Deliberate Disciplemaking

Welcome to the CMF Training page on Deliberate Disciplemaking. This may is an important topic because every man needs a Paul, a Barnabas, and Timothy. The record of the impact of the righteous Grandmother Lois and godly mother Eunice on Timothy is also well documented. Godly women are needed to train young ladies just as Paul trained Timothy and just as Barnabas held him accountable. I have it said that only a man can teach a man to be a man and this truth also applies to women in that only a woman can teach a woman to be a woman.

How about some questions to get us going:

Who is the older, wiser person in your life that is discipling you?

Who are the accountability partners in your life?

Who can you disciple and mentor?

What are some of the goals that you have for yourself and that you would like to pass on?

This study will give you the why, the who, and the how. However, it will give an idea for some of the what, but the what will be between you and your mentor or between you and your disciple.



BIBLICAL MOTIVATION

Why is making disciples so important? They were final words of Jesus which we know as the Great Commission:

¹⁹"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you." (Matthew 28: 19-20)

Jesus did.

¹⁸As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen.

¹⁹"Come, follow me," Jesus said, "and I will make you fishers of men." ²⁰At once they left their nets and followed him.

²¹Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them,

²²and immediately they left the boat and their father and followed him. (Matthew 4: 18-22)

The Apostles did.

³⁵But Paul and Barnabas remained in Antioch, where they and many others taught and preached the word of the Lord. (Acts *15:35)*

Barnabas took Mark and sailed for Cyprus, ⁴⁰but Paul chose Silas and left, commended by the brothers to the grace of the Lord. (Acts 15:39b - 40)

When Old Testament leaders passed the mantle of leadership properly, there was success. When they did not, there was failure: Elijah passed on the leadership to Elisha and the number of leaders who did not pass on everything to a successor is great – just look at the good and evil kings of Israel and Judah and the good and evil judges of Israel.



GETTING LAUNCHED I

Pray, Pray, Pray. Start with prayer. Cover every session with prayer. End with prayer.

GETTING LAUNCHED II

If you have the Bible on computer, look up every place in the Bible the word discipline is used and then make observations, interpretations, and applications (see above).

- 1. What do I see? (Observation) This is always the most challenging portion of Bible study. The key to doing Bible study is "training the eye to see." Seeing correctly helps you Interpret correctly and to be in the correct environment - what it is like to be in the author's shoes.
- 2. What does it mean? (Interpretation) What are the implications of what I just observed?
- 3. How does it work? (Application) Two things to look for in this process:
- How does it work for me?
- How does it work for others?

GETTING LAUNCHED III Our most important mission is to reproduce our Christianity because God is a Father and not a Grandfather. According to Acts 1:8, we have different mission fields and we must disciple people in our mission field. In an infantry unit, our mission

field may be a squad (Jerusalem), a battalion (Judea), the division (Samaria), and the whole garrison (the uttermost parts of the world). If you are on a ship, you can find the same every expanding areas of influence.

Step 1 – The first thing is to seek God's leading in who will be your mentor, whom you will mentor, and what specific needs should be passed on or gained.

The Who:

Obviously, if you are a new Christian, then you will be in a position to need a mentor, but as you grow in the faith, you will be able to mentor.

Consider this passage from James 3:1 "Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly." Yet, the advantages of being a teacher/mentor are that you will grow in the faith as you prepare to be a mentor.

So, find a person in your sphere of influence and take that person under your spiritual wings.

The What:

Hebrews 5:8 tells us what Jesus had to do in His humanity. We also need to:

⁸Although He was a son, he learned obedience from what He suffered ⁹and, once made perfect, He became the source of eternal salvation for all who obey him ¹⁰and was designated by God to be high priest in the order of Melchizedek.

We must teach others to discern right from wrong. There will be many things that need to be taught and only you and the disciple will know. These range from the importance of prayer and Bible study, how to be sexually pure, how to be a worker who is not ashamed of his or her works, and many more topics.

