh-Day Adventist Bible Commentary. 10 vols. (Washington, DC: Review & Herald Pub. Assn., 1976), 5:486-87. (Hereafter SDABC.)

performed their religious and social actions in public to attract attention.

In vs. 8-12, Jesus speaks directly to His disciples and to His followers. Contrary to the practice of the teachers of the law and Pharisees, Jesus told His disciples not to use such titles of honor as "rabbi" (teacher), "father," "leader" which were often used in addressing prominent men in the religious community. These titles implied a superiority of grade and standing of those to whom they were addressed.¹

The OT reveals a paternal relationship between God and Israel. God appointed Israel in a peculiar sense as His son; thus Moses said "Israel is my first-born son" (Exod 4:22). In Deuteronomy (8:5; 32:6), God is likened to a father: "As a man disciplines his son, the Lord your God disciplines you" [Israel].² But when the Lord says to the theocratic descendent of David, "I will be his father, and he shall be my son" (2 Sam 7:14), the inference is "an individualizing of the thought of Fatherhood."³

The Jewish concept of God as an abstract being began to develop in the third century B.C. Hastings describes how

¹James Moffat, The Moffat NT Commentary: The Gospel of Matthew (New York: Doubleday, Dorah & Co., 1928), p. 186.

²James Hastings, ed., Dictionary of Christ and the Gospels, 2 vols. (New York: Charles Scribner's Sons, 1907), 1:581. (Hereafter DCG.)

³Ibid.

the translators of the OT into Greek in that century wrote of God as a more abstract being and beyond man's contact.

They do not, with Ex 15:3 call God a "man of war," but render the passage by "the Lord who makes war." Moses no longer goes up "to God in the mount," as the original reads (Ex 19:3), but he goes up "to the mount of God," Moses and those with him did not see the God of Israel (Ex, 24:9, 10), but they saw the place where He stood.¹

This tendency was also shown in the targums of Onkelos and Jonathon in the first century B.C. They sought to remove God far from men to safeguard His holiness.² In the Judaism of Jesus' day, "abba" was commonly used as a family expression of intimacy. But not a single example of God being addressed as "abba" is found in Judaism.³ The Judaic concept of God became increasingly abstract and transcendental.⁴ Consequently, they were reluctant to personalize God by speaking of Him as Father.

¹Hastings, DCG, 2: 582.

²Ibid.

³James D. G. Dunn, Jesus and the Spirit (Philadelphia: Westminster Press 1975), pp. 22-23. (Hereafter Spirit.) In the whole of the Qumran literature (comprised before A.D. 68), there appeared a single passage where the name of father was applied to God (IQH 9:33f.) See Jeremias, The Central Message of the NT (New York: Charles Scribner's Sons, 1965), pp. 14-30.

⁴Hastings, DCG 2: 582.

God became personalized again at the incarnation of Jesus who called God "father."¹ To Jesus, calling God "father" was "the language of experience rather than a formal address."² Jesus addressed God as "abba" in His prayers. In His usage, there is a remarkable variation of forms addressed to God.³

The word "rabbi" means literally "my master," "my teacher," or "my lord." The root word "rab" meant "great" or "chief."⁴ The term "rab" for teacher is . . . found as early as 110 B.C. in the mouth of Joshua b Perahiah.⁵ In the early days of Jesus, "rabbi" was just budding into common use. "Rabbi was an honorary title which carried with it pride and arrogance; to call one rabbi implied a degree of obedience to him and his teachings."⁶ Bratcher, however, compares "Rabbi"

¹In the ancient Palestinian Jewish literature, Jesus' use of "Abba" was precedented, but only by four passages in the Apocrypha which came from Palestine. See Jeremias, The Prayers of Jesus (Philadelphia: Fortress Press, 1967). pp. 15-18.

²Dunn, Spirit, p. 22.

³Pater (father) as vocative form (Matt 11:25; Luke 11:2; John 11:41), as personal pronoun (Matt 26:39, 42), and as the nominative with the article in vocative form should all be noted.

⁴James Morison, A Practical Commentary on the Gospel According to St. Matthew (London: Hodder & Stoughton, 1892), p. 428. (Hereafter St. Matthew.)

⁵Aboth 1:6; cf. soncino ed. of the Talmud, p. 5. See Nichol, SDABC, 5:488.

⁶H. Leo Boles, A Commentary on the Gospel According to Matthew (Nashville: Gospel Advocate Co., 1936), p. 443.

with other titles of dignity, such as "Doctor"¹ or other professional titles. Since the scribes and Pharisees usurped the seat of Moses and despised the common people as ignorant, Jesus was concerned here mainly about prideful desire and ambition for human honor and the holding of honorable titles for the sake of uplifting oneself above peers.

Then, what does it mean when Jesus commanded the disciples not to call any one "your father?" (Matt 23:9). In the OT, worthy men of previous generations were called father, particularly the patriarchs Abraham, Isaac, and Jacob. In this instance, it does not refer to natural fatherhood in family circles. In the historical context, Jesus was referring to the technical term of an honorable title, comparable in its implications to "rabbi."² In the days of Jesus, the title "father" was accorded only to the most prominent and revered teachers. Morison states that Father, here, is described "as an artificial and merely honorary title, the designation Abba or Father."³

Jesus also told His disciples not to be called leader. Leader is not a synonym of "teacher" in Matt 23:8. Jesus here means the officer in the church. He does not imply

¹Robert G. Bratcher, A Translator's Guide to the Gospel of Matthew (London; New York; Stuttgart: United Bible Societies, 1981), p. 285.

²Nichol, SDABC, 5:488.

³Morison, St. Matthew, p. 430.

the idea of denying one an apostolic office. What "Jesus is here condemning is the yearning for rank, for special recognition above one's fellow members."¹

In considering Matt 23:8-12, three things are to be kept in mind. First, in the believing community there is only one rabbi (teacher) and one kathegetes (leader) who is the Messiah. "Apart from Him, and under Him, the less leadership in the church the better, in all matters of mere will."² Therefore, all of His disciples are equally God's children and brethren. Lenski states:

All religious autocracy is abolished. Any title that is contrary to this equality of brethren in Christ Jesus, even the desire for such a title and honor, is arrogation as far as the brethren are concerned, and wicked usurpation as far as our one real Teacher is concerned.³

Second, Jesus was breaking the chains of rabbinic tradition when He told the disciples that they were not to be addressed as "rabbi" or "master". In the OT community, all Israelites were aware that by divine election the Lord was their Master and they were all learners of Him. Under these circumstances it was impossible for any individual to elevate

¹William Hendriksen, NT Commentary, Matthew (Grand Rapids: Baker Book House, 1973), p. 824. (Hereafter Mat-thew.)

²Morison, St. Matthew, p. 431.

³R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Columbus, OH: Wartburg Press, 1956), p. 899.

himself above other members of the believing community of Yahweh.

Likewise, Jesus, as an eschatological teacher, was reestablishing the OT concept of discipleship. Robinson gives two reasons why these forms of address were not to be used:

In the first place, the assumption of these titles is a usurpation of the prerogatives of God and of the Christ--One is your Teacher. . . . One is your Father. . . . One is your leader; and in the second place, it is a violation of the fundamental principle of Christian ethics, namely, that all alike stand on the same level in God's sight.¹

Third, Jesus gives a new meaning to servanthood among brethren. He who would be greatest among the disciples or brothers in the Messianic community would be a servant of others (vss. 11-12). Augsburgers summarized the heart of these newly established concepts of discipleship in the new community that Jesus was creating:

The new people of God have one Teacher, the Christ; one level, all are brethren; one Father before whom all bow, the Father in heaven; and one measure of greatness, that of being servants who humble themselves in service. This is a remarkable outline of worship and relationship in the ekklesia,² among those called by Christ to be His disciples.

Technical Term--Verb, manthano

The verb manthano occurs much less commonly in the NT than in the OT. Statistically, it occurs only twenty-five

¹Theodore H. Robinson, The Moffat NT Commentary: The Gospel of Matthew (New York: Doubleday, Doran & Co., 1928), p. 186.

²Augsburger, Matthew, p. 263.

times in the whole of the NT, only six times in the gospels and once in Acts.¹ The term manthano is used only 3 percent as frequently as mathetes. This suggests the possibility of a reason behind the sparse usage of manthano. To find the reasons, one must examine the different passages where it does occur.

Different Concepts of Learning

Two concepts of learning were introduced in the Gospels when Jesus disputed with His Jewish opponents after He had healed the invalid on Sabbath (John 5). Jesus' answer to the Jews' accusations was: "You search the scriptures, because you think that in them you have eternal life; . . .yet you refuse to come to me that you may have life" (John 5:39-40). Here "search [study] the scriptures" refers to Torah discipleship.

In the days of Jesus, the Jewish concept of discipleship was concerned with the study of the written and the oral Torah. This belief is revealed in John 5:39. This was contrary to the OT concept of the discipleship which had meant obedience to the will of God, including to suffer.² Manthano is used as a technical term, meaning academic study of the

¹Matthew uses the word three times (9:13; 11:29; 24:32), Mark once (13:28), John twice (6:45; 7:15), and Luke only once in Acts (23:29).

²Hillel declared: "One who has acquired unto himself words of Torah, has acquired for himself the life of the world to come" (Aboth 2:7).

Torah, by Jews saying, "How is it that this man has learning" (John 7:15). Self-education in the scriptures was not unheard of, but such an education was looked upon as vastly inferior to formal training in the Rabbinical schools.¹

The scribes understood manthano as the academic study of Torah. However, Jesus explained that genuine Torah learning is based on a relational aspect, that is, the acceptance of Jesus if one is truly taught of God. "No one can come to me unless the Father who sent me draws him. . . . It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me (John 6:44-45)." This quotation from Isa 54:13 was understood as having Messianic implication. The scribes interpreted this passage as: "God said to Abraham: thou hast taught thy children the law in my glory, as it says: And all thy sons shall be disciples of Jehovah."²

Messianic Torah Expectations

John's (6:44-45) reference to Isaiah (54:13) indicates that Jesus was aware of the Jewish Torah expectations. The OT foretells that God will visit His people; send forth shepherds after His own heart in order to bring knowledge and understanding of Himself (Jer 31:34; cf.

¹John 7:15; Talmud, Sotah 22a. Soncino ed., pp. 109-110.

²Nichol, SDABC, 4:969, from Tanchuma B, cited in Strack and Billerbeck, Kommentar zum Neuen Testament, 4:919.

Isa 54:13); and will make a new covenant with His people (Jer 31:33-34; cf. Ezek 36:26-28). The blessing of the appearance of the Messianic Torah is that God Himself will teach Torah and all disciples can participate in learning the Torah without any other teacher. This anticipation is also seen in Rabbinic literature.¹

Moreover, in the Torah the righteous servant is related to messianic figures (Isa 53:11, cf. 11:2). These figures are also found in several of the Jewish apocalyptic works: The Psalms of Solomon (12:48,43), the book of Enoch (i Enoch 38:2; 53:9) as the Elect Righteous one, and in the Qumran writings.²

It appears that the expectation of a messianic Torah appeared in the OT and was developed in post-Biblical Judaism. Jesus in John 6:44-45 can mean "any one who has heard and learned the Scriptures under God's Spirit should come to Me, who is the Righteous One the Jews have expected." The "hearing and learning" does not mean Torah learning. Instead, "it comes about through 'the surrender of one's own judgement' (Bultmann) and keeping oneself open to the word of the Father

¹See Pesikta 107a; Wayyiggash 12ff.; Jer. shabbat 8d; Gen Rabba 49:11; Targum Levi 18. Cited from Pedersen David Birger, "Torah, Discipleship and Suffering: An Historical Study of the Development of Interrelated Themes in the Old Testament, Post-Biblical" (Th.D. dissertation, Union Theological Seminary, 1971), p. 145. (Hereafter Torah.)

²Birger, Torah, pp. 144-149.

which leads men to follow Jesus (John 6:45). Learning here includes the OT emphasis on doing God's will."¹

The Messianic Invitation

Matt 11:28-29 is the Messianic invitation to everyone who is laboring and has heavy burdens to come to Him who can give eschatological rest and to take His yoke and to become His disciple.² Christ is speaking of the "labor" of a heavy spiritual yoke. According to teachings of the Rabbis, a "yoke" represents the total obligations which a person must take upon himself.³ "Heavy-laden" accounts for such terms used by commentators as "yoke of Torah learning in the Rabbinic school" and "totally unwarranted legalism."⁴

This Messianic invitation to eschatological rest for the weary is the fulfillment of the mission of God's Servant (Isa 50:4; 61:1-2). Commenting on this message, Leupold speaks of the Israelites "laboring under the burden of the law and finding no peace, and Gentiles laboring under the oppres-

¹Muller, NIDNTI, 1:486.

²The learning in Matthew 11:29 is not intellectual understanding. Rather, it is experiential knowledge as indicated in OT concept.

³Hendriksen, Matthew, p. 504.

⁴Ibid.

sive burden of idol-religions that afford no peace to the burdened conscience of the sinner."¹

New Eschatological Torah Teacher

Another passage which contains the word manthano is Matt 9:13: "Go and learn what it means, I desire mercy, and not sacrifice." The scribes taught the Torah to the people, but Jesus' teachings had greater authority than the scribes and Pharisees. Jesus recommends that they return to learning God's will as originally given. The synoptic Gospels (Matt 9:10-13; Mark 2:15-17; Luke 5:29-32) report that Jesus stood before the scribes as the new eschatological Torah Teacher the Jewish people were waiting for.

Manthano is used again when Jesus directs His disciples to learn a lesson from the fig tree (Matt 24:32; Mark 13:28). This passage is significant because it is evidence from the prophetic view of new learning under the guidance of the Spirit, through whom the risen Lord is to be teaching in the eschatological age of the Spirit.² In the believing community, everyone, individually and corporately, needs this learning because in the Scriptures one cannot find coded answers for every situation. This kind of learning is

¹H. C. Leupold, Exposition of Isaiah, 2 vols. (Grand Rapids: Baker Book House, 1971) 2:193. (Hereafter Isaiah.)

²Rengstorf, IDNT, 4:409.

promised by the resurrected Jesus (Matt 28:19-20).

From the historical perspective, Jesus fulfills completely the Jewish eschatological messianic expectations. Jesus, who is the eschatological Torah, reestablishes the original OT meaning of manthano, doing God's will. This includes (1) total surrender of one's own judgment to Messianic Torah learning, (2) faith in Jesus after hearing the Father's voice, (3) following His example of works of mercy and compassion, and (4) providing for new continuous prophetic learning under the guidance of the Spirit.

Nontechnical Term--Verb.
akoloutheo (Follow)

Akoloutheo occurs more frequently in the NT than manthano--a total of seventy times in the Gospels, as well as ten times elsewhere in the NT.¹ With few exception, it refers to the following of Christ by those who are closely associated with Him as disciples. Outside of the Gospels, "one can sense a struggle to find another terminology to describe the Christian's fellowship with Christ."²

¹Blending, "akoloutheo", NIDNTI 1:481. (Hereafter NIDNTI.) See also Chamberlin, "following," p. 1. The occurrences in Paul's writings and in Acts are not significantly related to a following of Christ. In Rev 14:4, akoloutheo denotes those who followed Jesus and were exalted.

²"Following" does not always involve being a disciple. Among the crowds of people who followed Christ (Matt 4:25; 8:1; 12:15; 21:9; Mark 10:32) no particular calling or personal commitment is inferred from the synoptics' record. In the epistle of Paul, "In Christ" is used in place of the word, "akoloutheo," to mean a follower of Jesus.

In the Greek language akoloutheo is formed from keleuthos, a path (Homer onwards), and means to accompany or follow someone. This word soon developed a metaphorical meaning such as: follow the drift, someone's opinion, adapt oneself, and agree or understand.¹ These concepts became more philosophical among the Stoics.

It is used to refer to the conformity of the wise to the law of the world. To follow the nature of God is the basic direction of the philosophical life. Behind this lies the Greek view of the innate relationship of rational man with God.²

In the OT, the expression halak share (go behind), has two distinguishing features. One is the concept of following Yahweh by obeying as His presence directs. Another is the concept of following, figuratively, by faithfully keeping His law.

The first mention of following Yahweh appears in Exod 13:21: "The Lord went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light. . . ." The Israelites were conscious of

Theologically, after Pentecost, a new relationship started for the believer in Christ. Through the ministries of the indwelling Spirit, a more intimate union between disciples and master was formed (cf. John 14:16-23). Paul describes the concept of the Christian's fellowship with Christ with "in Christ." See Richard D. Calenberg, "The NT Doctrine of Discipleship" (Ph.D. dissertation, Grace Theological Seminary, 1981), pp. 93-96.

¹Blendinger, NIDNTT, 1:481.

²Ibid.

following Yahweh.¹ It was not Moses or Joshua who led Israel in the desert, but God whose leadership is perfect.

Some writers have concluded, on the basis of one verse in Jeremiah (2:2) and little emphasis on following Yahweh in the OT, that following the cloud and column of fire in the wilderness is not related to the experience of following Yahweh. Kittel takes this position.

It is remarkable that no part is played by the suggestive thought of Exod 13:21f. that the Israelites followed Yahweh as He preceded them through the wilderness. . . . In Jer 2:2, and here the emphasis does not follow the proceeding of Yahweh but on the idea of the bridal relationship.²

Glasson, describing the light of life in John 8:12, interprets Israel's journey in the pillar of cloud and fire (Excd 13:21) as the people's "following Yahweh" experience.³

In the Deuteronomic context, the majority of references to "following Yahweh" concern keeping the commandments, the law. For instance, Deut 10:1: "You shall walk after the Lord your God and fear him, and keep his commandments and obey his voice, and you shall serve him and cleave to him." Here, "following Yahweh" means "keeping His commandments." King David is described as one who "kept my commandments, and followed me with all his heart (1 Kgs 14:8)." Later, King

¹Deut 8:2 was written from a retrospective view of the wilderness journey of following Yahweh.

