

NEW TESTAMENT BACKGROUND RESEARCH PAPER:  
RABBINIC DISCIPLESHIP AND JESUS' MODEL OF DISCIPLESHIP

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Justin Butorac

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## INTRODUCTION

There are no shortage of titles that Jesus has been given. To name just a few, the Scriptures refer to him with worthy titles such as Immanuel, the Son of David, the Lamb of God, the Prince of Peace, the Alpha and Omega, the Son of God, and the Son of Man. However, one commonly overlooked, yet important way that people addressed Jesus during His earthly ministry, was that of “rabbi”. Occurring in three of the Gospels, this was a first-century term for a teacher, meaning “my master” or “my great one”.<sup>1</sup> Understanding that Jesus was viewed by many in the first century as a rabbi, allows a reader of the Scriptures to greater understand the way that Jesus operated in His ministry, and how people of His day viewed him. Aside from his teaching, one of the most important aspects of Jesus’ ministry that drew people to call him a rabbi, was that of a disciple-maker. When we turn to the Gospels, we see the ministry, the teachings, and the miracles of Jesus come alive amongst a cast of struggling young followers known as the disciples. However, the disciples were far more than a cast of cartoon characters meant to provide illustrations for their master. In reality, the study of their relationships allows a reader to peer into the framework of a fairly common model of first century rabbinic discipleship that was adapted by Jesus to become something unique. Understanding this uniqueness can give a reader of the Scriptures an important understanding of Jesus, his values, and his mission. The rest of this paper will briefly explore how Jesus, viewed as a rabbi, took the common practice of first-century rabbinic discipleship, and radically adapted these practices to reveal His form of discipleship and principles.

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<sup>1</sup> W. Dennis Tucker, “Rabbi.” *Eerdmans Dictionary of the Bible*. eds. David Freedman, Astrid Beck, and Allen Myers (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009), 1105-1106.

## JESUS AS RABBI

As mentioned above, Jesus was commonly referred to as rabbi (ῥαββί) and it was a term that designated respect for a “master”. It is said that, “The honor paid to Rabbi’s exceeded that due even to parents”<sup>2</sup> and in the Mishna, Rabbi Elazar ben Shammua said one should have, “reverence for your teacher as the reverence of heaven.”<sup>3</sup> Therefore, being addressed as a rabbi was a sign of respect and acknowledgement of the authority of one’s teaching. Roy Zuck notes that, of the twenty-eight titles occurring in more than one Gospel, those translated as “Teacher” rank fourth in frequency.<sup>4</sup> In Mark’s Gospel account, Jesus is referred to as rabbi after important miracles and is designated by Judas as rabbi when he betrays him with a kiss (9:5; 11:21; 10:51; 14:45). Luke prefers to use the Greek terms epistatēs (ἐπιστάτης) and didaskolos (διδάσκαλος) which are terms that refer to a school master and a teacher/master. Roy Zuck notes that, “Luke used these terms instead of the term rabbi, because term would have been meaningless to his non-Jewish audience.”<sup>5</sup> He views these terms as synonymous for rabbi. And, more than anyone else, John’s Gospel features eight instances where Jesus is addressed as rabbi (1:38, 49; 3:2; 4:31; 6:25; 9:2; 11:8; and 20:16;). The frequent references to Jesus as a rabbi are important to note and reveal this was a commonly accepted view of Jesus by nearly everyone.

Viewed as a rabbi, Jesus modeled a number of common rabbinic practices. Examples of such practices are: Jesus teaching in the synagogues (Mt. 4:23; 9:35; 13:54;); Jesus teaching with techniques such as question and answer, didactic actions, parables, and aphorisms; Jesus was a

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<sup>2</sup> “Rabbi.” JewishEncyclopedia.com. Accessed April 27, 2020. <http://www.jewishencyclopedia.com/>.

<sup>3</sup> Avot 4:12

<sup>4</sup> Zuck, Roy. *Teaching as Jesus Taught*. (Eugene, OR: Wipf and Stock, 2002), 24.