Step 2 - Then we have to develop a

	relationship with that person. A saying is that people do not care how much we know until they know how much we are is very true in mentoring relationships.
	The relationship is one of encouraging and confidentiality. The relationship is one that is salt and light in a dark and dreary world. The eventual outcome is the kind of relationship described in Ecclesiastes 4:9-12
	⁹ Two are better than one, because they have a good return for their work: ¹⁰ If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! ¹¹ Also, if two lie down together, they will keep warm. But how can one keep warm alone? ¹² Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken. (The third strand is God in the middle of the relationship)
SUGGESTION	Make sure that your mentee has accepted Christ as personal Savior.
	There are several plans:
	Campus Crusade for Christ has a plan called the 4 Spiritual Laws: http://www.campuscrusade.com/fourlawse
	ng.htm
	There is a plan called the Roman Road to Salvation: http://www.gotquestions.org/Romans-
	road-salvation.html
	This will enable you to disciple him or her and go to a higher walk with Christ.
	Step 4 – Constantly pray for the Holy Spirit to give you the guidance that is needed.
CAUTION	The consequences of not passing on the mantle of

1	W)
l	P)

leadership are great.

Eli did not pass on the mantle of leadership to his sons:

¹² Eli's sons were wicked men; they had no regard for the LORD. ... 17 This sin of the young men was very great in the LORD's sight, for they were treating the LORD's offering with contempt. 1 Samuel 2: 12, 17.

Samuel did not pass on the mantle of leadership to his sons:

¹ When Samuel grew old, he appointed his sons as judges for Israel. 2 The name of his firstborn was Joel and the name of his second was Abijah, and they served at Beersheba. 3 But his sons did not walk in his ways. They turned aside after dishonest gain and accepted bribes and perverted justice. 1 Samuel 8: 1-3.

CONTINUING FURTHER Topics for study are wide and varied.

The topics are limitless because the Christian walk has many facets. It is interesting that there are two great commandments and they are to love God and to love our neighbor. Because we wanted to know how to do these two, we have the 10 Commandments with the first 4 telling us how to love God and the second 6 telling us how to love our neighbor. The rest of the Bible tells us how to do these.

REMEMBER

We all want to move toward maturity. Hebrews 5 tells us two things:

- 1. In verse 12, we have a need for someone to teach us
- 2. In verses 13-14, we need to move from being a baby with milk to a mature Christian who has senses trained to discern good and evil.

Here are a couple of thoughts concerning Christian

	maturity:		
1	There is always something we need to learn and then be committed to put it into practice. In fact, the entire book of James tells us how to put our Christianity into actions.		
2	There is always someone who can benefit from our experiences.		
Some broad	Some broad topics that can be covered		
	How to go About It. Pick a need or pick a verse. For Example, you may want to look at a general verse that tells how to live. Joshua 22:5 tell us to: 1. Love the Lord 2. Walk in His Ways 3. Keep His Commands 4. Hold fast to Him 5. Serve God with our heart and soul Joshua 22:5 "But be very careful to keep the commandment and the law that Moses the servant of the LORD gave you: to love the LORD your God, to walk in all his ways, to obey his commands, to hold fast to him and to serve him with all your heart and all your soul."		

Specific	helps for	working
through	Joshua 2	2:5.

- Love the Lord
 - a. How to have a quiet time and the importance of daily devotions.
 - Make the Lord central to your life (Matt 6:33 reminds to seek first the Kingdom of God and His Righteousness)
 - c. Learn how to have a personal relationship with God.
- 2. Walk in His Ways
 - a. Do not turn to the right or left (Joshua 1:7)
 - b. Take the narrow road because wide is the road and broad is the gate that leads to death and destruction. (Matthew 7:13)
 - c. Hide God's Word in your heart so you will not sin against Him (Psalm 119: 11)
- 3. Keep His Commands
 - a. Make a decision prior to going into "the real world" to be holy and follow through.
 - b. Go through the Sermon on the Mount (Matthew 5-7) to know what it means not to:
 - i. Murder
 - ii. Commit Adultery
 - iii. Divorce
 - iv. Make Oaths
 - v. Take Revenge
 - vi. Hate Your Enemy
- 4. Hold fast to Him
 - a. Draw near to God and He will draw near to you. (James 4:8)
 - b. The Lord draws near to all who call up Him, to all who call upon Him in truth. (Psalm 145:18).
- 5. Serve God with our heart and soul
 - a. The righteous will live by faith Habakkuk

		2:4.	
		b. It is better to take refuge in the Lord than to trust in man. (Psalm 118:8)	
	There are countless of books, study guides, Sunday School lessons that can be used as teaching guides:		
N. C.	SUGGESTION	There are so many books and plans to help you in your study. These 4 books are examples of what can be used as a starting point:	
		Kay Arthur - Lord, I want to Know You.	
		Rick Warren - The Purpose Driven Life: What on	

Earth am I Here For?

discipleship setting.