²Kittel, IDNT, "akoloutheo," 1:211.

³T. Francis Glasson, Moses in the Fourth Gospel (London: SCM Press, 1963), pp. 61-64.

Josiah standing by the pillar in the presence of the Lord renewed the covenant to follow Him and keep His commands (2 Kgs 23:3). The Torah presents a way of life for His people. His commands are rooted in the very person of Yahweh. Therefore, one may say that to show fidelity to the Torah is to follow Yahweh Himself whose pattern of behavior is the model.¹

Unfortunately, the people of Israel did not follow Yahweh wholeheartedly. Because the Israelites often followed false gods, examples of following Yahweh are not common. Therefore, "in the OT the expression halak ahare (walk after) acquires its distinctive meaning from the fact that, especially in Hosea, Jeremiah, and the Deuteronomic writings, it is used as a technical term for apostasy into heathenism."² Israel was warned of the consequences of following other gods (Deut 7:4; 1 Kgs 18:21) and was instructed in how to follow Yahweh (Jer 2:2; Hos 2:7, 13-15; 11:1).

In the OT and in Rabbinic Judaism, a follower regarded the respected person he followed as his master and was described as his master's servant. But no where does the OT mention anyone's following respected persons.³ Even Moses,

¹See E. J. Tinsley, The Imitation of God in Christ (London: SCM Press, 1960), p. 31f. (Hereafter Imitation.)

²Kittel, IDNT, 1:211.

³In Exod 4:8, Moses seems to be a person, whom people would be expected to follow, but "Go, you and all the people who follow you" was spoken by Pharaoh, the Egyptian king.

considered the greatest leader in the history of Israel, "is not really the one who leads the people, but merely the chief human instrument by whom Yahweh leads them."¹ Yahweh is the leader, although His "footprints were unseen" who sent Moses to bring the people out of Egypt (Ps 77:19).² Moses worked under God in salvation history. He needed this guidance for mercy for his own salvation.

The Rabbinic Jews believed that to follow Yahweh literally was impossible. The Babylonian Talmud asks: "Is it then possible for a man to go behind the shekinah? We read: 'For the Lord thy God is a consuming fire' (Dt. 4:24)."³ The Midrash on Lev 19:23 asks, "Is it then possible for flesh and blood to mount up to heaven and to cling to the shekinah? Of this it is written: 'For the Lord thy God is a consuming fire' (Dt 4:24)."⁴ According to Rabbinic literature, "the following of God is a mere imitation"; in other words, one is to "follow the qualities of God."⁵

In the NT, the whole idea of akoloutheo is to follow the historical Jesus and His teachings. The use of akoloutheo is "exclusively associated with discipleship in the teaching

¹Chamberlin, Following, p. 12.

²Cf. Mic 6:4; Isa 63:11ff

³b. Sot., 14a; cf. Rengstorff, IDNT, 1:212.

⁴Lv. r., 25.

⁵b. Sot., 14a; see Rengstorff, IDNT, 1:212, and Chamberlin, Following, pp. 10-11.

and practice of Jesus. The term occurs either in actual calls to discipleship or in descriptions of it."¹ At the time of Jesus' earthly ministry, there was a form of discipleship in the Rabbinic school between the rabbis and their pupils. Nevertheless, there were several differences in characteristics between Jesus' disciples and those of the rabbis.

First, when Jesus calls the disciples to "Follow me," His calling is decisive and imperative. Although the responses of those who accepted His call seemed reasonable, Jesus replied, "Let the dead bury their own dead" (Luke 9:60), and "no one who puts his hand to the plow and looks back is fit for service" (Luke 9:62). His call is a messianic demand with the same divine authority as was used when God Himself called the prophets many centuries before.

In the OT, Yahweh dwelt in the tabernacle among His people and guided them in various ways through His servant Moses. All Israelites were subject to following Him and learning from Him. For the post-exilic disciple of Judaism, "the goal of all his learning and training is a complete knowledge of the Torah, and ability to practice it in every situation."² To accomplish this goal, oral Torah, including the Mishnah, Midrash, halachan and haggadah, and the written Torah were to be studied.

¹Tinsley, Imitation, p. 102.

²Blendinger, DNII, 1:481.

In the discipleship of Jesus, the master is logos (word) and logos is theos (God). The "word" or "master" is the creator (John 1:3; Heb 1:2). He reflects the glory of God (Heb 1:3). He was the shekinah in the tabernacle. The word became flesh and tabernacled among us (John 1:14).

When the imperative character of the Master's call is not properly perceived, His request to leave our old life, even all our property (Matt 19:16-22), and follow Him is confusing and discouraging. Vanni perceives the spiritual meaning of "follow me": "Since He Himself is the interpreter of the Father . . . the availability to the Father will have to pass through Him. . . . Jesus is to be followed as Yahweh was followed."¹

Thus, the decisive call in the NT to "follow Me [Jesus]" is the same as the call to follow Yahweh in the OT. "Only when the people were really open to this sign, and only in the measure in which they were so, could they advance in the desert toward the promised land,"² so also is following Jesus the source of life for every Christian. When Jesus said, "Follow me," it was a messianic call. It was not as an invitation by the rabbis for students to learn Torah under

¹Ugo Vanni, "Commitment and Discipleship in the New Testament," Biblical Themes in Religious Education, ed. Joseph S. Marino (Birmingham, AL: Religious Education Press, 1983), p. 158. (Hereafter Bible Themes.)

²Ibid. The sign here refers to the cloud during the day and the column of fire during the night, which determined the movement of the people in an exclusive, assertive sense.

Rabbinic Torah discipleship. As Yahweh in the former days called all Israel to follow and learn from Him; so Jesus, in these latter days, invites everyone to follow and learn from him. Thus the concept of discipleship in the school of Jesus is that "to follow Jesus is like following Yahweh."¹

Keeping this in mind, we can define the concept of akoloutheo in the Gospels: First, following Jesus is closely attached to the historical Jesus and respecting His teachings (cf. Matt 28:19-20)--which means obedience in action, not merely agreeing to a concept or even having correct Biblical insights. Kittel illuminates the significance of action:

The connection of the word with the concrete process of the history of Jesus is so strongly felt and retained that no noun ever came into use corresponding to the concept of discipleship. The NT simply has the active term, because what it is seeking to express is an action and not a concept.

Second, following Jesus means participation in eternal life, which is synonymous with salvation offered through coming to Him. John 5:39-40 differentiates between the discipleship of Jesus and that of the rabbis. Under Rabbinic Torah discipleship, the students diligently study the Scriptures to have eternal life, yet they do not accept Jesus the Messiah.

¹Ibid.

Summary

Over the centuries words often change their meaning. Although the words manthano (learn)/ mathetes (disciple) were examined as they were used in the OT, it was necessary to extend this examination to their context in the New Testament. In addition, introduction of the terms adelphos (brother) and akoloutheo (follow) had several commonly accepted interpretations in the Gospels. They provided an added dimension to understanding the discipleship of Jesus.

In one sense, it may be said that the discipleship of Jesus was a new type. However, Jesus repeatedly applied His discipleship to that of Yahweh's with Israel in such a way that it contrasted with the contemporary discipleship of the Rabbis.

CHAPTER IV

CHARACTERISTICS OF DISCIPLESHIP REVEALED IN THE LIFE AND TEACHINGS OF JESUS AS SEEN IN THE LIGHT OF A CHRISTIAN READING OF THE SERVANT SONGS OF ISAIAH

Introduction

The Servant songs of Isaiah have been recognized as portraying the perfect disciple of Yahweh. In recent years, the study of the Servant Songs has increased scholars' awareness of the apparent reproduction in the life of Jesus of the experience of the Servant of Yahweh.¹ This heightened awareness has stimulated attempts to find a model for discipleship as exemplified in the Servant and the antitype in the life of Jesus, because He is the perfect example of this discipleship. When Jesus had successfully accomplished His discipleship, He commanded His disciples to follow His pattern (Matt 28:18-20). In reporting the life of Jesus in the Gospels, the writers describe this pattern map for all

¹For interest in the Servant Songs of Isaiah, see Christopher R. North, The Suffering Servant in Deutero-Isaiah: An Historical and Critical Study, 2nd ed. (London: Oxford University Press, 1948), pp. 6-116. (Hereafter Servant.) Colin G. Kruse, "The Servant Song: Interpretive Trends Since C. R. North," Studies Biblica et Theologica 8 (April 1978): 3-27.

disciples who would follow their Master faithfully and successfully.

If one accepts the premises that the Suffering Servant in the Servant Songs of Isaiah represents Jesus, and that Jesus' discipleship of Yahweh described in the four gospels is parallel with the experience of His disciples, then one should accept that the Servant's Songs can be a formula of the journey map for Jesus' disciples to follow. This parallelism between the discipleship in the Servant Songs and its fulfillment by Christ Himself and by His teachings is the main concern of this chapter.

The Identity of the Servant of Yahweh in the Book of Isaiah

The identity of the "Servant" in Isa 40-55 is one of the most debated questions of the Old Testament. The Servant passages, singled out for the first time by B. Duhm in 1892, include Isa 42:1-4; 49:1-6; 50:4-9; and 52:13-53:12.¹ Four interpretations regard the question, "Who is the Servant?"

1. Collective interpretation: In the "Servant Songs" (Isa 49:3) and in the surrounding texts, the servant is explicitly described as the prophet's ideal for the nation of Israel.

¹Bernhard Duhm, *Das Buch Jesaia uberselzt and erklart* (Gottingen, 1892), pp. XVIII, 204ff., 365ff. cited from F. Duane Lindsey, The Servant Song (Chicago: Moody Press, 1985), p. 3. (Hereafter Songs.) The limits of the Servant passages are not absolutely set. Some would add 42:5-7; 50:10-11, and other verses.

2. Individual interpretation: Describing autobiographical information such as birth, death, and triumph, the servant passages indicate an individual figure. In the Old Testament, there are repeated references to men who are called the "servant of God," Jacob (Gen 32:10), Solomon (1 Kgs 3:7f), Abraham (Ps 105:6, 42), Joshua (Josh 24:29), and Job (Job 1:8) among others.

3. Mythological or cultic interpretation: The mythological view came largely from Scandinavian scholars who compare the Servant passages to cultic ceremonies such as in the Babylonian myth of the dying and rising god.¹ The servant concept they have is more mythological than any historically identifiable individual or group. In the ancient Near East, the servant is used to represent the individual.²

4. Corporate or synthetic interpretation: In the Servant Songs, both collective and individual aspects are present. Most modern scholars agree with Wheeler Robinson's concept of "Corporate Personality."³

¹The Assyrian kings such as Asurbanipal described himself as the servant of his gods. The Phoenician king Azitawadda calling himself the servant of his nation's god, Baal. In Egypt, princes referred to themselves as "servant of Pharaoh, who is god and lord." See Johannes S. Bauer, ed., Encyclopedia of Biblical Theology, 3 vols. (London: Sheed & Ward, 1970), 3:839-40.

²The god is named Tammus. See North, The Servant, pp. 220-39.

³H. Wheeler Robinson, Corporate Personality in Ancient Israel (Philadelphia: Fortress Press, 1967), pp. 25-44.

This study accepts the Robinson position because in the Old Testament an individual figure such as a king or a father could serve as the embodiment of the group or nation of which he was head. Although he is one of that group, he could also function as the leader or head of the group.

Thus, Israel in Isa. 49:3 is the individual Servant of God. Yet the Servant also sums up in Himself all that Israel represents to bring Israel back to Yahweh both in call and mission (49:5). Although the Servant is described as an individual figure (52:13-53:12), he also can be the vicarious Suffering Servant for His people, Israel. Likewise, "The ideal for Israel was summed in an individual--Messiah."¹ The New Testament identifies this individual as Jesus (1 Pet 3:18).

Discipleship in "The Servant of Yahweh"
and "Disciples of the Servant"

The portrait of the life of Jesus is a mirror image of the Servant of Yahweh in the Servant Songs. Therefore, it may be predicted that a discipleship relationship exists between the individual figure described as the Servant of Yahweh in the Servant Songs and the sovereign Lord. Jesus knew of this prediction and in His life and teachings

¹R. T. France, "Servant of the Lord," ed. Merrill C. Tenney, in Zondervan Pictorial Encyclopedia of the Bible, 5 vols. (Grand Rapids: Zondervan, 1975), 5:360.

demonstrated the characteristics of discipleship described in the Servant Songs.

As Jesus fulfilled His discipleship with the Sovereign Lord, in like manner He called His disciples and supported them through the same process. Thus, the congruence of the discipleship of the Servant under Yahweh and the disciples under the Servant is evident in His life and teachings.

This study accepts that the Servant in the Servant Songs of Isaiah is identified with Jesus and the discipleship between the Servant and the Father is the paradigm and source for the discipleship between the Servant and His disciples. Therefore, the pattern followed in the rest of this chapter is as follows: (1) Four principles of discipleship, Divine Call, Commitment, Suffering, and Glorification are established. (2) Discipleship in the Servant Songs is applied first between Jesus and His Father and second between the disciples and Jesus.

Divine Call of the Servant (Isa 42:1-9)

The first of four Servant Songs appears in Isa 42:1-9.¹ It is the prophecy of a Servant in the future who would

¹Commentators agree that vss. 1-4 form the basic unit of the first Servant Song, but they do not agree on where the unit ends. Sigmund Mowinckel and others see the first Song as 42:1-7; others like Duane Lindsey extend it through vs. 9.

bring salvation and proper order on the whole earth (42:1-9).¹

Divine Call

The first Servant Song begins with Yahweh's coronation of the Servant (vs. 1), which is similar to Yahweh's coronation of Kings, for example, Saul, David, and Zerubbabel (1 Sam 9:17; 16:12-13; Zech 3:8; 6:12). The introduction, "Here² my servant whom I uphold, . . . Whom my soul delights (Isa 42:1)," is "prophetic of the Servant's appointment and call to office as the Messiah."³ Cullman says that at the baptism of Jesus, the Father was citing the First Song of the Servant (Isa 42:1) when He said, "This is my beloved Son, with whom I am well pleased (Matt 3:17)."⁴

In Isa 49:1, the Servant announces to the nation His prenatal call: "The Lord called me from the womb, from the body of my mother." It is this reference to "my mother" that

¹To establish a proper order on the whole earth is the task of the Servant of Yahweh. This task is repeated in the Second Song (Isa 49:1-3) from a new aspect, that is, the Servant's apparent initial failure in His mission to Israel (vs. 4). However, Yahweh promises (the reader of the Scriptures) that the rejected Servant from Israel will bring salvation to the Gentiles (vs. 6) as well as succeed in fulfilling His initial mission to Israel (vss. 5-6).

²"Here is" (KJV, "Behold") contrasts the powerless idols of the nations (Isa 41:29) with the powerful, divinely appointed Servant of Yahweh.

³Lindsey, Songs, p. 39.

⁴Oscar Cullman, Baptism in the New Testament, trans. J. K. S. Reid (Chicago: Henry Regenery Co., 1950), p. 16.

makes it clear that the speaker is the Messiah," according to Young.¹ Lindsey adds, "In view of the New Testament truth of the virgin birth of Christ (cf. Mt. 1:18-25), it is appropriate that there is no mention of the Messiah's human father in the Old Testament (cf. Gen. 3:15; Ps. 22:9)."² The idea of His prenatal call indicates Sovereign choice.³

Purpose of Call

Yahweh summarizes His call in Isa 42:6c-7 in three parts: His call is (1) "to be a covenant for the people," (2) to be "a light for the gentiles," and (3) "to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness." This is the same Messianic call of Isa 61:1,2.

The first purpose of the call is to make a New Covenant with Israel. The Servant is the same as the messenger of the covenant mentioned in Mal 3:1. Jesus' first ministry was to Israel which included the territory of Judea, Samaria, and Galilee. Likewise, when He sent His disciples on their first evangelistic tour, they were restricted to the same area. His command to the disciples was to go and preach in Jerusalem and in all of Judea (Acts 1:8).

The second purpose of His call was to be a light for

¹Young, Isaiah, 3:200.

²Lindsey, Songs, p. 63.

³Ibid.

the Gentiles. This means that he provides salvation for all men not only for the Jews. The phrase "become a light" (Isa 42:6) can also symbolize "become a salvation."¹ When Stephen was stoned, the act that signified the rejection of Jesus by the Jews, the "light" or Gospel was then taken to the Gentile world. Jesus had predicted that this would occur (Matt 23:37-39).

The last part of Yahweh's call instructed the Servant to deliver the blind and set free the prisoners (vs. 7). "Blindness," "light," "prison," and "dungeon" are all metaphorical expressions for spiritual conditions. The imprisonment may refer to the Babylonian captivity, but the blindness must be understood as spiritual blindness caused by the idolatry of both Israel (cf. 40:18-20; 46:5; 48:4-8) and the Gentiles (41:5-7).

When Jesus read the messianic Isaiah passage in the synagogue, He outlined His whole ministry in this passage: "to preach good news to the poor . . . to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed (Luke 4:18)." Then He said, "Today this scripture has been fulfilled in your hearing" (Luke 4:21).

¹Jesus is identified with the light (Matt 4:14-16; John 1:4; 3:19; 8:12); and salvation (John 8:12; 14:6).