<sup>5</sup> Zuck, *TJT*, 36.

teacher who commonly settled legal and moral disputes for people; and Jesus practiced the master-disciple relationship that was common to rabbi's of the day.<sup>6</sup> In addition to the similarities, it is important to note that there were differences between Jesus and the typical rabbi's of the day. In the first century, Pharisees in the Sanhedrin were the ones typically called rabbi.<sup>7</sup> Andreas Köstenberger notes that Jesus had no formal rabbinic training, and states that, "In breaking with Jewish custom, he apparently never attached himself to a particular Jewish rabbi to follow him and learn from him."<sup>8</sup> In John 7:15, the Jews marveled, saying, "How does this Man know letters, having never studied?"<sup>9</sup> It was clear, that Jesus taught with authority, but it came from somewhere other than traditional rabbinic training of the day. This authority and teaching was recognized by the Pharisees, as Nicodemus (a rabbi himself), stated, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." (John 3:2b). It is beyond the scope of this paper to properly analyze all of the rabbinic background that is available. But, the summary of Jesus being viewed as a first century Jewish rabbi by Köstenberger should be noted:

...the fact that Jesus' followers came to believe that their teacher was the Son of God (cf., e.g., 1:49; 20:28) shows that the humble role of an uncredentialed Jewish rabbi and that of the heaven-sent preexistent Word could exist side by side, as in that most famous of all Johannine "oxymorons": "the Word became flesh." The Jesus of John's Gospel is therefore a religious teacher *with a difference*—issuing startling claims and performing powerful "signs"—but a religious teacher nonetheless.<sup>10</sup>

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<sup>6</sup> Zuck, *TJT*, 37-39.

<sup>7</sup> "Discipleship." *The New Standard Jewish Encyclopedia*. Roth, Cecil, and Geoffrey Wigoder, eds. (New York, NY: Doubleday & Company, 1977).

<sup>8</sup> Andreas Köstenberger, "Jesus as Rabbi in the Fourth Gospel." *Bulletin for Biblical Research* vol. 8 (Cambridge: England: Tyndale House, 1998), 109.

<sup>9</sup> All quoted Scripture is from the *New American Standard Bible* version.

<sup>10</sup> Köstenberger, *BBR*, 127-128

Therefore, it has been established that Jesus was clearly viewed as a rabbi and used commonly occurring rabbinic elements in his ministry. The next section of this paper will look at how Jesus used the rabbinic master-disciple relationship and radically reshaped it into His own form of discipleship.

## **JESUS AND FIRST CENTURY RABBINIC DISCIPLESHIP**

### **Jesus and *mathētēs***

Jesus chose to teach and minister through the common practice of rabbinic discipleship and it is important to note the background of discipleship in the Gospel's. There is little evidence of an Old Testament system of discipleship that greatly influences the New Testament. The *Dictionary of Jesus and the Gospels* states that, “Disciple terminology is strikingly scarce in the OT, but other evidence points to master-disciple relationships with the national life of Israel.”<sup>11</sup> Unique forms of master-disciple relationships can be seen in some prophets such as Elisha and Elijah, Jeremiah and Baruch, and Samuel and the prophets. Perhaps the most unique form of discipleship can be seen in the way that Israel, as God's people, follow God and walk in His ways. While the Old Testament had little structured discipleship, in the Greek speaking world, discipleship was common. In Greek literature, we find that disciples were viewed as learners, adherents, or “institutional pupils”. It was common for philosophers to have schools of pupils (or disciples), that followed closely their rhetor. Moyer Hubbard notes that, “The final phase of Greco-Roman education (for the small minority who continued) began around the age of fifteen or sixteen and consisted of training in rhetoric and oratory...It was the rhetor, however,

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<sup>11</sup> Michael Wilkins, “Disciple and Discipleship.” *Dictionary of Jesus and the Gospels*, ed. Joel Green and Jeannine Brown, (Downers Grove, IL: IVP Academic, 2013), 202.

who was charged with transforming the literate, pubescent teen into the articulate, eloquent citizen.”<sup>12</sup>

Judaism at the time of Jesus saw disciples as, “adherents or followers who were committed to a recognized leader, teacher, or movement.”<sup>13</sup> During the first century, it was common for children to begin their study of the Scriptures, the Mishna, and the Commandments when they were under thirteen, and to study the Talmud and potentially follow a Master for discipleship at age fifteen.<sup>14</sup> In practice, the disciples would sacrifice important years of their youth to follow a rabbi and absorb his teachings. Reinhard Neudecker states that by following the rabbi, his life would provide a practical example of his teaching.<sup>15</sup>