John Eldredge – Wild at Heart

Beth Moore – Get out of that Pit

I hesitate to offer these suggestions because I am obviously leaving out many. But the point is that there are many study guides that can be used in a

God will help us in our quest for spiritual maturity:

¹⁵ All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. ¹⁶ Only let us live up to what we have already attained. ¹⁷ Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. ¹⁸ For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. ¹⁹ Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things. ²⁰ But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ. Philippians 3:15-20

You will be blessed because the teacher is taught by the student.



FURTHER STUDY

To go deeper, here are some suggestions. Below is a Bible study format for any topic of your own choosing. Follow the suggested study and then work to answer these 3 questions:

- 1. What do I see? (Observation) This is always the most challenging portion of Bible study, which most people give only cursory attention to (unfortunately). The key to doing Bible study is "training the eye to see." Seeing correctly helps you Interpret correctly and sto be in the correct environment what it is like to be in the author's shoes.
- 2. What does it mean? (Interpretation) What are the implications of what I just observed?
- 3. How does it work? (Application) Two things to look for in this process:
 - How does it work for me?
 - How does it work for others?

TECHNICAL POINT

This is what Easton's Bible Dictionary says about "Teacher."

Noah Webster's Dictionary

- 1. (n.) One who teaches or instructs; one whose business or occupation is to instruct others; an instructor; a tutor.
- 2. (*n*.) One who instructs others in religion; a preacher; a minister of the gospel; sometimes, one who preaches without regular ordination.

Int. Standard Bible Encyclopedia

http://refbible.com/search--teacher

TEACH; TEACHER; TEACHING

tech, tech'-er, tech'-ing:

- I. OLD TESTAMENT TERMS
- 1. Discipline
- 2. Law
- 3. Discernment
- 4. Wisdom
- 5. Knowledge
- 6. Illumination
- 7. Vision
- 8. Inspiration
- 9. Nourishment
- II. NEW TESTAMENT TERMS
- 1. Instruction
- 2. Acquisition
- 3. Presentation
- 4. Elucidation
- 5. Exposition
- 6. Authority
- 7. Care
- 8. Supervision
- III. OLD TESTAMENT HISTORY
- 1. In the Home
- 2. In Public
- IV. EXTRA-BIBLICAL TEACHING
- V. NEW TESTAMENT HISTORY
- 1. Christ's Life
- 2. Apostolic Labors
- 3. General Considerations

A rich variety of words is employed in the Bible to describe the teaching process. The terms do not so much indicate an office and an official as a function and a service, although both ideas are often expressed or implied.

- I. Old Testament Terms.
- 1. Discipline:

lamadh, "to beat": A very common word for "to teach"; it may have meant "to beat with a rod," "to chastise," and may have originally referred to the striking and goading of beasts by which they were curbed and trained. By a noble evolution the term came to describe the process of disciplining and training

men in war, religion and life (Isaiah 2:3 Hosea 10:11 Micah 4:2). As teaching is both a condition and an accompaniment of disciplining, the word often means simply "to teach," "to inform" (2 Chronicles 17:7 Psalm 71:17 Proverbs 5:13). The glory of teaching was its harmony with the will of God, its source in God's authority, and its purpose to secure spiritual obedience (Deuteronomy 4:5, 14; Deuteronomy 31:12, 13).