Election Motif and Call

The first verse of the first Servant Song (Isa 42:1) includes the election motif as well as the Divine call: "I have chosen the servant whom I uphold, my 'chosen one' in whom I delight." (Isa 42:1a) encompasses both the election and the call. "I have chosen the Servant to bring justice on the earth. The servant's task cannot be performed by just anyone; it can be accomplished only by Yahweh's 'chosen one'. Election and service go hand in hand (43:10-12, 21; cf. 41:8-9)."¹ The thought of a divine prenatal calling (Isa 49:1) presupposes a sovereign election.

During the life of Christ, the Father's voice from heaven was heard on three occasions: His baptism (Matt 3:17), His Transfiguration (Matt 17:5), and His last public discourse (John 12:28). The proclamation from heaven, "This is my beloved son, in whom I am well pleased," suggests that "this statement combines the words and ideas of Isa 42:1."² Jesus, the elected Servant of Yahweh, was sent to do the work of His Lord (John 5:30).

Endowment

Yahweh, introduced as the omnipotent, sovereign Creator (Isa 42:5), declares that He will endow His Servant with the power of His own spirit so that the Servant will

¹Lindsey, Songs, p. 40.

²Nichol, SDABC, 5:303.

accomplish His own righteous purpose (42:1a, 5-7). This is Yahweh's promise to the Servant that He will be able to accomplish His mission.

Claiming this promise at His baptism, Jesus earnestly prayed for empowerment before entering His public ministry, whereupon the heavens opened and the Holy Spirit descended on Him bodily like a dove (Luke 3:21). This scene is described vividly by White:

The Savior's glance seems to penetrate heaven as He pours out His soul in prayer. . . He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer.

Peter also reported that God kept His promise and "God anointed Jesus of Nazareth with the Holy Spirit and power" (Acts 10:38).

Divine Call of Disciples

Purpose of Call

Jesus' mission was to establish the Kingdom of God through His ministry and the service of His disciples. John the Baptist, as a forerunner, paved the way for Jesus to begin His public ministry. John's baptism symbolized individual repentance and prepared the people to accept the messianic call. Into this environment, Jesus appeared and publicly gave His call to salvation: "Come to me" (Matt 11:28) or "Follow me." This invitation is

¹Ellen G. White, The Desire of Ages (Washington, DC: Review and Herald Pub. Assn., 1964), p. 80. (Hereafter DA.)

proclaiming a discipleship which will liberate mankind from all man-made dogmas, from every burden and oppression, from every anxiety and torture which afflicts the conscience. If they follow Jesus, men escape from the hard yoke of their own laws, and submit to the kindly yoke of Jesus Christ.

A second purpose of the divine call is "to be with Him, and to be sent out to preach and have authority to cast out demons" (Mark 3:14-15). Birger lists Mark 5:40; Matt 26:51, "those with Him;" and Mark 2:26 and Luke 9:18, "those accompanying Him," as texts that point to being with Him (Jesus).² The purpose of being with Him is not for their salvation alone, but to participate with their master in establishing the kingdom of Heaven. "The call to be a disciple always includes the call to service."³

When Jesus issues calls, He intends for His disciples to assist Him in the task of preaching the gospel of His Kingdom (Mark 1:16-20; 3:14; cf. Matt 4:18-22; 9:9; Luke 5:1-11). From the very beginning, the purpose of His divine call was the picturesque phrase to be "fishers of men" (Matt 4:19; Mark 1:17; Luke 5:10). These "fishers of men" were to be sent to spread Jesus' mission to the world after they had been with Jesus for a time.

¹Dietrich Bonhoeffer, CD, p.31

²Birger, Iorah, p. 219.

³Muller, DNTT, 1:489.

Election Motif

In every instance, where "Follow me" is used, "the disciples come into existence as such solely and totally by virtue of the elective initiative of Jesus."¹ Both in forming the circle of Twelve and the seventy disciples, the initiative is with Jesus Himself.

The election begins with the direct call to Peter and Andrew (John 1:40-42), and continues until the Twelve are appointed (Mark 3:13-19; Luke 6:12-16). The election motif was alluded to at the institution of the Lord's Supper (Matt 26:26-30; Mark 14:22-26; Luke 22:14-20). Jesus set the table with only the Twelve. This Supper was a new covenant that Jesus established with His disciples that was consummated with His death on the cross. The personal significance of this event is that "their ultimate election is initiated with Jesus' call, but is assured through His death."² At this last Supper, Jesus assured His elected twelve disciples of a future life with Him when He promised, "I shall not drink again of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt 26:29).

¹Taylor, Jr., "The Disciples of Jesus." p. 308. On pp. 308-314, Taylor summarized the election motif from his preceding chapters.

²Ibid., p. 313. See William L. Lane, The Gospel according to Mark. The New International Commentary on the New Testament, ed. F. F. Bruce (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1974), p. 507.

Endowment

When the three synoptic writers describe the commission to go out, they include to heal, to cast out demons, and to preach. In each writer's account of "being sent out" in mission while Jesus was still with them, He endowed them with power (Matt 10:1; Mark 6:7; Luke 9:1) to be able to fulfill their mission. However, it was after His resurrection when Jesus appeared to ten disciples in Jerusalem that their endowment was made clear. At this time, the "risen Lord breathed on them and said, " Receive the Holy Spirit" (John 20:22). Again, before His ascension, Jesus reminded them of His teaching about the coming Comforter (John 14:16). He commanded them not to depart from Jerusalem, but to wait to receive power when the Holy Spirit came (Acts 1:4,8).

The Commitment of the Servant
(Isa 50:4-11)

The third Servant Song is the most important exposition of discipleship in the Scriptures. It provides the Biblical model of the concept of discipleship that the Servant portrayed in type, which the life and teachings of Jesus fulfilled as the antitype. Moreover, it is the concept of discipleship that the risen Savior commanded His disciples to follow, and extends to this day as the pattern for all who would follow Him.

The third Servant Song is a conversation between Yahweh and His Servant. It begins with a despondent Servant

who believes that He has labored in vain (Isa 49:4). But as He recites the trials He has suffered, He recalls God's promise "Behold my servant whom I uphold" (42:1a). Resolved to complete His mission, the Servant alternately recalls the rejection of His discipleship and speaks of His faith in God. The Servant is committed to the task the Sovereign Lord assigned Him which was to bring salvation to the fallen creatures on the earth.

The Mathetes of Yahweh

The Servant repeatedly introduces His Master as "the Lord God" in Isa 50. His Master's title, Adonai Yahweh (the Sovereign Lord), appearing at the beginning of vss. 4, 5, 7, and 9 demonstrates the superiority of the master who disciplines Him.

The Hebrew term limmudim occurs four times in Isaiah: 8:16; 50:4 (twice); and 54:13. Limmudim can refer to a person who is in the educational process (a learner) or the person who is well advanced or has completed that process (one who is learned).¹ Thus, limmudim may be the equivalent of the English word "scholar." Herbert interprets limmudim according to its context. In Isa 8:16 and 54:13, he translates the Hebrew into the English "instructed." However, in Isa 50:4, Herbert translates limmudim as "one who is taught" or "those

¹Lindsey, Songs, p. 83.

who are well taught."¹ As mentioned previously,² Knight believes that the instructed One in Isa 54 must be Jesus, for whom the prophet Isaiah was looking.

The Servant participated in an ongoing learning process with the Master. Unlike the prophets who received special revelations through dreams and visions, the Servant of Yahweh received revelations at a daily awakening. "Morning by morning he wakens, he wakens my ear" (Isa 50:4). "The ear with its function of hearing plays a major role in the psychology and anthropology of both the OT and the NT. It was the organ par excellence whereby man responded to the divine revelation."³ The Servant was given two skills for the fulfillment of His mission: the ability to hear well and the ability to speak as "those who are taught." These two gifts, especially "the tongue of learners," were given to Him to sustain with a word those that were weary (Isa 50:4).

In the learning process, Jesus was totally dependent upon His Father. He acknowledges this when He said, "I can do nothing on my own authority; as I hear, I judge" (John 5:30). Jesus' experiential knowledge came from daily

¹Herbert, Isaiah, p. 96.

²See above p. 22.

³James Muilenburg, "The Book of Isaiah: Chapters 40-66," The Interpreter's Bible, ed. George A. Buttrick, 5 vols. (Nashville: Abingdon, 1956), 5:583-84.

communication through prayer and meditation. Several examples of His prayers are found in the Gospels: His prayers in solitude (Matt 14:23, Mark 1:35; 6:46; Luke 5:16; 6:12; 28f.), His prayer in Gethsemane (Matt 26:36-46; Mark 14:32-42; Luke 22:39-45;), and His high priestly prayer (John 17). Present day translation of the Hebrew word ut would be "to speak at the right or appropriate time." Moreover, Jesus, the Servant of Yahweh, always chose "the right time" to invite those who were weary, who needed sustenance to "come to me" (Matt 11:28). In all His ministry, Jesus attributed the source of all His learning to His Master.

The Servant's Submissive
Commitment and Vindication

The Servant voluntarily submitted to His discipleship role. He was not rebellious nor did He withdraw from His Divine calling (Isa 50:5). The Prophet Servant said that in the daily learning experience "the Lord God has opened my ears" (vs. 5). It was this daily instruction that enabled Him to understand the purpose of His experience. Looking ahead in time He says, "I hid not my face from shame and spitting" (vs. 6), and "I know that I shall not be put to shame" (vs. 7).¹

"I take this shame upon me now, but God will take it away from me later." Even if such a succession

¹H. C. Leupold, Isaiah, 2:194. Leupold states that cruel and abusive treatment was the customary punishment of criminals in ancient civilizations.

in time is implied, what is emphasized is that God is to bring the past and present acts of hostility and abuse into constructive connection with servant's justification.¹

The meaning of the Hebrew verb in the phrase "He who vindicates me is near" (vs. 8) is "strictly a forensic term meaning to acquit or pronounce innocent,"² "both practically and judicially". . . (2 Sam 15:4; Ps 82:3).³

Centuries later, Jesus, the perfect disciple, "set His face to go to Jerusalem" (Luke 9:51). There He was beaten, spit upon, and mocked by both Jews and Gentiles (Matt 26:67, 68; 27:30; John 18:22). One of His disciples even denied Him with cursing (Matt 26:69-75; cf. Mark 14:66-72; Luke 22:54-62; John 18:15-18; 25-27). Yet He did not turn back or rebel against His task. He firmly believed that His vindicator was near Him. He was committed even unto His baptism of death (Luke 12:50).

Yahweh's Exhortation to His Servant's Disciples

Yahweh, speaking in Isa 50:10, foretells the existence of a discipleship between Jesus and His followers.

¹Claus Westermann, Isaiah 40-66: A Commentary (Philadelphia: Westminster, 1975), p. 231.

²Joseph A. Alexander, Commentary on the Prophecies of Isaiah, 2 vols. (Edinburgh: Andrew Elliot, 1865), 2 :253. (Hereafter Isaiah). Such a correlative expression may be learned from Deut 25:1.

³Franz J. Delitzsch, Isaiah, Commentary on the Old Testament, 10 vols. (Grand Rapids: Wm B. Eerdmans, 1978), 2:279. (Hereafter Isaiah.)

According to Alexander, "The Servant of Jehovah as he calls himself . . . is the Messiah . . . asserting His divine commission and authority to act as the great teacher and enlightener of the world."¹

Three characteristics of the Servant's disciples are mentioned in vs. 10: (1) those who fear the Lord; (2) those who obey the voice of the Servant; and (3) those who walk in darkness, yet put confidence upon their God. He who obeys the voice of the Servant finds himself learning from God because "the father. . .has given all judgement to the Son, that all may honor the Son, even as they honor the Father" (John 5:22-23). The Servant's disciples trust their Lord in the same manner as the Servant trusted the "Sovereign Lord" (Isa 50:7-9). Thus, the characteristics of the Servant's disciples are "an admirable summary, and application, of vv: 4-9."²

In the OT, the word "walk" (halak) is used as a metaphor that indicates a relationship with God. The walk, in this line of thinking, is equivalent to the style of life itself.³ Thus the walk in vs. 10 means to accept God's teaching and to bring one's life into conformity with His

¹Alexander, Isaiah, p. 250.

²Christopher R. North, The Second Isaiah: Introduction, Translation, and Commentary to Chapters 40-55 (Oxford: Clarendon Press, 1964), p. 205.

³Ulysses M. Carbajal, "The Metaphor of "Walking": A Study Showing the Interrelationship of Justification, Sanctification, and Glorification," M.Th. thesis, Andrews University, 1981.

pattern. In regard to salvation for the faithful follower of the Servant, Hengstenberg says, "The pious walk through darkness, until Jehovah kindles a light from them."¹

The Commitment of the Disciples

That there will be other disciples is revealed in the Servant Song: "Who among you fears the Lord and obeys the voice of his servant" (Isa 50:10). The disciples fear the Lord, but since they obey the voice of "His servant," it may be presumed that they are disciples of the Servant of Yahweh.

Matt 4:18-22 and Mark 1:16-20 record Jesus' call to His first four disciples. When Jesus called Peter, Andrew, James, and John, they immediately left their fishing nets and families and followed Him. When the tax collector Matthew received his call, he also left his tax collecting booth without hesitation to follow Jesus (Mark 2:14; Luke 5:27-29). These disciples were the beginning of Jesus' extended discipleship.

Two principles of discipleship may be elicited from the responses of these men. One principle is that the person who is called makes an immediate decision to follow Jesus. "The disciple simply burns his boats and goes ahead. He is

¹E. W. Hengstenberg, Christology of the Old Testament and a Commentary on the Messianic Predictions (Grand Rapids: Kregel, 1956), p. 229. (Hereafter Christology.)

called out, and has to forsake his old life . . . the old life is left behind, and completely surrendered."¹

The second principle of committed discipleship is the exclusive attachment to the person of Jesus and obedience to His teachings. This precludes intellectual assent to an idea or even to Biblical insight.

With an abstract idea it is possible to enter into a relation of formal knowledge, to become enthusiastic about it, and perhaps even to put it into practice; but it can never be followed in personal obedience.²

Jesus invites all who are weary to "Take my yoke . . . learn of me . . . and I will give you rest" (Matt 11:29). "Taking Christ's yoke means full submission to Christ and following Him in radical obedience."³

Jesus requires the same decisive, costly commitment of all followers that was the heart of discipleship for the original Twelve. But not all who wanted to be His disciples made the costly commitment to follow Jesus fully or immediately (Matt 8:19-22; Luke 9:57-62).

Judas was the only one of the Twelve who was not called but offered himself to Jesus. When he said, "Teacher I will follow you wherever you go (Matt 8:19)," Jesus replied, "the son of man has nowhere to lay his head (vs. 20)." But

¹Bonhoeffer, CD, p. 49.

²Ibid., p. 50.

³Kenneth C. Kinghorn, Dynamic Discipleship (Grand Rapids: Baker Book House, 1975), 125-126.

Judas, accustomed to the practices of Rabbinical Torah discipleship, did not heed Jesus' warning. He did not comprehend what the commitment "follow Jesus" meant. Nevertheless, Jesus did not turn Judas away.

Two others willingly accepted Jesus' call, but requested a delay. One felt a family responsibility, to bury his father. "That took precedence over all other duties," according to Judaic law.¹ However, Jesus pointed out that a man's first responsibility was to follow God. The second man also said, "I will follow thee," but asked time to say good-bye to his family and friends.² Both of these disciples were willing to follow Jesus, but their commitment was not wholehearted as they allowed other plans to interfere with immediate full surrender. Bonhoeffer says that the second man

places himself at the Master's disposal, but at the same time retains the right to dictate his own terms. . . . By making his offer on his own terms, he alters the whole position, for discipleship can tolerate no conditions which might come between Jesus and our obedience to Him.³

¹Norman Perrin explains this passage in the cultural context: "In Judaism the responsibility for burying the dead was one that took precedence over all other duties enjoined in the law." Rediscovering the Teaching of Jesus (New York: Harper & Row, 1967), p. 144.

²Ray Summers explains the seemingly reasonable yet not reasonable aspect like this: "His farewell likely indicated the prolonged festive occasion of one who was leaving on some extended journey." Commentary on Luke (Waco, TX: Word Books, 1972), p. 125.

³Bonhoeffer, CD, p. 52.

Thus, Jesus points out that any less than full commitment is not commitment at all. Discipleship is nothing less than full commitment. Otherwise, when troubles come or persecution occurs, beliefs, enthusiasm, and even commitment wane, and the man falls like one whose house is built on sand (Matt 13:2; 7:26). This type of follower is described by Franzmanni.

He dispels the pink mist of emotional impulse with the cool air of the realities of discipleship with the chill fact that communion with Him means a career of self-expanding ministry which reduces man to a level of comfort below that of bird or beast.¹

Jesus uses the parables of a man planning to build a tower and a king's decision to go to war to illustrate the seriousness of counting the cost of discipleship (Luke 14:28-33). These parables provide guidelines for the would-be disciple to consider. Before a wise man undertakes a new venture, he investigates all aspects. Planning to build a tower or going to war was figurative speech for the decision-making required when one is called to become a disciple of Jesus. The ultimate decision is not what a man has, but what he is willing to commit to the task.² Jesus admonishes would-be disciples: "Whoever of you does not renounce all that he has cannot be my disciple" (Luke 14:33). Many in the multitude (vs. 25ff.; John 6:26) have not reckoned the cost of discipleship.

¹ Franzmann, Follow Me; p. 2.

²J. Dwight Pentecost, Design for Discipleship (Grand Rapids: Zondervan Pub. House, 1971), p. 78.