As a rabbi, Jesus chose His disciples, and fostered a unique relationship with them as a major aspect of His ministry. Early in the Gospels, we find that Jesus began calling twelve young men to follow Him. The disciple-master relationship that was formed was a common relationship at this time period. In addition to Jesus, the term disciple (*mathētēs*) is used in the New Testament of the followers of John the Baptist (Jn. 1:35-37; Mt. 9:14;), the Pharisees (Mk. 2:18; Mt. 22:16;), and even Moses (Jn. 9:28).<sup>16</sup> Michael Wilkins states that the Gospel record reveals, “these groups of disciples show a ‘non-institutionalized’ character. They were followers of a movement or teaching prevalent in Judaism, not participants in a rigidly structured organization. The emphasis is more on a life-commitment of an individual to a teacher/master or

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<sup>12</sup> Hubbard, Moyer. *Christianity in the Greco-Roman World*. (Grand Rapids, MI: Baker Academic, 2010), 73.

<sup>13</sup> Wilkins, “Disciple and Discipleship,” 203

<sup>14</sup> Avot 5:21.

<sup>15</sup> Reinhard Neudecker, “Master-Disciple/Disciple-Master Relationship in Rabbinic Judaism and in the Gospels,” *Gregorian* 80:2 (1999), 249.

<sup>16</sup> Wilkins, “Disciple and Discipleship,” 203

type of belief system.”<sup>17</sup> As disciples, followers were committed to the teaching and way of life that a teacher/master demonstrated. Reinhard Neudecker states that, “Entry into the rabbinical circle, like initiation into a mystery cult, marked the end of an old existence, and the beginning of a new life, a new being.”<sup>18</sup> By accepting the call to follow Jesus, the disciples were entering into a new way of living life.

### **The Discipleship Process**

Rabbinic literature from the first century outlines common practices of the day, and sees disciples formed from as young as age fifteen into their late twenties. Concerning the stages of life, again, the Mishna taught that,

By eighteen the bridal canopy; At twenty for pursuit [of livelihood]; At thirty the peak of strength; At forty wisdom; At fifty able to give counsel; At sixty old age; At seventy fullness of years; At eighty the age of “strength”; At ninety a bent body; At one hundred, as good as dead and gone completely out of the world.<sup>19</sup>

It is clear that Jesus was thirty when he began His ministry (Luke 3:23), and Michael McGarry notes the youthful references to the disciples when, “Jesus refers to them as “children” (tekna), “little children” (teknia), and “my dear children” (paidia). It would be highly offensive to refer to one’s peers or elders in this way and this makes certain that Jesus was addressing people younger than Himself.”<sup>20</sup> Jesus was at the early age for a rabbi, and the disciples were likely to be found in the common age range of their late teens and early twenties. Other instances are noted that

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<sup>17</sup> Michael Wilkins, *Discipleship in the Ancient World and Matthews Gospel*. (Eugene, OR: Wipf & Stock Publishers, 2015), 109.

<sup>18</sup> Nuedecker, “Master-Disciple/Disciple-Master Relationship in Rabbinic Judaism and in the Gospels,” 249.

<sup>19</sup> Avot 5:21.

<sup>20</sup> Michael McGarry, *A Biblical Theology of Youth Ministry Teenagers in the Life of the Church* (Nashville, TN: Randall House Publications, 2019), 45.



would indicate that some (but probably not all) of the disciples were in their late teens and early twenties. When the temple tax is required (Matt. 17:24-27), and Jesus asks Peter to summon the coin from the mouth of a fish, the story tells us that Jesus states that the tax was for you (Peter) and Me (Jesus). It should be noted that in the law, the tax was only required of those above the age of twenty (Exodus 30:14-15). The text does not tell us if other disciples were present, so, this is not a conclusive indicator of their age. It is likely that Peter was older than most of the other disciples, as he is the only disciple mentioned as married, and he owned his fishing boat (the pursuit of livelihood which occurred in their twenties). Along with Peter, there are indicators that a few other disciples may have been in their twenties. Matthew is mentioned as a tax collector (Matt. 9:9), Simon is mentioned as a zealot in Mark 3:18 (a movement association with Israel's freedom), and Andrew is mentioned as being a previous disciple of John the Baptist (John 1:40). Aside from those four, evidence appears to appeal to a younger age of the majority of the disciples, based on the behaviors and actions.