2 Law

yarah, "to cast": The teaching idea from which the law was derived is expressed by a verb which means "to throw," "to cast as an arrow or lot." It is also used of thrusting the hand forth to point out or show clearly (Genesis 46:28 Exodus 15:25). The original idea is easily changed into an educational conception, since the teacher puts forth new ideas and facts as a sower casts seed into the ground. But the process of teaching was not considered external and mechanical but internal and vital (Exodus 35:34, 35 2 Chronicles 6:27). The nominal form is the usual word for law, human and divine, general and specific (Deuteronomy 4:8 Psalm 19:8 Proverbs 1:8). The following are suggestive phrases: "the book of the law" (Deuteronomy 28:61 2 Kings 22:8); "the book of the law of Moses" (Joshua 8:31 2 Kings 14:6); "the book of the law of God" (Joshua 24:26); "the book of the law of Yahweh" (2 Chronicles 17:9). Thus even in the days of Joshua there was in the possession of the religious teachers a book of the Law of the Lord as given by Moses. This recorded revelation and legislation continued to be the divine norm and ultimate authority for priest, king and people (2 Chronicles 23:11 Nehemiah 8:1-3).

3. Discernment:

bin, "to separate": The word meaning "to separate," "to distinguish," is often used in a causative sense to signify "to teach." The idea of teaching was not an aggregation of facts bodily transferred like merchandise. Real learning followed genuine teaching. This word suggests a sound psychological basis for a good pedagogy. The function of teaching might be exercised with reference to the solution of difficult problems, the interpretation of God's will, or the manner of a godly life (Daniel 8:16, 26 Nehemiah 8:7-9 Psalm 119:34).

4. Wisdom:

sakhal, "to be wise": The verb from which the various nominal forms for "wisdom" are derived means "to look at," "to behold," "to view," and in the causative stem describes the process by which one is enabled to see for himself what had never before entered his physical or intellectual field of consciousness. The noun indicates a wise person or sage whose mission is to instruct others in the ways of the Lord (Proverbs 16:23; Proverbs 21:11; and often in the Wisdom literature). In Daniel 12:3 we read: "They that are wise (margin, "the teachers") shall shine as the brightness of the firmament."

Knowledge:

yadha', "to see" (compare oida): This verb literally means "to see" and consequently "to perceive," "to know," "to come to know," and "cause to know or teach." It describes the act of knowing as both progressive and completed. The causative conception signifies achievement in the sphere of instruction. It is used of the interpretation and application by Moses of the principles of the law of God (Exodus 18:16, 20), of the elucidation of life's problems by the sages (Proverbs 9:9; Proverbs 22:19), and of constant Providential guidance in the way of life (Psalm 16:11).

6. Illumination:

zahar, "to shine": This verbal root signifies "to shine," and when applied to the intellectual sphere indicates the function of teaching to be one of illumination. Ignorance is darkness, knowledge is light. Moses was to teach the people statutes and laws, or to enlighten them on the principles and precepts of God's revelation (Exodus 18:20). The service rendered by the teachers-priests, Levites and fathers-sent forth by Jehoshaphat, was one of illumination in the twofold sense of instruction and admonition (2 Chronicles 19:8-10).

7. Vision:

ra'-ah, "to see": The literal meaning of this verb is "to see," and the nominal form is the ancient name for prophet or authoritative teacher who was expected to have a clear vision of spiritual realities, the will of God, the need of man and the way of life (1 Samuel 9:9 1 Chronicles 9:22 2 Chronicles 16:7 Isaiah 30:10).

8. Inspiration;

nabha', "to boil up": The most significant word for "prophet" is derived from the verb which means "to boil up or forth like a fountain," and consequently to pour forth words under the impelling power of the Spirit of God. The Hebrews used the passive forms of the verb because they considered the thoughts and words of the prophets due not to personal ability but to divine influence. The utterances of the prophets were characterized by instruction, admonition, persuasion and prediction (**Deuteronomy 18:15-22 Ezekiel 33:1-20**).