The story of the rich young ruler is another parable Jesus gave to emphasize the degree of commitment required of a disciple (Matt 19:16-30; Mark 10:17-31; Luke 18:18-25). The young man expected an academic answer to his rhetorical question. "But instead, he finds Jesus attacking not his question but himself. The only answer to his difficulties is the very commandment of God, which challenges him to be done with academic discussion and to get with the task of obedience."¹

Geldenhuis' evaluation of Jesus' response is that

This does not mean that he must sell all his possessions or give away all his money or desert his dear ones and become a hermit or beggar or wanderer, but it means that he must give Christ full control over his whole life with everything that he is and all that he possesses, . . . whoever desires to follow Him must be inwardly free from worldly-mindedness, covetousness and selfishness and wholly devoted to Him.²

On another occasion, Jesus told a multitude that "renounce all that he has" includes a man's family (Luke 14:33). This harsh statement is softened by Brunscumb's interpretation. "The chief object of man's interest and the scope of his endeavor must be to do God's will. One's own family must never be

¹Bonhoeffer, CD, p. 63.

²Norval Geldenhuis, Commentary on the Gospel of Luke, The New International commentary on the New Testament, ed. F. F. Bruce (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1952), pp. 399. (Hereafter Luke.)

exalted above that. When family ties interfere with doing the will of God, they must be sacrificed."¹

Obedient Suffering Servant
(Isa 52:14-53:9)

In the first Servant Song (Isa 42:1-9), Yahweh introduced His Servant as one who would faithfully accomplish His divinely appointed task and bring salvation to the world. Yahweh says that this Servant "will not fail . . . till he has established justice in the earth" (vs. 4). Moreover, God assures Him, "I have taken you by the hand and kept you; I have given you as a covenant to the people" (vs. 6). Regardless of this assurance, in the second song (49:4) the Servant manifests even greater discouragement believing that He has failed at His task. Nonetheless, He still has some hope. Again the Lord promises the Servant "you should be my servant . . . to raise up the tribes of Jacob . . . I will give you as a light to the nations" (49:6). The third Song describes the utter dejection of the Servant who suffers deeply in His sense of failure. Nevertheless, He maintains His commitment to persevere until He completes His task. He is strengthened as He recalls His early morning conversations with Yahweh. These experiences were "preparation for the magnum opus of the fourth song (52:13-53:12), in which the Servant-Messiah's suffering and His consequent exaltation are revealed with

¹Harvie Branscomb, The Teachings of Jesus (New York: Abingdon Press, 1959), p. 237.

equal emphasis."¹ Without exaggeration, this fourth Servant Song (Isa 52:13-53:12) is called "the most central, the deepest, and the loftiest thing that the Old Testament prophecy, outstripping itself, has ever achieved."² Various descriptions of the Suffering Servant are portrayed throughout Isa 52:14-53:9.

Despised and Rejected Servant

To the consternation of many who were appalled at the sight, the physical appearance of the despised and rejected Servant was greatly disfigured (Isa 52:14). The description is of One disfigured and marred by the physical and spiritual suffering of Gethsemane and the crucifixion. The adverbial phrases "beyond human semblance" and "beyond that of sons of men" indicate that "He looked like a creature not of our race, so much had sorrow smitten Him."³

The Servant's "seeming insignificance" was the reason His people misunderstood and rejected Him (Isa 53:1-3).⁴ During His early years, while He was being disciplined by

¹Lindsey, Songs, pp. 79-80.

²Delitzsch, Isaiah, 2:203. Ivan Engnell, "The Ebed Yahweh Songs and the Suffering Messiah in Deutero-Isaiah," Bulletin of John Ryland Library 31 (January 1940):74.

³Robert D. Culver, The Suffering and the Glory of the Lord's Righteous Servant (Minneapolis: Christian Service Foundation, 1958), p. 35. (Hereafter Glory.)

⁴Leupold, Isaiah, p. 225.

Yahweh, the Servant was a "shoot"¹ unknown by the people. But the Jews had other expectations of their Messiah. He would

rule as . . . king over . . . Israel (Ps. Sol. 50), or . . . as the Judge and Savior in heaven . . . He . . . forms the new congregation of the elect, reigns over them and lives with them on a new earth under a new heaven (Ethiopian Enoch; IV Ezra in part). According to Rabbinic tradition he is placed at God's right hand to be a Teacher of the law.²

But in the Servant role, there was no kingly form, no regal majesty, no royal appearance. "They wanted a king, but they got a carpenter."³

The climax of the Servant Songs is in the Obedient Suffering Servant. It highlights the patient submissiveness of Yahweh's innocent Servant who was oppressed and afflicted, yet did not open His mouth, and like a lamb to the slaughter, was taken away and cut off from the land of the living for the transgression of people (Isa 53:7-8). Here the Servant, although mistreated by His people, voluntarily submitted to a sacrificial and vicarious death.

Comparing vss. 1-3 with vss. 4-8, Lindsey says:

In sharp contrast and strong contradiction to their pitiful misunderstanding (53:1-3), the true reason for the Servant's sufferings is now set forth. After confessing their mistaken evaluation of His sufferings (v. 4) and the substitutionary redemptive purpose of His sufferings (v. 5), believing

¹This word indicates the Messiah (Isa 11:1,10).

²Schweizer, LD, p. 30.

³Culver, Glory, p. 52.

Israelites acknowledge that the servant bore their corporate a nation and individual guilt (vs. 6).¹

Jesus, the Vicarious
Obedient, Suffering Servant

As the end of His public ministry drew near, Jesus warned His disciples on several occasions that He would suffer many things and be rejected by the elders, chief priests, and scribes (Luke 9:22; cf. Matt 16:21; Mark 8:31). Most interpreters believe that Jesus was quoting from Isaiah 53.²

That Jesus is the vicarious Suffering Servant is supported by the apostles. The most explicit example that Jesus quoted on His vicarious suffering Servantfood is in Isa 53:12: "He . . . was numbered with the transgressors." While Mark 10:45 and 14:24 are not exact quotations, they allude to the obedient Suffering Servant of the fourth song. "Even if no linguistic echo was established to give his life as a ransom for many (Mark 10:45), [it is] a perfect summary to the central theme as Isa 53, that of a vicarious and redeeming death."³ Moreover, Jesus' statement, "This is my blood of the covenant, which is poured out for many," (Mark 14:24) indicates that Jesus was referring to Isa 53 concerning His

¹Lindsey, Songs, p. 118.

²For Jesus' application of Old Testament passages to Himself and His mission, see R. T. France, Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission (Grand Rapids: Baker, 1982), p. 35.

³Ibid., pp. 119-120.

vicarious and redemptive suffering. Matthew (8:17) says that He "took our infirmities and bore our diseases" (cf. Isa 53:14) that Isaiah's prophecy might be fulfilled.

Schweizer writes that the "picture in the fourth Gospel is entirely determined by the idea of obedience."¹ Accepting the role of the Servant was the first step of an obedient relationship with Yahweh. Referring to numerous verses in the Gospel of John, Schweizer describes Jesus' obedience to His Father in the following manner:

Jesus offers obedience and the Father rejoices in this (John 10:17). Jesus keeps his Father's commandments (John 15:10). As the Father taught him he always does the things that are pleasing to him (8:28f.), not his own will but the will of him that sent him (6:38). He keeps his word (8:55); he speaks nothing from himself, but the Father gives him the commandment (12:49). Indeed he can do nothing of himself but what he sees the Father doing (5:19). Therefore his food is to do the will of him that sent him and to accomplish his work (4:34).²

The first public witness of Jesus' commitment to be a totally obedient Servant of Yahweh was at His baptism. His death on the cross was the climactic moment in His total obedience as the Suffering Servant. For Jesus to live a life of total submission was the most important statement of discipleship that He could leave for His disciples to follow.

¹Schweizer, LD, p. 68.

²Ibid. See also Joseph S. Marino, Bible Themes (Birmingham, AL: Religious Education Press, 1983), pp. 158-59. Marino gives instances of Jesus' obedience to His Father and says that Jesus is the protagonist of Discipleship.

Obedient Suffering Disciples

Jesus, the Lamb of God, did not shrink from bearing the sins of the world (John 1:29). Likewise, His disciples must be willing to accept the task that Jesus asks of them. They are to be "men and women who accept what others want to shake off."¹

"Take up his cross and follow me" (Matt 16:24 and Mark 8:34) is a metaphorical expression for persecution, suffering, and the hatred that disciples would receive. Luke 9:23 adds the word "daily," and Luke 14:27 specifies that it is the disciple's own cross. Thus "taking up His own cross daily" can be paraphrased:

If anyone wishes to be (counted as) an adherent of mine, he must once and for all say farewell to self, decisively accept pain, shame, and persecution for my sake and in My (Christ's) cause, and must then follow and keep on following me as my disciple.²

Each disciple has his own unique cross to take up. While this suffering is first that of the man's inward suffering of heart and mind, suffering may also take an outward direction when the disciple is involved in "suffering love" with another.³

¹ Bethage, "The Challenge of Dietrich Bonhoeffer," p. 23.

² Hendriksen, Matthew, p. 656.

³ John J. Vincent, Disciple and Lord (Sheffield, England: Academy Press, 1976), p. 66. (Hereafter Disciple.)

Another metaphor that represents suffering, persecution, and hatred is "the cup." A "cup" is a common Biblical figure for suffering or punishment (Isa 51:17; Jer 49:12; Lam 4:21; Ps 11:6; 16:5). When the mother of James and John asked Jesus to let them sit in His glory, one at His right hand and the other at His left, He answered, "Are you able to drink the cup that I am to drink (Matt 20:22; Mark 10:35-45)?" The "cup" was a figurative expression for the cup of suffering Jesus was to drink in the Garden of Gethsemane, at His trials, and on the cross (Matt 26:39; Mark 14:36; Luke 22:42; John 18:11). However, by "cup" Jesus does not necessarily refer to His death, but rather the whole path before him.¹

Each time Jesus issued His messianic call to "Follow Me, He also informed the disciples that a consequence of commitment would be suffering and hostility from the world. Jesus warned them that they would experience the same rejection, suffering, even death in some cases, that their master had suffered before them. "The disciple can expect no better fortune than his Lord (Matt 10:24d.; 16:24f.; 10:38)."² Moreover, He said that they would be hated for His name's sake. This "form of expression may well imply that Jesus was not thinking only of what would happen to the Twelve but also

¹Nichol, SDARC, 5:465.

²Muller, DNTT, 1:489.

of the persecutions to be endured by their successors in future years, in fact, until his return."¹

In John 15:18-16:3, Jesus explains to the Twelve the reason for the hatred they would receive as His disciples. He points out that He had been hated because He represented the Father and reprovved sin. As Jesus was hated without a cause they, too, would become the objects of hatred.

Because the Christians are in Christ, hatred of them is hatred of Christ, and hatred of Christ is hatred of the Father who sent Him. The unpopularity of Christians in the world is due ultimately to the attitude of the world to God.²

Nevertheless, Jesus encouraged them by promising the Holy Spirit, who would witness for them in times of trial (Mark 11-13; Matt 10:19-20; Luke 12:11).

Suffering Love in the Messianic Community

In the Sermon on the Mount, the focus is on the relationship of the characteristics of discipleship to righteousness. Jesus describes two kinds of righteousness and warns that one does not lead to eternal life (Matt 5:20). He says that the scribes and Pharisees based righteousness upon fulfilling the Mosaic laws which they had encumbered with numerous statutes and ordinances. Men believed if they kept

¹William Hendriksen, NT Commentary, Matthew (Grand Rapids: Baker Book House, 1973), p. 479.

²Charles Kingsley Barrett, The Gospel According to St. John (Philadelphia: Westminster Press, 1978), p. 398.

all of these statutes and ordinances, they had kept the law and thus would have eternal life. On the other hand, Jesus says that righteousness comes from complete conformity to the law (Matt 22:34-40, cf 5:17-19). He reveals the difference by contrasting the teachings and practices of the scribes and Pharisees with His own authoritative pronouncements.¹ Six times He uses the phrase, "It was said . . . but I say . . ." (5:21; 27, 31, 33, 38, and 43).

There is a 'better righteousness' which is expected of the Christian. . . . None can have this better righteousness but those to whom Christ is speaking here, those whom he has called. The call of Christ, in fact Christ himself, is the sine qua non of this better righteousness.²

The fifth antithesis requires a person to maintain a passive attitude when demands are made and to respond more generously than is required (Matt 5:38-42). But, the sixth and last antithesis is the acme of discipleship (vss. 43-44). Here is the exemplification of the "suffering love" introduced in the Beatitudes. For the first time in the Sermon, the word "love" appears and is "defined in uncompromising terms as the love of our enemies."³ In this antithesis, Jesus clearly

¹The traits of the righteousness of the scribes and Pharisees are outlined into four descriptions: (1) formal, external, and shallow; (2) based on reasoning that is deceptive, misleading, and merely "clever"; (3) self-made righteousness not God-given; and (4) glorifying self rather than glorifying God. See Hendriksen, Matthew, pp. 294-295.

²Bonhoeffer, CD p. 110.

³Ibid., p. 131.

describes what this love means for the disciples.

Matthew introduces active service as "love your enemies" and "pray for those who persecute you" (Matt 5:44). Luke adds to love and pray, "do good to those who hate you" and "bless those who curse you" (Luke 6:27-28). Bonhoeffer describes love as:

Love asks nothing in return, but seeks those who need it. And who needs our love more than those who are consumed with hatred and are utterly devoid of love? Who in other words deserves our love more than our enemy? Where is love more glorified than where she dwells in the midst of her enemies?¹

Expounding on Christlike suffering, Bonhoeffer declares:

Through the medium of prayer we go to our enemy, stand by his side, and plead for him to God. . . . If we pray for them, we are taking their distress and poverty, their guilt and perdition upon ourselves, and pleading to God for them. We are doing vicariously for them what they cannot do for themselves. . . . Their persecution of us only serves to bring them nearer to reconciliation with God and to further the triumphs of love.²

He recommends that the best way to develop this love is to take the way of the cross.

The more we are driven along this road, the more certain is the victory of love over the enemy's hatred. For then it is not the disciple's own love, but the love of Jesus Christ alone, who for the sake of his enemies went to the cross and prayed for them as he hung there. In the face of the cross the disciples realized that they too were his enemies, and that he had overcome them by his love. It is this that opens the disciple's

¹Ibid., p. 133.

²Ibid., p. 134.

eyes, and enables him to see his enemy as a brother.¹

Jesus uses the comparative method to explain the beginning and end of discipleship. He contrasts the phrase "the same do" with perisson (exceeding) which is interpreted as unreserved, unrestrained, an excess. Perisson characterizes the disciples of Jesus and the sons of the heavenly Father (Matt 5:45). It is perisson that differentiates the disciples from tax collectors, scribes, and Pharisees.

Thus, those who possess perisson have the uncompromising and unmistakable sign of teleioi (perfection). Perisson is the life of the followers of Jesus, the way of unreserved love for one's enemies.

It is the love of Jesus himself, who went patiently and obediently to the cross-it is in fact the cross itself. The cross is . . . the power which enables the Christian to transcend the world and to win the victory. The passion in the love of the Crucified is the supreme expression of the "extraordinary" quality of the Christian life.²

Other characteristics of discipleship mentioned in the Sermon on the Mount also contribute to "suffering love." Matt 5:13-14 refers to the disciples as "the salt of the earth" and "the light of the world." The spiritual meaning of salt is "the spirit of sacrifice, or renunciation, the

¹Ibid.

²Ibid., p. 137.

indispensable condition of discipleship."¹ Light is the source of life. "In the Old Testament both terms are freely used to express that ultimate blessedness or salvation which is God's gift to men."² Jesus is both light to the world (John 1:4-9) and life (John 14:6). God is love (1 John 4:8) and He is the source of extraordinary love. Therefore, Jesus' designations, "You are the salt of the earth" (Matt 5:13) and "You are the light of the world" (Matt 5:14), emphasize that "suffering love" and "extraordinary righteousness" are characteristics of Jesus' disciples. When salt has lost its taste, it is thrown out and trampled underfoot as worthless. Disciples who do not practice a spirit of sacrifice to follow Jesus, the obedient, suffering, servant of Yahweh, will not long be among His followers. At the same time, by spontaneously and unpremeditatedly practicing extraordinary righteousness, the messianic community would become the light of the world.

The sign of discipleship, extraordinary righteousness, is visible due to its light. Paradoxically, it must be

¹Oscar Cullman, trans. and quoted by Vincent, Disciple, p. 86. Cf. Mark 9:49-50; Matt 5:13; Luke 14:34-35. All three passages are used in the context of true discipleship and are connected with the concept of suffering or self-denunciation.

²C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: University Press, 1953), p. 202.

a hidden righteousness.¹ The call of Jesus to the "extraordinary" in Matt 5 has inevitable risk. Obedience to the word, "Let your light so shine before men" (5:16), should never be for the sake of personal admiration (see Matt 6). Jesus "calls a halt to the innocent spontaneous joy we get from making our Christianity visible."² This paradoxical statement of "manifestation and yet hiddenness" is the hallmark of true discipleship. A way to solve this paradox is introduced by Bonhoeffer.

The Christian is a light unto the world, not because of any quality of his own . . . obedience, following and love are entirely spontaneous and unpremeditated. . . . Only those who have died after the old man through Christ, and are given a new life by following him and having fellowship with him [can solve the paradox].³

The obedient, suffering Servant of Yahweh, ordered those who are healed by Him not to make Him known by telling what He had done (Matt 12:15-21). He also taught His disciples that "when you give alms, do not let your left hand know what your right hand is doing" (Matt 6:3). Finally, He who taught "exceeding righteousness" obeyed by dying on the cross. After the successful completion of His mission, He asks that everyone who follows Him also be willing to endure "the suffering love" as part of what He has taught.