In the course of discipleship, it was common for disciples to follow their master everywhere he went.<sup>21</sup> In the Gospel accounts, we see this is the case as the disciples follow Jesus and are present during most of his teachings (ex. Matt. 5-7; Mk. 6:30-34; Jn. 4:31-38; Jn. 6:26-59;), they lived with him (Jn. 1:39; 3:22;), and they were present for nearly all of His miracles and healings. Another common aspect of the master-disciple process was that of openness that allowed students to question a teacher's actions or even challenge him concerning a relevant subject. Concerning this practice, Aberbach notes that,

Pupils were not supposed to ask questions irrelevant to the subject under discussion lest the teacher be put to shame (cf. *b. Shab.* 3b). It was the mark of a wise disciple to confine himself to relevant questions, while the uncultured *Golem* would do precisely the opposite (cf. *m. 'Abot* 5:7;) On the other hand, students

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<sup>21</sup> Köstenberger, *BBR*, 119

were not only permitted but encouraged to ask the master to explain whatever they had failed to grasp during the discourse. It was a well-known principle that "a shame-faced person cannot learn" (*m. 'Abot 2:5*), and it was further said that "he who abases himself (i.e. exposes his ignorance by asking questions) for the (sake of learning the) words of the Torah will eventually be exalted, but he who muzzles himself (i.e. refrains from asking questions) will have to put his hand to his mouth" (*viz.*, when he, in turn, will be asked to answer questions; *b. Ber. 63b*). Students could also argue freely with their teachers during discussions, which formed the essence of instruction at all higher educational institutions; but they were expected to do so not in a contentious spirit but reverently and with due restraint.<sup>22</sup>

This is seen throughout the Gospels in instances such as Peter challenging Jesus when he declares his coming death (Matt. 16:21-23), Thomas' question as to where Jesus was going (Jn. 14:5), disciples asking when things would be fulfilled (Mk. 13:4; Mt. 24:3; Lk. 21:7;), or them asking him to explain his parables (Lk. 8:9; Mt. 13:10). The freedom to ask questions and encourage active learning fostered intimate relationships in the discipleship process.

## **JESUS' MODEL OF DISCIPLESHIP**

We have seen that Jesus employed a discipleship model that was common in his day in its form, however, there are also major differences to note. One aspect of Jesus' model that differed from discipleship in his day was his choice of disciples. David Garland notes that, "The disciple, rather, always chose the master and moved on when he believed that he had learned as much from him as possible about the tradition."<sup>23</sup> In the case of Jesus, the tradition differed in that He chose and called his disciples to follow him (Matt. 4:18; John 15:16;). In addition to this, Neudecker notes that rabbis of the day would have differing schools, and rabbi's were known to

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<sup>22</sup> David Aberbach, "Relations," 9, quoted in Andreas Köstenberger, "Jesus as Rabbi in the Fourth Gospel." *Bulletin for Biblical Research* vol. 8 (Cambridge: England: Tyndale House, 1998), 120-121

<sup>23</sup> David Garland, "Mark." *Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke*. ed. Clinton Arnold. Vol. 1. (Grand Rapids, MI: Zondervan, 2002), 212.

reject unworthy students.<sup>24</sup> Students were commonly allowed to follow a rabbi based on their merit, and studying under a rabbi was considered a high honor; even greater than the commandment to honor one's parents.<sup>25</sup> Into this type of a culture, Jesus breaks the mold. Jesus chose disciples that would later be singled out as "unschooled, ordinary men" (Acts 4:13), from humble origins, and he even allowed women to follow as disciples (Luke 8:1-3). A.B. Bruce points out that, "The truth is, that Jesus was obliged to be content with fishermen, and publicans, and quondam zealots, for apostles. They were the best that could be had. Those who deemed themselves better were too proud to become disciples, and thereby they excluded themselves from what all the world now sees to be the high honor of being the chosen princes of the kingdom...And so Jesus was obliged to fall back on the rustic, but simple, sincere, and energetic men of Galilee."<sup>26</sup> It is also clear that Jesus had different criteria than the rabbi's of his day, and his students were not particularly apt, able, or advanced. It is important to note that his young group of disciples were fairly ordinary, and non-impressive compared to disciples of other rabbi's.