9. Nourishment:

ra`ah, "to feed a flock": The name "shepherd," so precious in both the Old Testament and the New Testament, comes from a verb meaning "to feed," hence, to protect and care for out of a sense of devotion, ownership and responsibility. It is employed with reference to civil rulers in their positions of trust (2 Samuel 5:2 Jeremiah 23:2); with reference to teachers of virtue and wisdom (Proverbs 10:21 Ecclesiastes 12:11); and preeminently with reference to God as the great Shepherd of His chosen people (Psalm 23:1 Hosea 4:16). Ezekiel 34 presents an arraignment of the unfaithful shepherds or civil rulers; Psalm 23 reveals Yahweh as the Shepherd of true believers, and John 10 shows how religious teachers are shepherds under Jesus the Good Shepherd.

II. New Testament Terms.

Further light is thrown upon religious teaching in Bible times by a brief view of the leading educational terms found in the New Testament.

1. Instruction:

didasko, "to teach": The usual word for "teach" in the New Testament signifies either to hold a discourse with others in order to instruct them, or to deliver a didactic discourse where there may not be direct personal and verbal participation. In the former sense it describes the interlocutory method, the interplay of the ideas and words between pupils and teachers, and in the latter use it refers to the more formal monologues designed especially to give information (Matthew 4:23 Matthew 5-7; Matthew 13:36 John 6:59 1 Corinthians 4:17 1 Timothy 2:12). A teacher is one who performs the function or fills the office of instruction. Ability and fitness for the work are required (Romans 2:20 Hebrews 5:12). The title refers to Jewish teachers (John 1:38), to John the Baptist (Luke 3:12), to Jesus (John 3:2; John 8:4, and often), to Paul (1 Timothy 2:7 2 Timothy 1:11), and to instructors in the early church (Acts 13:1 Romans 12:7 1 Corinthians 12:28). Teaching, like preaching, was an integral part of the work of an apostle (Matthew 28:19 Mark 16:15 Ephesians 4:1).

2. Acquisition:

manthano, "to learn": The central thought of teaching is causing one to learn. Teaching and learning are not scholastic but dynamic, and imply personal relationship and activity in the acquisition of knowledge (Matthew 11:29; Matthew 28:19 Acts 14:21). There were three concentric circles of disciples in the time of our Lord: learners, pupils, superficial followers, the multitude (John 6:66); the body of believers who accepted Jesus as their Master (Matthew 10:42); and the Twelve Disciples whom Jesus also called apostles (Matthew 10:2).

3. Presentation:

paratithemi, "to place beside": The presentative idea involved in the teaching process is intimately associated with the principle of adaptation. When it is stated that Christ put forth parables unto the people, the sacred writer employs the figure of placing alongside of, or near one, hence, before him in an accessible position. The food or teaching should be sound, or hygienic, and adapted to the capacity and development of the recipient (Matthew 13:24 Mark 8:6 Acts 16:34 1 Corinthians 10:27 2 Timothy 4:3 Hebrews 5:12-14).

4. Elucidation:

diermeneuo, "to interpret": In the walk to Emmaus, Christ explained to the perplexed disciples the Old Testament Scriptures in reference to Himself. The work of interpreter is to make truth clear and to effect the edification of the hearer (Luke 24:27 1 Corinthians 12:30; 1 Corinthians 14:5, 13, 17).

Exposition:

ektithemi, "to place out": The verb literally means "to set or place out," and signifies to bring out the latent and secret ideas of a literary passage or a system of thought and life. Thus Peter interpreted his vision, Aquila and Priscilla unfolded truth to Apollos, and Paul expounded the gospel in Rome (Acts 11:4; Acts 18:26; Acts 28:23). True teaching is an educational exposition.

6. Authority:

prophetes, "one who speaks for": A prophet was a man who spoke forth a message from God to the people. He might deal with past failures and achievements, present privileges and responsibilities, or future doom and glory. He received his message and authority from God (Deuteronomy 18:15-22 Isaiah 6). The word refers to Old Testament teachers (Matthew 5:12), to John the Baptist (Matthew 21:26), to Jesus the Messiah (Acts 3:25), and to special speakers in the Apostolic age (Matthew 10:41 Acts 13:1 1 Corinthians 14:29, 37).