¹Bonhoeffer thus named it, see CD, pp. 139-153.

²Ibid., p. 141.

³Ibid., pp. 142-144.

Glorified and Exalted Servant
(Isa 52:12-15 and 53:10-12)

The Promise of Yahweh to
Exalt His Servant

The theme of an exalted and glorified Servant that runs through all the Servant Songs reaches its climax in the fourth. In this song, "His triumph over suffering and His exaltation out of this humiliation"¹ is the dominant theme. The first Servant Song (42:1,4) foretells that God's soul delights in His elect, the servant to whom He gives His spirit, and that this servant "will not fail or be discouraged till he has set judgement in the earth." In the second Song, the Lord says, "You are my servant . . . in whom I will be glorified (49:3)" and the servant acknowledges God's encouragement: "I am honored in the eyes of the Lord (49:5)."

The fourth Song begins with the divine announcement of the exaltation theme: "Behold, My Servant shall prosper, He shall be exalted, and lifted up, and shall be very high" (Isa 52:13). The demonstrative participle hinnan (behold) suggests that Yahweh Himself is about to exalt (52:13, 15) the despised, humiliated, and rejected Servant (52:14; 53:1-9). The climax is the declaration, after His death (53:7-9), of the glorious success of the Servant of Yahweh (53:10-12).

¹August Piper, Isaiah II: An Exposition of Isaiah 40-66 (Milwaukee: Northwestern, 1979), p. 431. See also, Merrill F. Unger, Unger's Commentary on the Old Testament (Chicago: Moody Press, 1981), 2:1293-1301, for a discussion of this fourth Song.

Yahweh's Reward of
the Servant

The reward motif is introduced first in Isa 53:10b. The Lord says that the Servant "will see His offspring" and "prolong His days." The thought is reiterated in the next verse, "He shall see the fruit of the travail of His soul and be satisfied" (vs. 11a). "Long life and numerous descendants are regarded by the Hebrews as the highest prosperity, as a theocratic blessing and a reward of piety."¹

The passage, "By his knowledge shall the righteous One, my Servant, make many to be accounted righteous" (vs. 11b), has caused considerable debate among commentators. The knowledge that the Servant has is experiential, not simply intellectual. "Not by His knowledge does He justify man, but by bearing their iniquities."² "The Servant's own knowledge in all reaches of its reference as it applies to the work of the Servant is as the sin-bearer, as the trespass-offering, and as the high priest offering himself."³ Such experiential knowledge involves the Servant's complete trust in Yahweh's faithfulness and a self-appropriation of the Messiah's righteousness.⁴

¹Hengstenberg, Christology, p. 240.

²Young, Isaiah, 3:359.

³John Murray, The Epistle to the Romans, 2 vols. (Grand Rapids: Wm. B. Eerdmans, 1968), 1:381.

⁴Alexander, Isaiah, 2:305.

The reward motif concludes with the promise: "Therefore I will divide him a portion with the great, and He shall divide the spoil with the strong" (53:12).¹ The Servant is rewarded with an exalted position because He accomplished His mission to bring justice to the nations through His substitutionary sacrifice (42:1-4).²

Glorification and Exaltation. Anticipated and Fulfilled in Jesus

The theme of the glorified and exalted Servant of Yahweh is developed best in the fourth Gospel. John portrays Christ as the obedient Servant of God and describes the crucifixion in terms of glorification and exaltation. Moreover, John examines the close connection between Jesus' humiliation and exaltation as the submissive Servant and the reward he receives from Yahweh.

When Jesus heard the request of certain Greeks, "We wish to see Jesus" (John 12:21), "He saw an earnest of the result of His great sacrifice."³ From these Gentiles, Jesus "saw the pledge of a great harvest, when the partition wall between Jew and Gentile should be broken down, and all nations, tongues, and peoples should hear the message of

¹Vs. 12a is used in a metaphorical sense, describing the Servant's victorious dominion as a Lord.

²Cf. Matt 27:28; Luke 22:37; Mark 10:45.

³White, DA, p. 561.

salvation."¹ Looking forward hopefully for the salvation of many, Jesus answered: "The hour has come for the Son of Man to be glorified (vs. 23)."

Jesus introduced Himself to the Greeks as the obedient suffering Servant of Yahweh (Isa. 53:1-9). By relating the parable of the grain of wheat (John 12:24), Jesus doubtlessly was referring to Himself. Jesus knew that He would pour out His life unto death to provide justice for both Israelites and Gentiles on this earth (Isa 42:14; 52:14-15; 53:12). "Only by falling into the ground to die could He become the seed of the vast harvest--the great multitude that out of every nation, and kindred, and tongue, and people, are redeemed to God."²

Troubled by what He knew lay ahead of Him, Jesus prayed to His Father: "Save me from this hour" (John 12:27),³ but at the same time prayed, "Glorify thy name" (vs 28). Not only was God glorified but also Christ (vs. 28) through His supreme sacrifice on the cross. To John, Jesus' prayer meant that His death, the climax of His obedient life, would result in a bountiful harvest of souls (John 12:24). In these

¹Ibid., DA, p. 562.

²Ibid., p. 563.

³Since the interview with the Greeks is not written in the synoptics, and assuming John is otherwise following their order, his inclusion here may indicate that he wanted to compare Jesus' response with His Gethsemane experience.

circumstances, death itself is identified with glorification.¹ This is the most explicit statement by God of the future glorification and exaltation of Jesus.

Glorification is referred to in both the present perfect and future tenses in the Father's answer from heaven, "I have glorified it and I will glorify it again" (John 12:28). This statement can be interpreted as "the Father did glorify his name in and through Jesus through all his past life and work, . . . And he will do this also in the hour now begun through the passion and the resurrection of Jesus."²

The death of Jesus was the last act of submission and obedience to God Who was glorified thereby. At the same time, Jesus' ascendance begins. "Jesus sees now from his passion and his death a magnificent vista open, reaching onward through the ages into all eternity, and it is one shining path of glory."³

The ultimate reward of Jesus, the obedient Servant of Yahweh, is that it was He "who was exalted to be the Lord."⁴

God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth

¹Barrett, John, pp. 420-29.

²R. C. H. Lenski, The Interpretation of St. John's Gospel (Minneapolis, MN: Augsburg Pub. House, 1961), p. 871. (Hereafter John.)

³Ibid., p. 862.

⁴Schweizer, LQ, p. 56.

and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:9-11).

Thus was the promise of Yahweh to exalt His Servant fulfilled (Isa 42:1-9; 49:1-13; 52:13-15; 53:10-12).

Exaltation of the Disciples

In the synoptic Gospels, Jesus extends to His disciples the promise that if they faithfully follow Him, they, too, would be similarly rewarded. They would be glorified in this world and be exalted in the new earth (Matt 19:27-30; Mark 10:28-31; Luke 18:28-30).

Upon witnessing the departure of the rich young man, although promised a reward in heaven by Jesus, Peter asked, "Lo, we have left everything and followed you. What then shall we have?" Jesus assures the disciples that those who have followed Him will "when the Son of man shall sit on His glorious throne . . . sit on twelve thrones, judging the twelve tribes of Israel (Matt 19:27-28). Then Jesus extends to all believers the promise of a reward in both this and in the new earth (Luke 18:30; Mark 10:30).

The most illuminating passage in the Gospels where Jesus explains the relationship of rewards in this to the future life is in His visit with the Greeks (John 12:20-21). In relating the parable of the death of a grain of wheat, Jesus illustrates the concept of self-sacrifice. This idea was contrary to the Hellenistic belief of the ideal life as

one of personal enjoyment, not sacrifice.¹ Jesus reinforces the concept when He says, "He who loves his life loses it, and he who hates his life in this world would keep it for eternal life" (vs. 25). The key message is that "the law of self-sacrifice is the law of self-preservation."²

Since Jesus is the paradigm for His disciples, He asks them to follow Him "and where I am, there shall My servant be also" (vs. 26). The command to "Follow me" means "continue to follow" in the spirit of self-sacrifice of their master. Those who voluntarily surrender self to follow Jesus, under the influence of the Holy Spirit will bear much fruit, that is "received a hundredfold now . . . and in the age to come eternal life" (Mark 10:30). Peter was one of "these grains of wheat." An unlearned fisherman, he abandoned everything to follow Jesus (Mark 10:28). Having voluntarily surrendered self to Jesus and united with Him day by day, Peter became a partaker of the divine nature. His full potential was developed and he could bear much fruit of the Holy Spirit as Peter united with Jesus continually. In this life Peter led many believers to the Saviour, witnessing even unto martyrdom, and in the world to come, he will receive eternal life (Mark 10:30) and sit on one of the twelve thrones, judging the twelve tribes of Israel (Matt 19:28).

¹Frederick L. Godet, Commentary on the Gospel of John, 2 vols. (Grand Rapids: Zondervan Pub. House, 1955), 2:221. (Hereafter, John.)

²White, DA, p. 564.

Summary

The Servant Songs of Isaiah reveal a disciple of Yahweh who would come to this earth as the prototype for all discipleship. The life of this Servant would be personified by four attributes: (1) a Divine call (Isa 42:1-9); (2) a commitment (Isa 50:4-11); (3) an obedient suffering Servant (Isa 52:14-53:9); and (4) a glorified and exalted Servant (Isa 52:12-15; 53:10-12).

The Gospel writers have described the journey map taken by the Servant in Jesus' life and teachings while living on this earth. It is this journey map that is to be replicated in the life of all disciples of Yahweh.

CHAPTER V

DISCIPLESHIP AFTER THE RESURRECTION

Introduction

Luke states that Acts is an account of the things recorded in his Gospel (Acts 1:1-3), that Jesus began to do and to teach in the flesh. It is the historical documentation of the Apostles' experiences, recorded in the Gospel of John, that fulfilled Jesus' promise to continue to make disciples after His resurrection and ascension. As the risen Lord Jesus now serves His believing community, the church, not the nation of Israel only.¹ This chapter focuses on the discipleship of the Apostles as they founded the early Christian church after Pentecost and reveals how the characteristics of discipleship--divine call, commitment, suffering love, and glorification--were manifested in their lives.

The Role of the Paraclete in Relation to the Disciples

Jesus promised a better discipleship when His announced departure brought confusion and fear to the disciples (John 13:33, 36-37). Before Jesus left His disciples,

¹See F. F. Bruce, Commentary on the Book of Acts (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1954), pp. 32-33.

He promised that He would return and have a reunion with them¹ and would ask the Father to send another paraclete who would be able to remain with them (14:16-17). Throughout His discussion, Jesus described the advantages of this other mode of discipleship. These included: (1) His going to prepare a place for them in the Father's house (14:2-3); (2) His providing them with knowledge of the way of salvation (14:4-6); (3) His empowering the disciples to do greater works than He had done (14:12); (4) Giving the privilege of petitionary prayer (14:13-14); (5) Sending another comforter with His teaching (14:16-17, 25-26; 16:13); (6) the personal coming of both Jesus and His Father to dwell with their beloved disciples (14:18-23); and (7) Providing the disciples with a peace that the world does not know or provide (14:27).² The new mode of discipleship would be possible only after His departure to the Father and His return to His disciples (15:7).

The Departure and Return of Jesus

In His farewell address, Jesus developed His dominant theme of a better discipleship by using the verb form of

¹Edward Hastings, The Speaker's Bible (Grand Rapids: Baker Book House 1971), p. 68.

²William E. Hull, John: The Broadman Bible Commentary, 12 vols., ed. Clifton J. Allen (Nashville: Broadman Press, 1970), 9:331. (Hereafter John.)

"going" and "coming."¹ His explanation was interrupted by questions from Peter, Thomas, Philip, and Judas (John 13:36-38; 14:5, 8, 22). To understand better the meaning of His departure and return and the continuity of discipleship, several passages should be examined.

"Going"

Peter did not understand immediately that "going" referred to Jesus' death (John 13:36). These "going" and "Where I am" passages are related to the theme of glorification (13:31-32). Therefore, "going" and ascension to the Father were a prelude to Jesus' exaltation and glorification which sealed His death on the cross.²

"I Am the Way"

To understand the thought pattern of John provides insight into the phrase "the way where I am going." Jesus' statement: "You know the way where I am going (John 14:4)," confused and challenged the disciples because they had not yet comprehended "the way." Thomas differed with Jesus, telling Him that the disciples did not know the destination for which Jesus was leaving (14:5). John 2:19 refers to "temple" in a

¹Ibid., p. 331. The verbs for "going" and "coming" throughout 13:31-14:31; John 13:33, 36; 14:2-6, 12, 18, 28.

²Barrett, John, p. 450. In vs. 32, the meaning of the past tense (is glorified) and of the future tense (will glorify) is that Jesus' commitment to suffer had already been made (12:24-29) but was not carried out. See also p. 332.

spiritual rather than a spatial sense. When Jesus told the Jews, "Destroy this temple" (John 2:19), they ridiculed Him because they thought of "temple" in a material not in a spiritual sense. They questioned Jesus' remark (2:20) as they considered only the temple building itself, not Jesus as the spiritual temple who would die and be resurrected (2:21).¹ Thus, the way, the truth, and the life should be understood as Jesus Christ and His salvific destiny--death, the embodiment of the truth, and resurrection--which gives to those who believe in Him eternal life.

"Yet a Little While"

In the last few weeks of His life, Jesus repeatedly warns the disciples that He will be with them only "a little while" longer (cf. 7:33; 12:35; 13:33; 14:19; 16:16-19). With His comforting promises in John 14, He assures them in vs. 19 that although the world will not see Him, they [the apostles] will see Him. Again in Chap. 16, when Jesus explains the work of the Comforter, He reinforces His teaching that there will be "a little while" between His departure and His return.

This paradox of discipleship (16:16-24) in which both joy and sorrow coexist appears contradictory. However, the two sides are generally understood to refer to the passion as the first "little while," (cf. 13:33), to the resurrection as

¹In Jesus' discourse on the bread of life (6:22-71), the same misunderstanding is repeated; consequently, many of His disciples drew back and no longer went about with Him (6:66).

the second "little while," and to the triumphant return of the risen Lord in His living Spirit (cf. 14:16-19).¹

"In That Day"

John uses the eschatological phrase "in that day" (14:20; 16:23,26) to denote the coming of Jesus in the person of the Holy Spirit. According to present Johannine eschatology, John 16:23 should refer to after Jesus' ascension.² The phrase "in that day" (16:23) refers to Pentecost.³ Mutual knowing, as the result of mutual indwelling "in that day" (14:20), fulfills the promise of the coming of the Spirit of Truth: "In that day you will ask nothing of me." Consequently, these three verses (14:20; 16:23, 26) refer to the day when Jesus will again be with His disciples forever through the Spirit (14:16; cf. Matt 28:20), and the Spirit will teach His disciples all things.

From this examination, one may conclude that the phrases "afterward" (13:7, 36;), "the way" (14:6), "the role of the Paraclete" (14:26; 15:26; 16:13, 23), "yet a little while" (14:19; cf. 16:17-22), and "in that day" (14:20; 16:23, 26) reveal the coming of the Paraclete through whom the risen Lord can be with His disciples forever. In other words, the

¹Ibid., p. 68.

²For the Johannine Eschatology, see George Eldon Ladd, A Theology of the New Testament (Grand Rapids: Wm B. Eerdmann Pub. Co., 1947), pp. 303-306.

³Lenski, John, p. 1005.

coming of the Paraclete is the fulfillment of the promise of Christ to His disciples to return and that His continuation in the Spirit is the better mode of discipleship.

Characteristics of Discipleship after Pentecost

Divine Call

After His ascension, Jesus' continuing ministry is "through the Holy Spirit."

The spirit is Jesus at work in the continuation of his ministry. . . .The work of the Holy Spirit is the extension of the ministry begun and now continued by Jesus Christ himself, and the deeds of the church--the acts of the apostles--are the fruit and expression of that ministry.¹

Therefore, the reality of the baptism of the Holy Spirit is limited to the NT and pertains to the experience of Jesus and the church.² The promise of Jesus' "going" and the coming of the Paraclete is described in Acts in the phrase "the baptism of the Holy Spirit." Jesus' promise of baptism with the Holy Spirit provides for the fulfillment in the call "You shall be my witnesses . . ." (Acts 1:1-8).³

¹Frederick Dale Bruner, A Theology of the Holy Spirit (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1970), p. 156. (Hereafter Holy Spirit.)

²Leon J. Ward, The Holy Spirit in the Old Testament (Grand Rapids: Zondervan Pub. House, 1979), p. 74. The other aspects related to the words of the Spirit--regeneration indwelling, sealing, filling, and empowerments were common to both Old and New Testament, and there is nothing particularly different in kind between both.

³John the Baptist (Mark 1:8; Matt 8:11; Luke 3:16), as well as an OT prophecy (Joel 2:28ff.), already predicted the baptism of the Holy Spirit. The baptism of John is not the baptism of the Spirit. It is the antecedent of Christian

There are three significant factors in the promise of a better mode of discipleship after Pentecost. First, it is the chief theological keynote of discipleship in Acts. Jesus had been anointed at His baptism with the Holy Spirit in the bodily form of a dove and with power (Matt 3:13-17; Mark 1:9-11; Luke 3:21, 22; John 1:29-34; Cf. Acts 10:38). The descent of the Spirit and the announcement from heaven were the public declaration of His messiahship, sonship, and true servanthship, and provided Him "with the gifts necessary for this official and public fulfilling of His vocation as the Christ God."¹ The baptism of the Spirit had been promised by the Father (Isa 42:1; 61:1-2) and demonstrates the heavenly Father's acceptance of the work of redemption which would be completed through suffering and death.