Beyond the choice of his disciples, the practice of Jesus' master-disciple relationship varied from the rabbinic model of the time. Zuck points out that pupils were the disciples of Him (Jesus) rather than the tradition in ways such as: Jesus often taught outdoors and "on-the-go" as opposed to indoors in a fixed location; typical disciples would serve their rabbi's in a variety of ways but Jesus instituted the idea of serving one another and a master washing the feet of his disciples; when disciples were finished with their training they became rabbi's themselves but

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<sup>24</sup> Nuedecker, "Master-Disciple/Disciple-Master Relationship in Rabbinic Judaism and in the Gospels," 249.

<sup>25</sup> Mishna Keritot 6:9.

<sup>26</sup> Alexander Bruce, *The Training of the Twelve* (San Bernadino, CA: Pantianos Classics, 1871), 27.

Jesus told His disciples that they were not to be called “Rabbi” because only he was their teacher (Matt. 23:8); and rabbi’s taught the traditions of previous teachers but Jesus opposed such practices calling it “hypocrisy” (Matt. 15:7; Mk. 7:6).<sup>27</sup>

In Jesus’ ministry, the idea of a disciple appears to have different layers of meaning. It can be seen that three concentric circles (or layers) of disciples can be found. Concerning this, R.N. Longnecker points out that they may be identified as, “a large group of followers, from which the Twelve are chosen (Luke 6:13, 17; cf. Matt. 8:21) and which apparently included some women (Luke 8:1-3); the ‘Twelve,’ who were designated as ‘apostles’ and were especially called by Jesus to travel with him and learn (Mark 3:16-19); and an inner circle of Peter, James, and John, who alone accompany Jesus on certain key occasions (Mark 9:2-13, Matt. 26:36-46).”<sup>28</sup> Jesus treated his disciples in different ways than traditional masters did. He chose a closer group of disciples (Peter, James, and John) that experienced important moments that others were not privy to. Moments such as the raising of the little girl (Luke 8:50-55), the transfiguration (Matthew 17:1-2), and his prayer in the Garden of Gethsemane (Matthew 26:36-39), highlight the fact that Jesus chose some for deeper lessons and experiences. This was an important aspect of Jesus’ ministry that differed from those of first century Judaism. Talking to His disciples, Jesus said,

“This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends. You are My friends if you do what I command you. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. This I command you, that you love one another.” (John 15:12-17)

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<sup>27</sup> Zuck, *TJT*, 40-41.

<sup>28</sup> R.N. Longnecker, “Rabbi.” *Eerdmans Dictionary of the Bible*, 348.

Jesus treated His disciples with an unbelievable amount of love, grace, and compassion. This was unlike any other model of discipleship common to his day, He viewed them as more than just students, as he loved and bore with them as family. Jesus dealt with His disciples in ways that went far beyond the common practice of a master fielding questions from his disciples. With patience, He answered Thomas' doubting questions (John 14:5, John 20:24-29). With compassion, He responded to their request for one to sit at his right hand and one on his left in His Kingdom (Mark 10:37). With boldness and trust, he prayed for them, gave them power, and sent them out to do the work of the ministry (Luke 10:1-20). With long-suffering, he bore with Peter, knowing he would reject him and deny him three times. And, with unbelievable temperance, he bore with Judas, all while knowing he would eventually betray him. Truly, Jesus modeled the lesson that he wanted His disciples to bring to the world, love one another.