7. Care:

poimen, "a shepherd": The word for shepherd signifies one who tends a flock, and by analogy a person who gives mental and spiritual nourishment, and guards and supports those under his care (Matthew 9:36 John 10:2, 16 1 Peter 2:25 Ephesians 4:11). Love is a fundamental prerequisite to the exercise of the shepherding function (John 21:15-18). The duties are to be discharged with great diligence and in humble recognition of the gifts and appointment of the Holy Spirit (Acts 20:28).

8. Supervision:

episkopos, "an overseer": The bishop or overseer was to feed and protect the blood-bought church of God (Acts 20:28). Among the various qualifications of the religious overseers was an aptitude for teaching (1 Timothy 3:2 Titus 1:9). The Lord is pre-eminently shepherd and bishop (1 Peter 2:25).

III. Old Testament History.

1. In the Home:

In the Jewish home the teaching of the law of the Lord was primarily incumbent upon the parents. The teaching was to be diligent, the conversation religious, and the atmosphere wholesome (**Deuteronomy 6:7-9**).

2. In Public:

Provision was also made for public instruction the law of God (**Deuteronomy 31:12, 13**). This is a compact summary of early Hebrew teaching in regard to the extent of patronage, the substance of instruction, and the purpose of the process. Samuel the judge and prophet recognized that his duty was fundamentally to pray, to God for his people and to teach the nation "the

good and the right way" (1 Samuel 12:23). The glory and prosperity of Judah under Jehoshaphat were due in large measure to the emphasis he laid upon religious instruction as the basis of national character and stability. His peripatetic Bible school faculty consisted of five princes, nine Levites and two priests who effected a moral and religious transformation, for "they taught in Judah, having the book of the law of Yahweh with them" (2 Chronicles 17:7-9). The most striking illustration we have of public religious instruction in the Old Testament is found in Ne 8. Ezra the priest and scribe was superintendent, and had an ample corps of teachers to instruct the multitude of men, women and children eager to hear. Prayer created a devotional atmosphere. The reading was distinct, the interpretation correct and intelligible. There was real teaching because the people were made to understand and obey the law. In Nehemiah 9 and 10 we have recorded the spiritual, ceremonial, social and civic effects of ancient religious instruction.

IV. Extra-Biblical Teaching.

The captivity gave mighty impulse to teaching. In far-away Babylon the Jews, deprived of the privilege and inspiration of the temple, established the synagogue as an institutional center of worship and instruction. During the latter part of the inter-Biblical period, religious teaching was carried on in the synagogue and attendance was compulsory, education in the Law being considered the fundmental element of national security (Deutsch, Literary Remains, 23; Edersheim, Life and Times of Jesus the Messiah, I, 230). The Bible text alone was taught those from 5 to 10 years of age, the first lessons being taken from Leviticus (Taylor, Sayings of the Jewish Fathers, 111). From 10 to 15 years of age the pupil was taught the substance of the Mishna or unwritten tradition, and accorded the privilege of entering into the discussions of the Mishna which constitute the Gemara (Edersheim, op. cit., I, 232). Selections of Scriptures like the shema (**Deuteronomy 6:4-9**) were made for study, and lesson helps were adapted to the capacity of the pupils (Ginsburg, article "Education" in Cyclopedia of Biblical Literature). The significance of the teaching idea among the Jews is indicated by numerous expressions for school (article "Education," Cyclopedia of Biblical Literature) and the prevalence of the synagogues, there being perhaps 480 in Jerusalem in the time of Christ (Hor. Heb. I, 78). The pupil was not expected to be a passive hearer but an active participant (Ab., vi0.6; Taylor, Sayings of the Jewish Fathers, 115). Great emphasis was laid upon audible repetition and exact memory, yet the teacher was culpable if the pupil failed to understand the prescribed lesson (Hamburger, RE, II, 672, 674). The pupil was regarded as the child of his teacher (Sanhedhrin 19), which is a familiar idea in the New Testament. The faithful teacher was considered destined to occupy a high seat among the ancients (Daniel 12:3). The scribes were secretaries or copyists of the sacred Law, and would thus acquire at least an accurate verbal knowledge of its contents. Quite naturally they would become religious teachers (Nehemiah 8:4). Hence, also their prominence in the New Testament.

LITERATURE.