Luke says that Jesus prayed at His baptism (Luke 3:21). Ellen G. White writes that Jesus prayed for the Spirit of God after coming out of the Jordan River.² The endowment of the Spirit promised to the Servant of Yahweh and received by Jesus during prayer at His baptism was promised by the risen Lord to His disciples also, to equip them to be His witnesses (Acts 1:8). At Pentecost, the disciples received

baptism. It anticipated the messianic baptism with spirit and fire, giving assurance of a place in the Messiah's kingdom. See G. R. Beasley-Murray, Baptism in the New Testament (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1971), p. 39.

¹Geldenhuis, Luke, p. 147.

²White, DA, pp. 78-82.

the baptism of the Holy Spirit while they were in prayer. In the promise and fulfillment of the baptism of the Holy Spirit, the relationship between the Father and Jesus is the paradigm for the risen Lord and His disciples, and is the source for all Christian disciples who would be baptized later.

Second, Jesus' divine call to the disciples to "follow me" while on earth, as well as the divine call after the resurrection, was established on His grace. The fulfillment of Jesus' promise of baptism by the Holy Spirit provided several examples of the grace motif in His call.

In His farewell address when Jesus promised the paraclete (John 14:16), He commanded the disciples not to leave Jerusalem but to wait for the fulfillment (Acts 1:4-5). The disciples' purpose in waiting should be understood in the context of God's grace. "You shall be baptized" and "you will be my witness" convey the passivity of the receiver which is a grace motif. "The passive means that the baptism of the Spirit shall not be the result of the recipient's activity; the subject of the spiritual baptism is not to be the recipient and his effort but the promises and his will."¹ Baptism of the Holy Spirit is a promise of the Father. It is not given as a result of man's ability or responsibility or due to opportunity. Therefore, it comes not from within man

¹Bruner, Holy Spirit, p. 158.

but "from above" (Luke 24:49; cf. John 3:3)¹ and further supports the grace motif of Christ's call to discipleship.

Finally, the baptism of the Holy Spirit teaches the unconditionality of the Gospel. The grace motif becomes increasingly prominent as chapter follows chapter in Acts. Hated by the Jews for their racial religiosity, the Samaritans received the baptism of the Holy Spirit under the apostolic ministry of Peter and John (Acts 8). Moreover, Cornelius received the gift of the Holy Spirit (Acts 10-11), although the Jews considered him a spiritually unclean Gentile.

Commitment

As Jesus, the mathetes of the Father committed Himself to His Lord, so the disciples of Jesus committed themselves to their Lord, Jesus Christ. The Acts of the Apostles describe various aspects of their commitment.

Commitment to the Risen Lord through Baptism

Baptisma (baptism) means "an immersion, a burial, the submerging of an object."² As the earthly Jesus submerged His life in the will of the Heavenly Father, even unto death, so every Christian is baptized not only into the participating

¹This proposition used in Acts 1:8, "epi, (upon) you," is meant to emphasize the sovereign, gracious giver, and recipients. See Bruner, Holy Spirit, p. 160.

²John R. Rice, The Power of Pentecost (Wheaton, IL: Sword of the Lord Pub., 1949), p. 153.

experience of Christ's death, burial, and resurrection, but also into a complete and continual surrender to the will of the risen Lord. Thus, baptism means the covenant between each individual and Christ for both, an initial and a continuing experience of commitment.

The baptism of the Holy Spirit brings the believer into organic union with the risen Lord. In the Gospels, the disciples committed their lives to Jesus, the person, and to His teachings.¹ At Pentecost they were endowed with the baptism of the Holy Spirit. In the Book of Acts, each Christian committed him or herself to the risen Lord at baptism and received the Holy Spirit at that time.

Commitment to the Risen Lord
Through Church and Fellowship

The Gospels foretell the establishment of the church upon Christ (Matt 16:18) and its characteristics as a community (Matt 18:15-20). Yet the church could not come into existence until after Pentecost when the church, like a human body (cf. 1 Cor 12:12-31) or tree (cf. John 15:1-8), became a living, growing organism.² As the Son of God needed a physical body through which to work among men, so the risen

¹In the Synoptic Gospels, mathetes is used mainly for those who had relationships with the historical Jesus. In Acts, mathetes is used regularly to refer to "Christians" and includes Apostles.

²Merrill F. Unger, The Baptism and Gifts of the Holy Spirit (Chicago: Moody Press, 1974), p. 72.

Lord through the ministry of the Holy Spirit at Pentecost prepared an organic body, the church, through which He could witness. Jesus serves as the head of this body.

This incorporation is revealed in the dialogue between the risen Lord and Saul when Jesus asks, "Why do you persecute Me?" (Acts 9:4). "The Lord deliberately identified Himself with His church, a truth which became deeply ingrained in Paul as he grew in understanding of its meaning (e.g., 1 Cor 12:12))."¹ The commitment of the disciples to evangelism is demonstrated as they preached Christ (1 Cor 1:23) and brought men into the local church, the body of Christ (Acts 2:37-47). Accordingly, in Acts, evangelism is synonymous with making disciples.

The earliest Church was made up of groups of people in intimate fellowship. Responding to the divine call, they committed their lives to Christ through the baptism of the Holy Spirit. The Church was not merely an aggregate of all types of people and representative of every level of society: it was a corporate body sharing the mutual fellowship of those who had experienced mutual communion with the risen Lord through the Holy Spirit.

The word "koina" (in common) in Acts 2:44 implies more than a fellowship of kindred minds. The essence of

¹Everett F. Harrison, Acts: The Expanding Church (Chicago: Moody Press, 1975), p. 148. (Hereafter Acts.)

"koina" means caring to the point of sharing. "When one member of the body suffers, all suffer. When one member rejoices, all rejoice (1 Cor 12:26)".¹ The brotherhood of believers, described in the life of the Pentecostal community (Acts 2:44-47), is the nature of the true discipleship which was already enjoined by Jesus as a new commandment (cf. John 13:34).

Commitment to the Risen Lord through the Authority of the Word of God

A third type of commitment is to God's word rather than that of any other authority and is the main theme of the book of Acts. As Peter and John said, "Whether it is right in the sight of God to listen to you rather than to God, you must judge" (Acts 4:19).

When people doubted or mocked Peter, he replied by quoting and explaining from the Scriptures (Acts 2:14-36).² Peter followed the example of Jesus which he had observed for three years. He did not argue. When Jesus was accused or criticized by elders or priests, He often answered from the Scripture saying, "Have you never read in the scriptures" (Matt 21:42), or "Have you not read in the book of Moses"

¹Gerber, Discipling, p. 42.

²On many occasions Peter quoted from the Scriptures. In Acts 1:16, he referred to Psalms 41:9. In Acts 1:20 he quoted Psalms 69:25; 109:8. In Acts 2:25,28, he quoted Psalms 16:8-11. In Acts 3:22-23, Peter quoted Deut 18:15, 19. Eims, Disciples, p. 29.

(Mark 12:26). As Jesus had set the example in earthly life, "The apostles were men of the word, and they lived under its authority."¹ The continual commitment to the word of God is the ultimate test and nature of true discipleship.

Commitment to the Risen Lord
through Worship and Witness

Christians continued attending the temple together (Acts 2:46), received the apostles' teaching (2:42), praised God, and had favor with all the people (2:47). Thus, the church has two functions: worship and mutual fellowship in the believing community, and witnessing to the world, which can neither be separated nor be combined.

Witnessing is the central task of the church and is the result of abiding in Christ and His word (cf. John 15). The primary reason for receiving the Holy Spirit is to enable the Christian to witness (Acts 1:8). For this purpose, the Holy Spirit endows every disciple with spiritual gifts.² Consequently, every believer has the responsibility to participate in the outward ministry of the church to evangelize the world.

Jesus promised a better mode of discipleship in His farewell, saying "He who believes in me will also do the

¹Ibid., p. 30.

²For the spiritual gifts, see Kenneth O. Gangel, You and Your Spiritual Gifts (Chicago: Moody Press, 1975). C. Peter Wagner, Your Spiritual Gifts Can Help Your Church Grow (Glendale, CA: Regal Books, 1979).

works that I do; and greater works than these will he do, because I go to the Father" (John 14:12). This promise is fulfilled to His disciples in Acts. They received the gifts of healing (3:6-8; 9:33-34, 40-41; 13:10-11), of raising the dead (14:10), of tongues (2:4-11; 10:44-46; 19:6), of signs and power (5:12; 8:6,7,13; 13:10-11; 16:18; 19:11-12; 20:10; 28:8-9), of special guidance by the spirit and angels (8:39; 10:19; 11:12; 12:7-11; 16:6-10), and of visions (10:10-16; 16:9; 18:9-10). All these gifts were bestowed upon the disciples for effective witnessing.

Witnessing was not an optional matter for the disciples. As Jesus said (John 15:8), the reproducing of Christians through witnessing was the certain proof of being His disciples.

Commitment to the Risen Lord through Making Disciples

In recruiting and preparing disciples, the Apostles followed the same principles they had witnessed in Jesus' discipling ministry. Jesus had structured His discipling within the framework of four calls: (1) the call to repent and believe (Mark 1:14-15); (2) the call to follow Him (Luke 9:23); (3) the call to go forth as a laborer (Luke 10:1-2); and (4) the call to serve as a leader (Mark 3:14-15).¹ New leaders followed the same pattern.

¹Eims, Disciples, p. 79.

Jesus had demonstrated the value of teamwork by sending His twelve disciples (Luke 9:1-5), and later the seventy (Luke 10:1), two by two to preach the kingdom of God. After Paul and Barnabas had worked as a team for a while (Acts 11:25-26; 13:2), they separated and each took a younger convert with him. Paul chose Silas and Barnabas selected Mark (15:39-40). Later Paul sent his two collaborators, Timothy and Erastus, into Macedonia while he remained in Asia a little while longer (Acts 19:22, cf. 16:3). Following a careful selection of new disciples, the Apostles committed themselves to train and provide mutual support by sending them out in pairs.

Peter followed the principle Jesus had practiced when discipling the Twelve (Mark 3:14), of making disciples by association by taking some men with him when he was asked to go see Cornelius, a centurion (Acts 10:23). When Paul met a Jew named Aquila and his wife Priscilla in Corinth, he used their common interest in tent-making to stay, work with, and disciple them (Acts 18:1-3).

Jesus committed Himself to the Father (1) through baptism of the Spirit, (2) through bringing people to the Kingdom of God and fellowship with Him, (3) through the authority of the word of God, (4) through witness, and (5) through making disciples. Likewise the Apostles committed themselves to the risen Lord through the same five areas. Thus, the discipleship between the Father and Jesus, described

in the four Gospels, is again the paradigm and source for the risen Lord and His disciples in the book of Acts.

Suffering

Bible readers often overlook or neglect the "suffering" theme in the book of Acts because it is obscured by the undeniable triumphant manifestations of evangelism. "The Book of Acts is not theologia gloriae, nor is its power merely triumphalist, though a superficial reading might give that impression. "The power in Acts may be called 'power in prison.'"¹ Peter, the chief figure in the first half of the book, and Paul, who dominates the last half, are as often in prison as in public. Thus, Acts could be called "Acts of the Holy Spirit" or "Acts in Chains" for the risen Lord (Acts 12:4-7; 28:20).

Both the terms "witness" and "martyr" are translated from the Greek martyros. In the NT, the word "martyr" means "those who have seen and heard." In Acts it is applied primarily to the Apostles who bore witness in that they proclaimed the risen Lord. The use of "martyr" to denote "one who has sealed his testimony with the blood"² is used when

¹Bruner, Holy Spirit, p. 190.

²James Hope Moulton and George Mulligan, Vocabulary of the Greek Testament (London: Hodder & Stoughton, 1952), p. 390.

reporting "the blood of thy martyr¹ Stephen was shed (KJV Acts 22:20)."

Jesus taught that the cost of discipleship was great and forewarned His disciples about persecution from the world (John 15:18-23). But the reward for all the sacrifices of discipleship was eternal life (Mark 10:29-30). While on earth, Jesus experienced hardship, suffering, sacrifice, even death. Throughout the book of Acts, one finds the disciples experiencing similar opposition to their witnessing. The disciples were mocked (Acts 2:13), beaten (5:40), imprisoned (5:18; 8:3), stoned (7:58-59; 14:19), and killed (7:60; 12:2). When the Lord introduced Paul to Ananias, the mission of being Christ's representative was included in the announcement that Paul must "suffer" much for the Lord's name (Acts 9:15-16).

Jesus was the witness, the One in whom God's will and character could be perceived (John 3:11,32; 18:37). And the Father who sent Him also witnessed about His Son (John 8:17-18). The characteristics of the themes of discipleship and martyrdom are to be found in the description of Jesus as "the faithful witness" and "the first-born of the dead" (Rev 1:5).

Jesus taught the disciples to rejoice and be glad even when they were persecuted for His sake (Matt 5:10-12) and asked the Father to forgive those who crucified Him (Luke

¹NIV margin: "witness"; RSV: "witness."

23:34). Likewise, Paul and Silas prayed and sang hymns to God in the inner prison with their feet fastened in stocks (Acts 16:24-25). Stephen prayed to the Lord with a loud voice to forgive those who stoned him (7:60).

Thus, the relationship of discipleship and suffering pervades Acts. Because the disciples were so successful in witnessing for the risen Lord, persecution developed from Jew and Gentile alike. The theme of discipleship and suffering, described in Jesus' life and teachings in the Gospels, becomes the paradigm and the source of the discipleship and suffering in Acts after Jesus' resurrection.

Glorification

Luke had developed a theological motif of Jesus' inaugural sermon at Nazareth (Luke 4:16-21; cf. Isa 61:1-2) throughout his Gospel. Similarly, Luke develops Peter's theme of Kerygma in the church in his inaugural sermon at Jerusalem (Acts 2:14-36) as the central message of the book of Acts.

At the end of His earthly life, Jesus said, "I glorified thee on earth" (John 17:4), and asked the Father to "Glorify thy son" (John 17:1). The main theme of Peter's sermon at Pentecost is that Jesus' anticipation of being glorified was based upon His confidence in His Father (John 13:32). Krodel outlines Peter's sermon in chiastic structure to demonstrate this point (Acts 2:14-36):

- (A) The Kerygma (vv. 22-24)
- (B) Proof from Scripture (vv. 25-28)
- (C) Interpretation of the Scripture (vv. 29-31)
- (D) The resurrection of Jesus and the witness (v. 32)
- (D') The exaltation of Jesus, the mediation of the Holy Spirit and the witness (v. 33)
- (C') Interpretation of the Scripture (v. 34a)
- (B') Proof from Scripture (vv. 34b-35)
- (A') The Kerygma (v. 36).¹

In Krogel's chiasm, the main clause of the kerygma is in the two contrasting clauses: "God raised him up" (2:24), a grand reversal of the human verdict which killed him.² David was not referring to himself in Psalm 110, but to the Messiah whom God raised from the dead. Consequently, Peter interprets Psalm 110 as proof of Jesus' Messiahship. He uses the Scripture (cf. John 5:39) as proof, and the Apostles and possibly others who had seen Jesus risen from the dead as witnesses. Jesus' resurrection is a clear demonstration that because of His sinless life, it was impossible for the Father to hold Him in death, and that Jesus' sacrificial death had been accepted by God. God glorified Jesus by resurrection after His suffering and humiliation.

Exaltation of Jesus is the second theme of "the glory of Christ." "Having been exalted to the right hand of God"

¹Gerhard A. Krodel, Acts: Augsburg Commentary on the New Testament (Minneapolis: Augsburg Pub. House, 1986), p. 83.

²Harrison, Acts, p. 60.

(Acts 2:33) is another aspect of the glory that belongs to Him by virtue of His sinless life and humiliation. Peter refers to two witnesses as evidence in His sermon. One is the gift of the Spirit which the people had seen the powerful manifestations of that very day. As Jesus foretold in John (7:39; 14:26; 15:26), the Holy Spirit is granted only after Christ's ascension and exaltation, and proceeds from the Father through the Son. White describes the sequence of events as follows:

When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels...As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which he had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth, and was anointed One over His people.'

The Scriptures (Acts 2:34-35; cf. Ps. 110:1) are the second witness to this exaltation. It is David's Lord who sets the stage for a more significant position beyond Jesus' messiahship after His ascension into heaven. By virtue of His death without sin, His resurrection, and His exaltation, God has glorified Jesus whom the nation had crucified by making Him both "Lord and Christ (Messiah)."

This does not mean that Jesus was not Lord and Christ during His years of ministry. The title Lord was used only

'Ellen G. White, The Acts of the Apostles (Mountain View, CA: Pacific Press Pub. Assn., 1954), pp. 38-39.

occasionally for Jesus in the Gospels (Luke 24:46; Matt:16-17; Mark 14:62), but the resurrection and ascension applied these titles to His person beyond dispute. His resurrection demonstrably "lent to the world a powerful attestation to His sonship"--not by prediction, but by accomplishment.¹

Moreover, His Lordship endures "till I make thy enemies a stool for thy feet" (Acts 2:35). This affirms that His opponents ultimately will be defeated in the day of the Lord (vs. 20). At the same time, this guarantees that "whoever calls on the name of the Lord shall be saved" (vs. 21). Lordship was the main theme of Kerygma among the primitive Christians and the powerful manifestation of Kerygma in the ministry of the Spirit spread throughout Jerusalem, Judea, Samaria, and to the remotest parts of the earth.

There is a similarity in the theme of glorification in John's Gospel and in Acts of the Apostles. At the end of Jesus' public ministry, John begins to "comprehend the totality of acts that embrace the winning of redemption into one, each phase having its share in the glorification, whether it be death, Resurrection, or Ascension."² The Father accepted Jesus' sacrificial death and glorified Him through resurrection and exaltation.