Michael Wilkins states it well when he says that, "Jesus took a commonly occurring phenomenon in the ancient world — the master-disciple relationship — and in the course of his ministry refashioned it to express his kind of discipleship."<sup>29</sup> The disciples' close proximity and Jesus' compassion was a key ingredient for faith that would endure. It is true that the disciples fled when Jesus was arrested, and appeared to flounder immediately after his resurrection. It would seem that the immediate results of His discipleship indicated that this model had failed, as did their faith. However, as the reality of His resurrection sank in, and the Holy Spirit came upon them, Jesus' model of discipleship crystalized a vision of the Gospel that became their lifeblood as the church developed. There is no doubt that on the surface, Jesus' form of discipleship appears to conform to a first century rabbinic model, however a deeper look at the Gospel

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<sup>29</sup> Wilkins, "Disciple and Discipleship," 211.

accounts reveal that Jesus took this model and expressed a new form of discipleship that was truly unique and was meant to develop radically different disciples than the rabbinic model.

## **IMPLICATIONS FOR INTERPRETATION**

While this has been no exhaustive study of rabbinic discipleship and Jesus, it can provide a basis for which we can more clearly view some of the important aspects of Jesus' ministry and interpret them in ways that develop a lasting faith. Understanding Jesus' form of discipleship affects interpretation in an area where discipleship is relevant to our faith. This concerns a call to be a disciple of Jesus. It also leads into a debate as to whether all Christians are actually considered disciples or not. The scope of this paper has not been to answer that question, but I will briefly state my persuasion that in the New Testament, at the time believers began to be called Christians, they were already considered disciples of Jesus. In Acts 11:46 it states that, "And the disciples were first called Christians in Antioch." The terms were clearly synonymous in the early church, though the use of the term "disciple" is later replaced by Paul with terms such as saints, believers, or even "the elect of God". I would suggest that the terms usage was replaced, just as Luke replaced the term rabbi with the Greek word for teacher, as early Christianity moved away from its Jewish epicenter and spread into the greater Roman world. There are however, claims that argue disciples are a deeper, more committed category of Christian followers, and that "disciple" was only a term applied by Jesus to his immediate followers in the Gospel accounts. Clearly, at around 60 AD, Peter had no such view of shallow "Christians", as he states of Christians that they should not be ashamed to suffer or be reproached for the name of Christ (1 Pet. 4:14-16). In the end, all we can state is that those in the New Testament church would have clearly viewed themselves as some form of Jesus' disciples,

and that Jesus expected the future believers who would follow to believe on Him through the word that His disciples shared (John 17:20). Or, another way to put it, is that he expected His disciples to make disciples (Mt. 28:16-20). Therefore, I would suggest, that we who trust and follow Jesus, find ourselves as Christ's disciples. That is why He warned His followers to count the cost of following Him (Lk. 14:25-34). Ultimately, this does not function as an institutional system of discipleship that has been passed down to us, but it is best found in a relationship with Jesus where we trust Him and follow in His lead in our lives.

Scripturally, discipleship had goals such as a becoming a learner, become committed obedient believers (Luke 14:25-33; Mat. 19:16-22), developing a loving relationship with Jesus (John 15:12), loving one another and becoming one together (John 15:17; 17:21), fighting the good fight and keeping the faith (1 Tim. 1:18,19), and doing the work of the ministry (Luke 10:1-20; Eph. 4:12). When we look at such goals, we see that discipleship is fundamentally, the Christian life. These goals are the goals of a process of sanctification in the lives of Believers. Perhaps more than any other metaphor in the New Testament, discipleship illustrates the path a Believer walks of growth and trust in Jesus. If we can begin to see the entirety of our journey as a life of discipleship and following our Master, Jesus, then we can begin to unpack the many relevant teachings of Jesus in ways that change our faith. Jesus' leading and guidance will supersede anything this world demands of us. It is important that we see discipleship as a process, not a destination. We are disciples who are committed to following Jesus, as he teaches, leads, and guides us in His way. In no way are we "there yet", perfect disciples, or masters ourselves. We are each in a process of being discipled, and this will look drastically different with each of us. In this journey, we are not alone, searching in the dark to find the lead of our Master. Such a process is led along by the Helper whom he sent. The Helper is the Spirit who

will abide with us, dwell with us, and lead us in truth (Jn. 14:15-18; Jn.16:13;). The important thing to note as we interpret the New Testament is that we are called to be disciples of Jesus when we put our faith in Him. That brings to life the way that Jesus taught, it calls us into the stories, and it invites us into a loving relationship with our Master. Though things such as institutions, jobs, neighbors, or possessions, will come and go, the call for us to walk with Jesus and follow His lead will remain a constant in our lives.



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