Article "Torah," Jewish Encyclopedia (compare the articles "Talmud" and "Education"); Trumbull, Yale Lectures on the Sunday-School, 3-40; Hamburger. SeeHauck-Herzog, Realencyklopadie fur protestantische Theologie und Kirche.

V. New Testament History.

1. Christ's Life:

In the New Testament we find that Jesus is pre-eminently the teacher, though He was also preacher and healer (Matthew 4:23). His Sermon on the Mount was matchless teaching. He opened His mouth and "taught" (Matthew 5:2). The titles "teacher," "master," "rabbi" all indicate the most prominent function of His active ministry. Even at the age of 12 years He revealed His wisdom and affinity in the midst of the rabbis or Jewish teachers of the Law in the temple (Luke 2:41 f). In the power of the Spirit He taught so that all recognized His authority (Luke 4:14, 15 Matthew 7:29). He explained to the disciples in private what He taught the people in public (Matthew 13:36). His principles and methods of teaching constitute the standard by which all true pedagogy is measured, and the ideal toward

which all subsequent teachers have toiled with only partial success (Matthew 7:28, 29 John 1:49; John 3:2; John 6:46). In the Commission as recorded in Matthew 28:18, 19, 20 we have the work of Christianity presented in educational terms. We find the supreme authority (28:18), the comprehensive content-the evangelistic, the ceremonial, the educational, the practical (28:19 and 20a), and the inspiring promise (28:20b).

2. Apostolic Labors:

The emphasis laid upon teaching in the Apostolic age is a natural consequence of the need of the people and the commands of Jesus. The practice of the apostles is quite uniform. They preached or proclaimed, but they also expounded. In Jerusalem the converts continued in the apostles' teaching (Acts 2:42); and daily in the temple and in the homes of the people the teaching was correlated with preaching (Acts 5:42). In Antioch, the center of foreign missionary operations, Paul, Silas, Barnabas and many others taught the word of the Lord (Acts 15:35). In Thessalonica, Paul and Silas for three weeks reasoned with the people out of the Scriptures, opening up the sacred secrets and proving to all candid minds that Jesus was the Messiah (Acts 17:1-3). In Berea, instruction in the synagogue was followed by private study, and as a result many believed in the Lord (Acts 17:10-15). In Athens, Paul discussed and explained the things of the kingdom of God, both in the synagogue 3 times a week and in the market daily (Acts 17:16 f). In Corinth, Paul having been denied the use of the synagogue taught the word of the Lord for a year and a half in the house of Justus, and thus laid the foundation for a great church (Acts 18:1-11). In Ephesus, Paul taught for 2 years in the school of Tyrannus, disputing and persuading the people concerning the kingdom of God (Acts 19:8-10). In Rome, Paul expounded the word, testified to its truth, and persuaded men to accept the gospel (Acts 28:23). His method of work in Rome under trying limitations is described as cordially receiving the people and preaching the kingdom of God, and "teaching the things concerning the Lord Jesus Christ" (Acts 28:30, 31).

3. General Considerations:

The office of teacher is fundamentally related to the creation of a missionary atmosphere (Acts 13:1). Religious teaching is necessary to the development of Christian character and the highest efficiency in service (1 Corinthians 12:4-11, 28, 29 Ephesians 4:11, 12). The qualification of the pastor is vitally connected with the teaching function of the church. He is to hold the truth, or to be orthodox (Titus 1:9), to apply the truth, or to be practical (Titus 1:9), to study the truth, or to be informed (1 Timothy 4:13, 15), to teach the truth, or to be equipped or able and tactful (2 Timothy 2:2 1 Timothy 3:2), to live the truth, or to be faithful in all things (2 Timothy 2:2 1 Timothy 4:16). The teaching function of Christianity in the 2nd century became strictly official, thereby losing much of its elasticity. A popular manual for the guidance of religious teachers was styled the "Teaching of the Twelve" '(see DIDACHE). The writings of the Apostolic Fathers give valuable information in regard to the exercise of the gifts of teaching in the early centuries (Didache xiii0.2; xv. 1, 2; Barnabas 18; Ignatius to the Ephesians 31).

SeeCATECHIST; EDUCATION; SPIRITUAL GIFTS.

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