¹Harrison, Acts, p. 62.

²E. F. Harrison, "Glory," The International Standard Bible Encyclopedia, 2 vols. (Grand Rapids: Wm B. Eerdmans Pub. Co., 1982), 4:480. (Hereafter ISBE.)

The theme of glorification is applied first to the risen Lord and then to His disciples in Acts. John's Gospel dealt with the theme of suffering by Jesus throughout His obedient life until death on the cross for God's glory. In Acts, Peter and Paul reach their full potential as suffering servants of Jesus, thereby glorifying their Lord on this earth.

In the wilderness, God had instructed Moses to build a tabernacle so that He could dwell among His people (Exod 25:8). In the NT, God became flesh and "tabernacled"¹ among His people (John 1:14). The incarnation itself was the doxa (glory) of God, and beholding this "glory" of the only begotten of the Father was a privilege and a blessing for man (cf. Matt 13:16-17).²

When the Holy Spirit came down to the upper room and moved Peter to witness to the glorified Christ, Peter became the Spirit's instrument. The testimony of the Spirit and of Jesus' disciples goes out to the world as one. Throughout the "Acts of the Spirit," the Holy Spirit and the disciples are joined together, and together they deliver the testimony. As the ministry of Jesus had been foretold by the mouth of the

¹As translated in the amplified version.

²The "Shekina" glory in the most holy place of the sanctuary is often associated with eskenosen (dwelt or tabernacled) (John 1:14; cf. Rev 21:3). The word "Shekinah" is derived from the Hebrew skn (to dwell), and is used of God's presence among men. In the LXX, doxa is translated from kabod (to dwell). See Harrison, ISBE, 2:477-483.

prophets (Acts 3:18) who are moved by the Holy Spirit (2 Pet 1:21), the disciples who were filled with the Holy Spirit (Acts 2:4; 4:31) did witness to the glorified Christ. Consequently, one can declare that the greatest privilege of doxa on earth is to be the kabod (tabernacled or dwelling place) of the risen Lord for those who become disciples of Christ.' There is no doubt that complete glorification for the disciples of Christ is yet to come. It will take place at the time of His second coming with the resurrection or transformation of their bodies.

Therefore, the abiding of the Father in Jesus through the ministry of the Holy Spirit, and the glorification that Jesus rendered to the Father by His obedient life and testimony for the Father, again becomes the paradigm for the abiding of the risen Lord through the ministry of the Holy Spirit in His disciples and the glorification that His disciples rendered to the risen Lord by their obedient lives and testimony to the world. The Father's faithfulness in fulfilling His promise to glorify His Servant through resurrection, ascension, and exaltation is the final paradigm, and the source of their future glorification to the disciples.

'In Pauline epistles, the same oneness of Christ and Spirit is found everywhere. For instance: "being sealed" (Eph 1:13; 4:30), "being consecrated" (1 Cor 1:2; Rom 15:16; "being righteous" (Phil 3:8-9; Rom 14:17; 1 Cor 6:11; "having life" (Eph 2:1; Rom 8:11). See Lewis B. Smedes, Union with Christ (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1970), p. 44. Smedes says that the Christian is the temple of the Spirit where the Lord abides (1 Cor 6:19; Gal 2:20).

Summary

John's Gospel develops the concept that after the Lord's resurrection, He will continue to make disciples until His second coming. The coming of the Paraclete is the fulfillment of His promise to continue His discipleship in the Spirit.

The Acts of the Apostles describes how the promise of His better mode of discipleship after resurrection is accomplished. As revealed in the life of Jesus and His teachings, the fulfillment of the promise is depicted in the four themes: (1) divine call, (2) commitment, (3) suffering, and (4) glorification.

CHAPTER VI

SUMMARY, IMPLICATIONS AND RECOMMENDATIONS

The assumption of this thesis is that the discipleship of Jesus should be the normative for today's religious education. The purpose of this thesis is to develop principles of religious education from the discipleship of Jesus revealed in His relationship with His heavenly Father and in His teachings. This chapter summarizes the findings, identifies implications for Christ-centered discipleship (CCD) in Religious Education, and provides recommendations for further study.

Summary

Soon after Dietrich Bonhoeffer's writings on discipleship became available following World War II, a strong church-growth movement arose in the United States. These events stimulated renewed interest in the concept of discipleship as set forth in the Great Commission (Matt 28:19-20).

Over the centuries, different interpretations regarding the concept of discipleship had arisen among Christians due to the following circumstances: cultural distance separating the first century from the twentieth; the

inadequate role models visible today; and the modern tendency to look to oneself as the highest authority. Therefore, this thesis investigates the Biblical concept of discipleship from the life and teachings of Jesus, who is the model of discipleship for Christians.

Since the concept of discipleship derived from Jesus' life and teachings, as revealed in the four Gospels and in Acts is influenced by ancient backgrounds, it seemed desirable to study the characteristics of discipleship as understood in the OT, in the Hellenistic world, and in Rabbinic Judaism. Comparing the meaning of the words for discipleship, lamad (learn)/talmid (disciple) in the Hebrew and manthano (learn)/mathetes (disciple) in the Greek, the difference between these two cultures becomes apparent.

Three areas for comparison can be identified: (1) the goal of learning, (2) the subject of the master and the learner, and (3) the binding authority of discipleship.

The goal of learning in the OT was obedience of the whole man to do the will of God. The process of learning was that of experiencing God's love as manifested in His salvation history. Thus, Yahweh was the master who instructed all the Israelites. Consequently, in the OT, human discipleship was minimized because of the concept of divine election. Although the religion of Israel is sometimes called Mosaism, Moses was merely the individual through whom God communicated His will to His people. The binding authority was not established on

intellectual knowledge or on the leadership of an individual such as Samuel or Elijah, but on the guidance and filling of the Spirit of God in the schools of the prophets. Talmid is identified with servant rather than student in the OT. It is found there only once (1 Chr 25:8).

With the cessation of prophecy after Malachi, during the intertestament period Rabbinic Judaism gradually developed as a method for studying the Torah to prevent another captivity. But it was not many years before Alexander, following his victorious conquest during the third century B.C., introduced Hellenistic customs. Wherever his military conquest took him, Alexander established schools and gymnasia. This included Palestine. The University at Alexandria, which was easily accessible from Palestine, became an attractive educational center with significant influence on later Jewish intellectual education.

The traditional meaning of learning in pre-Hellenistic education was the direction of one's mind to something which had a specific effect or to accustom oneself to something. By the time of Hellenism, the concept of a dichotomy between the body and the spirit was emphasized, and the Hellenistic goal in learning was intellectual. Anyone was considered a mathetes if he had a teacher. Therefore, a significant person was essential to the intellectual movement. After the appearance of Sophism, individualism and tradition became prominent in Hellenistic education. Consequently,

superior knowledge was the binding authority to the teacher under Hellenism.

To counter Hellenistic educational influences in Israel, there developed a broad stratum of scribes who had been associated with the temple activities as teachers. Nevertheless, the Rabbinic School required that study of the Torah had to be under the instruction of a Rabbi. The goal of the Rabbinic School was the study of the written Torah and the propagation of the religious tradition of Judaism. Like the prophets in the OT, the scribes and Rabbis surrounded themselves with students. Subjection to the authority and being part of the fellowship gathered around the Rabbi was an inevitable part of learning. His rule was considered indispensable until the Messiah came. As a possible future Rabbi, each talmid had the responsibility to be faithful in transmitting the traditions of the school or body to which he belonged. The binding authority in the Rabbinic School was intellectual knowledge of the Torah and practice of Judaic traditions.

Scribes and the Rabbis adopted such Hellenistic practices as the chain of teachers influenced by individualism, the dialectical form of instruction that stressed intellectualism, the taking of fees, exegetical methods, and elementary education for all males. Influenced by the University of Alexandria, Jerusalem had become a citadel of

theological and juridical knowledge of Judaism by the time of Jesus.

The different modes of discipleship between the OT, Hellenistic education, and the Rabbinic Schools become apparent from this comparison. While OT discipleship contrasted greatly with later forms of discipleship, a great deal of similarity was evident between Hellenistic and Rabbinic conceptions of discipleship and methods of education. All four Gospel writers described the conflict between Jesus and the religious leaders in His day. It is evident that the main reason was the Hellenistic influences that changed the concept of discipleship in Rabbinic Judaism.

In the Gospels, the term mathetes (disciple) is applied not only to the followers of Jesus but also to those of John the Baptist, the Pharisees, and Moses. Other terms of discipleship are also used in the NT. Therefore, a discussion of these seemed appropriate.

The verb manthano (learn) is used chiefly in the Gospels. The scribes understood manthano as the academic study of the written and oral Torah. However, Jesus taught that genuine Torah learning was based on a relational aspect, which included the acceptance of Jesus as the eschatological messianic Torah the Jews had expected. Jesus' claim as the eschatological Torah teacher indicates that manthano means the surrender of one's own judgment or will to obey the will of God. This leads to obedience to Jesus and His teachings.

The verb akoloutheo (follow) differs from rabbinic usage of manthano by emphasizing obedient action. When Jesus said, "Follow me," it was a messianic call leading to eternal life. Akoloutheo is used to stress following Jesus by obeying the principles that His life revealed and His teachings require.

Adelphos (brother) is used interchangeably as a non-technical equivalent of mathetes by the Gospel writers. The use of adelphos encompasses three aspects: that a genuine disciple is one who (1) hears and practices the word of the heavenly Father; (2) is a church member; and (3) that all members are brethren and equal before Jesus, the leader and teacher.

The failure of the Israelites to be faithful servants of Yahweh created the need for Jesus to reestablish the OT concept of discipleship. The coming of Jesus was anticipated by Isaiah in his Servant Songs (Chaps. 40-55). Based on the corporate interpretation for these Songs, the discipleship of Jesus is described in such a way that Jesus is the first disciple of Yahweh and Jesus' relationship to His heavenly Father is the paradigm of discipleship between Jesus and His disciples. The discipleship of the Servant of Yahweh and of Jesus has four characteristics: (1) divine call, (2) commitment, (3) suffering, and (4) glorification. These become the characteristics which the Christian disciples must seek also.

The divine call (Isa 42:1-9) has three aspects: the election motif, the purpose of the call, and the endowment. These were fulfilled in Jesus at His baptism. The commitment of the Servant (50:4-11) has three aspects also: the role of the Servant as the disciple-prophet of Yahweh, implementation in the future of the discipleship concept between Jesus and His followers, and Yahweh's vindication of both His Servant and His Servant's disciples. All these prophecies of commitment were fulfilled in Jesus and His disciples. The suffering servant (52:14-53:9) described as the despised and rejected Servant of Yahweh, portrays the life of Jesus who voluntarily submitted Himself to a sacrificial and vicarious death. Finally, the glorified and exalted Servant of Yahweh (52:14; 53:10-12) was fulfilled by the crucifixion of Jesus and the resurrection and exaltation in the Lord.

As Yahweh had earnestly instructed the Servant, so Jesus instructed His disciples in their conversations to become His obedient servants. The characteristics of discipleship between Yahweh and the Servant may be seen in the teachings of Jesus regarding the discipleship between Him and His disciples.

Jesus' divine call adds the call of grace to the original three aspects. Whenever Jesus asked people to "Follow me," the purpose was to accept His salvation by virtue of the elective initiative of Jesus, to follow Him and to serve others. When Jesus gave a mission to His disciples, He

supplied them with the necessary endowments to carry out the mission. The call of Jesus is always a call by divine grace.

As Jesus committed Himself to Yahweh's call, so He requires His disciples to commit themselves as fully as He did. One's total commitment to Jesus is demonstrated by complete obedience to His teachings.

As the time drew near, Jesus forewarned His disciples of His crucifixion, resurrection, and ascension. At the same time, He promised that the Father would send another Paraclete. This Comforter would provide for a better discipleship because it would enable Christ to return to His disciples and continue His guidance in the form of the Holy Spirit. While the Apostles responded immediately to Jesus' call to "Follow me," it was only after His ascension that it was possible for them to be baptized with the Holy Spirit, although Jesus had received the Spirit of God at His baptism. Because Jesus' divine call was established on His grace, receipt of the Holy Spirit was not confined to the Jews only, but was extended to everyone who accepted Jesus.

The miraculous manifestation of the power of the Holy Spirit at Pentecost resulted in the conversion and baptism of "about 3000 souls" (Acts 2:41). Under the influence of the Spirit, the new converts disposed of their possessions, held all things in common, and became the early Christian Church. Their commitment to the risen Lord through baptism encompassed commitment to the infant church and a common fellowship,

commitment to the authority of the word of God, commitment to worship and witness for their Lord, and commitment to make other disciples.

Jesus had warned His disciples that they would be persecuted by the world and suffer as He had suffered. But the reward for any sacrifice endured by the discipleship was eternal life. The Apostles suffered many hardships: opposition, beatings, imprisonment, and stoning. Several even gave their life. Stephen was the first whose discipleship cost him his life. James and Paul are known to have died for their witnessing and Peter is also thought to have given his life (John 21:19).

John 17 records Jesus' prayer to the Father shortly before His death on the cross. Jesus asks the Father to glorify Him as God had promised in the Servant Songs, because Jesus, the Servant, had finished the work that God had given Him to do. Peter, in his sermon at Pentecost, presents Jesus as the Messiah for whom the Jews had been looking. As proof of Christ's glorification, Peter points to Jesus' resurrection, ascension, and exaltation "to the right hand of God" (Acts 2:33). In addition, the lives of the disciples, after the pentecostal experience, glorified the Lord with whom they had lived so intimately for three years. Moreover, several disciples witnessed unto their deaths, thus glorifying Jesus.

In all stages of discipleship, the relationship of

the Father to His Son, Jesus, is the paradigm of the relationship of Jesus to His disciples. On this earth, partial glorification came to the disciples through the great privilege of becoming the dwelling place of the Holy Spirit. However, Jesus' disciples can look forward to complete glorification at Jesus' second coming when their bodies will be resurrected or transformed and they will ascend to ever be with their Lord.

Implications for Christ-Centered Discipleship in Religious Education

The major assumption of this thesis is that principles of Christ-centered discipleship could be identified that could provide a theoretical framework for Christian religious education. Investigation revealed four principles of discipleship in the life and teachings of Jesus and after His resurrection through the Spirit. These principles are (1) divine call, (2) commitment, (3) suffering, and (4) glorification, which provide the journey map for Christ-centered Discipleship (CCD) and may be used as the basis for religious education.

The Principle of Divine Call to Christ-centered Discipleship

Holy Spirit

The first implication for the divine call is the role of the Spirit in CCD. The life and teachings of Jesus and the lives of His disciples after His resurrection verify that only

through the power of the Spirit can the discipleship of Jesus fulfill its objective. Christ's perfect discipleship was the result of His endowment with the Spirit at baptism and its continual ministry throughout Jesus' earthly journey. The continual ministry of the Spirit is also to occur between religious teachers and their students in the learning process. However, this is not to be restricted only to a formal religious education program. It must be extended to any setting where there is a leader and learner, for example: between pastor and congregation, church member and non-church member, etc.

The above implication for the divine call can be applied practically to all believers in terms of the universal ordination of church members. "When church members are baptized into the body of Christ, they are ordained for ministry."¹ When a believer is baptized into the Holy Spirit, he/she goes into organic union with the risen Lord and becomes a disciple of His. Just as a minister is ordained by a specific church body, a believer becomes ordained in the Spirit at baptism as a disciple of the Lord.

According to the will of the Spirit, a believer receives certain spiritual gifts at baptism. It is the responsibility of all believers to discover what their

¹Hubbard, Church Growth, p. 98. See also Ray S. Anderson, ed. Theological Foundation for Ministry (Grand Rapids: William B. Eerdmans 1979). pp. 438-39.

spiritual gifts are. It is the minister's responsibility to guide them in this discovery to help them to make use of these gifts for the best interest of the church as ordained disciples of the Lord.

Dual Role

The second implication for the divine call is the concept of a dual role of discipleship and teacher which is the essence of the great commission (Matt 18:19-20). It was anticipated that Jesus, the disciple of Yahweh, would become Yahweh's faithful servant and accomplish the task assigned him by his master. This task was to establish the kingdom of grace and the eschatological kingdom of glory. It included becoming the disciple of Yahweh and making other disciples with whom He will establish the kingdom of God ultimately.

This dual role is expected of all who are baptized in the Spirit because it is inherent in the divine call. Therefore, Christian religious education leaders must adhere not only to their own divine call, but also should design their teaching ministry to train those whom they are leading to train others.¹ It is essential for all believers to be taught to pray and to seek those whom they can make a disciple. Therefore, it is important for religious leaders to

¹This concept is also clearly stated in 2 Tim. 2:2,3 "The things which you have heard from me [Paul] in the presence of many witnesses, this entrust [Timothy] to faithful men, who will be able to teach others also."

remind their learners of the great commission by raising the question as to whether they have a disciple with whom they can study.

The Principle of Commitment to Christ-centered Discipleship

Obedience-oriented discipleship

A first implication for commitment is the concept of obedience-oriented discipleship. Complete obedience to the teachings of the Bible is basic to the life of the committed disciple. Since akoloutheo means obedience-oriented discipleship in the NT, it should be the same in CCD.

The Scripture says that when believers respond in loving obedience, they experience the reality of truth at its highest. Obedience-oriented scripture reading could strengthen the principle of commitment to discipleship in a manner similar to that which Jesus, the mathetes of Yahweh had with the Father as He was awakened morning by morning to be trained by God. Obedience-oriented scripture reading should result in a personal application of the Scriptures to the different situations all believers face. An example of obedience-oriented scripture reading as a teaching tool for commitment can be found in Deut 6:1-9.

A suggested method for obedience-oriented Scripture reading is as follows:

1. Short prayer for the presence of the Spirit of God.
2. Read the main text through.

3. Find out the attribute of the Father in the text. Some examples of the attributes of the Father are listed below.
 - a. The Father wants to teach. Therefore He is my teacher (vs.1).
 - b. The Father is one who makes a covenant of blessing with His people (vss. 2-3).
 - c. He is a God who requires whole-hearted love from His people (vs 5).
 - d. He is a God who wants parents to teach their next generation (vss. 6-9).
4. Seek out spiritual lessons or Biblical insights.
 - a. The theme of the dual role: Moses is portrayed here as a servant of Yahweh and a teacher to the Israelites (cf. chap. 5:1). Parents are recommended to be faithful teachers to their generation as well as mathetai of Yahweh (vss. 7-9).
 - b. The theme of obedience-oriented education: The primary objective of the Lord's teaching is to observe His commandments (vss. 1-3).
 - c. The theme of life situation learning: God is admonishing parents to continuously teach His statutes in their daily living (vss. 7-9).
 - d. The theme of parents being role models: Children learn by watching adults in their daily life (vss. 7-9).

5. Apply the above spiritual lessons to one's life. In the application process, it is recommended to pray like David, "Search me, O God, and know my heart: try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23-24). The purpose of this step is not to know but rather to respond to God's will by obedient action.

6. End with prayer in the following manner:

Based on the findings about the attributes of God,
One can:

- a. thank, praise, and adore Him in a more intimate fashion
- b. repent when it is necessary
- c. ask wisdom and understanding if some passage is not clear (Put your trust in Him and He will reveal His will in His time.)
- d. ask for courage and power to obey that which He has revealed in obedience-oriented spiritual reading.

This activity is only one illustration of activities to strengthen commitment that should be developed to achieve objectives by means other than intellectualization. Many courses and course outlines should be organized around objectives that are achieved primarily through activities. Goals include facts, concept formation, and ultimately values based on these facts and concepts, that are carried out in

practice, and are manifest in the life style. The life-situation learning model provides the environment for maximum learning through objective-oriented activities.

Life Situation Learning (LSL)

A second implication for commitment is to life situation learning. Jesus' divine call to "follow me" was not an invitation to the disciple to a commitment of the Torah learning, but to life situation learning which led them to live and travel with Him. Life situation learning where the learner can perceive the truth lived by the leader functioning as a whole person has priority over formal class setting in CCD.

The Principle of the Suffering Servant to Christ-centered Discipleship

The suffering motif in Jesus' discipleship has two aspects: (1) physical persecution as a result of witnessing for Christ and (2) crucifixion of pride, self-centeredness, selfish motivation, and self-sufficiency. John's Gospel describes the cross as a climactic moment for Jesus in His total obedience to the Father.

Suffering for Growth

A first implication for suffering in CCD is in the extent of suffering in Christian religious education. The

suffering motif in discipleship is dominant and essential for continual growth toward fullness of perfection. Both Christ and Christians are called upon to suffer (Heb 2:10; 5:8-9; 7:28; 12:5-13). The suffering of the Christian is expressed as God's way of training them "to grow more and more in order to know and to do God's will and participate in God's holiness."¹

When a student fails to reach goals or achieves satisfactory grades, the teacher should encourage the student to understand failure as a natural complement or stepping stone to success. A principle of the growth process is that those who strive for success must recognize the possibility of failure. If appropriate, when some in the class or church are going through trials, all in the group should be informed and pray for one another. When assignments may be difficult, require special effort and even suffering, it is desirable for the leader to inform the learners the reason for the difficult assignments and the benefits to be derived from them.

Suffering Love

A second implication for suffering in CCD is to experience "suffering love" in either the believing community or non-believing community. "Suffering love" is described as

¹Farat K. Moyo Gambiza, "Teleiosis and Paideia as Interpretation of Suffering: The Perfecting of Jesus and the Disciplining of Christians in the Letters to the Hebrews (Th.D. dissertation, Christ Seminary, 1983), p. 58.

the primary sign of CCD in the believing community (Matt 5:38-48; John 13:35). The church is born for fulfilling the great commission by "the blood of Christ, the sweat of discipleship, and the tears of prevailing prayer."¹

A method for teacher and student to develop suffering love for one another is to be found in the example of Jesus' intercessory prayer for those who crucified Him on the cross. Through intercessory prayer, both teacher and student attempt to empathize and sympathize with the other. The leader pleads with God in prayer for the learner's distress, frustrations, and difficulties. On the other hand, the learning process which involves the process of change often causes suffering in the learner. He who desires to become a disciple of Jesus will recognize this suffering as a consequence of the learning process and that learning requirements were made by the leader from his own trait of suffering love. The learner who is able to look beyond the suffering to his/her ultimate goal will include his/her classmates or church members in his prayers and pray for the leader to have wisdom in his/her guidance of all learners.

Mastery Learning

The third implication for suffering in CCD is the inevitable process of suffering when religious leaders apply

¹Gerber, Discipling, p. 69.

the principle of the mastery learning. It is evident that the implementation strategy Jesus employed is the mastery learning. The theme of spiritual dullness of mind in Mark and the theme of little faith in Matthew continues throughout the whole of these two Gospels. In spite of the disciples' repeated failure to understand the spiritual lessons and to have faith in Jesus, the constant Divine call for Christ-centered discipleship was made until the objective of His call was accomplished. John also alluded to the mastery approach of Jesus in the following verses: "I have yet many things to say to you, but you cannot bear them now. When the spirit of truth comes, he will guide you into all the truth" (John 12:12-13).

Christlikeness is the goal of Christ-centered discipleship to be reached by means of continual denial of oneself. This usually causes inner conflict and episodes of suffering often recur throughout one's life. The mastery learning is more effective than traditional learning methods in religious education.

The Principle of Giorification to Christ-centered Discipleship

Jesus' belief in Isaiah's prophetic message, "He shall see His offspring" (Isa 53:10b), was an inspiration for Jesus' discipleship on earth. Until Jesus established the kingdom of glory, the generations of disciples are the

offspring. These disciples are glorified by the indwelling Spirit as were the Twelve and other early disciples. They bring glory to Jesus as they witness for Him in their lives and work. In a similar way, religion teachers who live by the principles of CCD not only help glorify Christ but also may be rewarded in this world by seeing the principles they have lived being reproduced in the lives and successful labors of their students and may anticipate a reward in heaven. It is not only the teachers who are rewarded, but the students are taught that the rewards of CCD await them also.

Jesus' Life Situation Learning as a Teaching-Learning Model

Jesus' divine call to "Follow me" was an invitation to the disciples to live and to travel with Him during the three years He was to remain on the earth. During this time, Jesus provided the pattern His apostles were to follow to make disciples when He was no longer with them. His precious lessons were taught by example (John 13:14-17, 34; 15:12), by teaching (Matt 11:1; 5:1-7:29), by discussion (Matt 16:13-17), and by practice (Matt 10:1-42; Mark 10:1-24). "With Him there was no dichotomy of classroom and life. Every situation was real; there was no artificiality. Teaching was relevant because the disciples were involved in the world."¹

¹Ralph R. Covell, "Biblical Models for Successful Teaching", Discipling, p. 107.

Life-situation learning (LSL) provides the environment to combine theory and experience in a practical situation. Moreover, the practical situation provides experiences which may strengthen adherence to the principles of CCD: the divine call, commitment, and suffering. LSL involves contextualization of (1) location, (2) role, (3) curriculum, and (4) evaluation.¹

Contextualization of Location²

In LSL the community and local church are utilized as the main location for learning experiences. Planning should provide for close correlation between theory taught in class and experience in the field. Theory can be a guide for experience, and experience can stimulate further inquiry. Often experiences stimulate questions from learners that require immediate answers. Such an experience Luke reported in chap 11:1-4, where he records the dialogue between Jesus and His disciples: "Lord teach us to pray as John also taught his disciples." The Twelve had just observed Jesus praying and their interest was aroused. This kind of teaching

¹Contextualization in this chapter refers to the variations in culture, goals, and thought patterns in different sections of the world and between rural and urban churches.

²Contextualization here means: ". . . making concepts or ideas relevant in a given situation. In reference to Christian practices, it is an effort to express the never changing Word of God in ever changing modes for relevance." Quoted from James F. Engel, Contemporary Christian Communications: Its Theory and Practice. (Nashville, TN: Thomas Nelson Publishers, 1979), p. 266.

encourages questions and motivates learners to practice what they learn in their personal lives. In Jesus' discipleship, observations made by His disciples were usually supported and enriched by later explanations.

Contextualization of the Teacher Role
and the Student-teacher Role

The concept of a student-teacher is described as the discipleship of Jesus. Jesus was the mathetes of Yahweh and master in the relationship with the Twelve. In LSL, the student becomes the teacher of CCD in the community and in the local church where he is having experience. The teacher's role in LSL is one of guidance and support. Since the objective is to provide a CCD experience, the student assumes a leadership role. Nonetheless, the teacher, pastor, and student work together as a team.

The LSL has been successfully utilized by the ASOCEX (Asociacion Experimental or Laboratory Conference), as students call the department at Columbia-Venezuela Union College in Medellin, Colombia. The ASOCEX program is operated entirely by ministerial students who provide the leadership, plant churches, provide pastoral care, and conduct public evangelistic campaigns. After four years in an area where formerly no church had existed, the results were nine established congregations and other churches under construction.¹

¹Itamar S. Paiva, "Colombia Student-run Conference Sees Rapid Growth," Adventist Review, 29, 1984.

In selecting churches for students' LSL, the teacher should consider the student's background and attempt to place him/her in a church that differs from his/her home church so that he/she may be exposed to a different cultural setting.¹ Weekly conferences with the group of students permits sharing of learning experiences and discussions of problems met. Periodic individual conferences need to be held with students also.

The educator needs to maintain a schedule of visits to the church to observe the student. On these visits, the teacher may serve as an example by conducting a prayer meeting or preaching service, making a pastoral visit, etc., with the student. Increasingly delegating responsibility to the student implies confidence that the student is performing his/her role satisfactorily. This added responsibility usually encourages him/her. Students need the opportunity to learn from failure as well as from successful achievement. Jesus used such an experience of the disciples when they asked, "Why could not we cast him out?" (Matt 17:18-20).

Pre-planning requires the teacher to consider the qualifications as role model of the local pastor when he/she selects churches for the students' experiences. It is this person who is responsible for the day-to-day experiential

¹Some ideas for the remainder of the section were developed from a conference with Muriel E. Chapman, R.N., Ed.D.

learning of the student. Provision for periodic conferences to plan and to evaluate the student's progress must be made in advance with the pastor.

The concept of the student-teacher role may be applied to "the small group" such as work group, prayer group, study group, therapy group, nurture group, action group, and evangelistic group, etc. in the church. The pastor may be a leader of the representatives of a group who in turn attends to the needs of those whom they have been given the responsibility to serve.

Contextualization of Curriculum

LSL provides the opportunity for learners to learn "by an inductive, situational methodology, which originates with the needs of the student."¹ It can be incorporated as a graduated experience in the undergraduate Religious Education curriculum. In the early part of the program, limited amounts of experience may focus on objectives and assignments from concurrent courses.² Later in the program LSL can provide the major opportunity for learning and for applying previously learned skills.

¹Avery T. Willis, Jr. "Contextualization of Theological Education in Indonesia," Discipling, p. 157. (Hereafter "Contextualization.")

²See Appendix II for examples of assignments from concurrent courses.

During the first two years the student may be sent to any church that meets the needs of specific assignments. For example, the course in preaching techniques could require the student to give a certain number of sermons. These may be given in any church. However, during the last two years, as the student becomes increasingly involved in CCD, experience with one church a year only should be strongly considered. This enables him/her to identify more closely with the congregation and develop a rapport that strengthens his/her Christ-centered discipleship. However, the student can participate in any spontaneous church developments that occur.

When LSL becomes the major source for learning, periodic seminars provide an opportunity to help satisfy the needs of the local church and community. The needs of the local situation as identified by students can provide the topics for assignments and presentations at these seminars. This same principle may be applied for the educational strategies of the small group.

Contextualization of Evaluation

Evaluation is an aspect of education that many learners, as well as leaders, have difficulty accepting. Nevertheless, evaluation is essential to determine the degree of progress the learner achieve. Since evaluation is a part of the educative process, without evaluation the leader has

not fully met their obligation to educate.

"Jesus trained by evaluating people. That was part of the learning process."¹ Sometimes His evaluation was mild, at other times it was severe. When they were caught in a storm on the Sea of Galilee, the disciples awoke the sleeping Jesus and said, "Teacher, do you not care if we perish?" Jesus calmed the sea, then chided them saying, "Why are you afraid? Have you no faith?" (Mark 4:38-41). In Matt 23, Jesus identified numerous offenses of the scribes and pharisees and pronounced severe evaluations of them. As part of His evaluative process, Jesus directed the seventy, who were rejoicing in the success of their mission, to God as the source of all successful accomplishment (Luke 11:17-24).

Frequent teacher-student in school or pastor-lay leader in church counseling conferences provide for evaluation of the learner's progress. In addition, these conferences permit opportunity for student self-evaluation. This is a valuable method for the learner to recognize progress towards the goal of CCD.

Mastery learning in the pursuit of some objectives is more achievable in LSL than in some other educational approaches. There is time for the learner to have repeated experiences and a close working relationship with the leader in those skills in which he/she is deficient. These can be

¹Willis, "Contextualization", p. 109.

discussed in the counseling conferences. In LSL, a variety of approaches are available to learn skills that are not always available in other teaching-learning methods.

How the learner reacts to his/her experiences in the community, and how he/she relates to the people may indicate how successful he/she will be in ministry. Consequently, in some respects, evaluation of the learners in LSL may be more accurate because of the number of people who participate with the learner in church or community activities. Not only does the local pastor work closely with the learner but also "evaluation can easily be done by members of the church in which students are serving."¹ These evaluations together with the observations of the leader should give a comprehensive picture of the learner's strengths and weaknesses.

Recommendations for Further Study

In this dissertation, Jesus is called "the Protagonist of discipleship." After His resurrection, the four principles of discipleship that Jesus taught through His life and teachings were reproduced in His disciples in their lives and teachings. Consequently, Jesus should be called the religious educator from heaven, or the heavenly ordained religion educator.

While it cannot be claimed that these are the only principles of Christ-centered discipleship, four principles

¹Ibid.

from the Servant Songs of Isaiah have been investigated and may be suggested as guidelines for theological education.

Inasmuch as a significant number of religion education students change their major field, ways to strengthen the student's acceptance of the principles of CCD should be investigated.

1. It is recommended that methods be investigated to strengthen the student's feelings of a divine call to the ministry.

2. It is recommended that methods be investigated to strengthen the student's commitment to the ministry.

3. It is recommended that methods be investigated to strengthen the student's willingness to suffer in the ministry.

4. It is recommended that other principles of CCD be identified that may be useful for theological education.

5. It is recommended that a study be made extending the implications of CCD for effective discipleship training to church members and in the family.

Regarding His discipleship, Jesus said, "You have one teacher and all are brethren" (Matt 23:8). The Apostle Paul's teachings regarding his concept of discipleship emphasizes "imitating me" (1 Cor 4:16; 11:1; Phil 3:17).

6. It is recommended that an investigation be made as to the harmony of these statements of discipleship by Jesus and Paul.

7. It is recommended that if these statements can be harmonized a study be made of how Paul's teaching "imitating me" can be supported by the Servant Songs concept of CCD.

8. It is recommended that the discipleship of Jesus and the Pauline concept of discipleship from the life and teachings of Paul be compared and contrasted for possible inclusion in religious education.

9. Finally, secular education recommends a three-phased approach: planning, implementing, and evaluation as essential for effective teaching. Although, Jesus did not specifically mention its usage in His teachings, a careful reader can discern the use of this approach as a model of religious education from the discipleship of Jesus. Therefore, it is recommended that further study be made to develop a model based on the use of the three-phase approach in implementation of Christ-centered discipleship education.

APPENDIX I

Transliteration of Principal Hebrew and Greek terms used¹

English		English
<u>Transliteration</u>	<u>Language</u>	<u>Translation</u>
<u>adelphos</u>	Greek	brother
<u>akoloutheo</u>	Greek	follow
<u>didaskalos</u>	Greek	teacher
<u>doxa</u>	Greek	glory
<u>lamad</u>	Hebrew	learn
<u>limmud</u>	Hebrew	learned
<u>limmudim</u>	Hebrew	learners
<u>manthano</u>	Greek	learn
<u>mathetes</u>	Greek	disciple
<u>mathetai</u>	Greek	disciples
<u>perisson</u>	Greek	exceeding
<u>rab</u>	Hebrew	great
<u>soper</u>	Hebrew	scribe
<u>talmid</u>	Hebrew	disciple
<u>talmidim</u>	Hebrew	disciples

¹Transliteration of Hebrew and Greek alphabet is done in the format recommended by Francis D. Nichol, ed., SDABC, 2:14.

APPENDIX II

A. Examples of Assignments from Concurrent Courses

The objective of the course in terms of 1 Corinthians is: "That the student will be able to overcome nine kinds of church problems using the principle enunciated by Paul in 1 Corinthians and then teach the essence of the lessons to another church leader."¹

B. The goal in the evangelism course: "The learner will be able to find similarity between basic Christian belief and the belief of Korean Buddhists and the devise methods of approach, then to associate with Buddhists and report the results of this study at class."

¹Willis, "Contextualization", p. 160.

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