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COLLEGE OF HUMANITIES

"MAKE DISCIPLES OF ALL NATIONS" (MATT. 28:19).
AN EXEGETICAL STUDY OF THE IDENTITY OF THE DISCIPLE IN THE GOSPEL OF MATTHEW

BY

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THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF MPHIL FOR THE STUDY OF RELIGIONS DEGREE

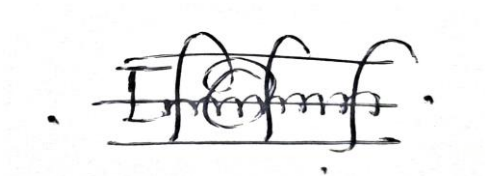
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DECLARATION

This is to certify that this thesis is the result of research undertaken by Emmanuel Owusu Acheaw, under the supervision of Rev. Prof. George Ossom-Batsa and Rev. Dr. Alexander Salakpi, towards the award of M.Phil. Degree in Study of Religions in the Department for the Study of Religions, University of Ghana (Legon).



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ABSTRACT

The clause "make disciples of all nations" (28:19), generally referred to as the Great Commission, has over the years attracted the attention of New Testament scholars. Both historical and narrative approaches have been employed to discuss it. Notably, Matthew builds his narrative around the disciples and ends on the Great Commission.

Against this background, the research examines the illocutory force of μαθητεύσατε (Matt. 28:19) through an exegetical analysis of three selected texts Matt. 4:18-22, 10:1-42 and 28:16-20. It further analyses the perlocutory effect of the Great Commission and its relevance for Ghanaian readers. Given the fact that an interpretation is not complete until it is contextualized in a real situation, the chosen text is studied from the perspective of the Legon Interdenominational Church (LIC).

The communicative approach proposed by Ossom-Batsa was adopted as the theoretical framework for the study. This approach has three steps: the exegesis of the text; exegesis of reality and engagement between the text and the context of the reader. Using narrative Criticism, the three selected texts were analysed to discover the call to action suggested by the text to its readers. The second step entailed the exegesis of reality, which in this case was the views on discipleship in LIC.

Finally, the findings of the two cultures were engaged in a comparative study. The analysis revealed that the disciples were ordinary people called from different backgrounds without discrimination and as such discipleship is an all-inclusive concept. Again, the disciples' mandate was to 'follow him' and not any other person.

The research discovered that whereas the mission of the disciples in Matt. 10 focused on preaching, the commission in Matt. 28:19 focused on teachings and instructions. The evangelist's idea of a disciple is one who listens to obey. Furthermore, the teachings of

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Jesus established that discipleship involves separation from family, profession and possession. Finally, it revealed that the anyone who pursues the commission of discipleship has the eternal assurance of Jesus' power and presence. The engagement between the text and reality revealed that the LIC, has not been able to practise fully Jesus' model of discipleship due to present socio-cultural and economic factors.

The researcher hopes that the discipleship mandate in the church will be renewed to reflect the Matthean discipleship of self-denial and ultimate followership of Jesus alone. The research, therefore, recommends a deeper study into the social and cultural context of the Matthean community for further understanding of discipleship in the Gospel. LIC's discipleship should be inclined towards the one-on-one manner, where the disciple totally dedicates his or her time to teachings and instructions.

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DEDICATION

To my adorable late Grandmother Joyce Attaa Akosua (Ante Attaa) who through instructions brought me up and to my industrious mother, Love Osei Tutu, who through teachings has kept me up.

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"For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?" My heartfelt gratitude goes to the Almighty God and Jesus Christ, my Lord and Personal Saviour not only for the invaluable gift of physical life but eternal life.

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LIST OF ABBREVIATIONS

AGM	Annual General Meeting
COE	Council of Elders
DCBW	Discipleship Capacity Building Workshop
DTP	Discipleship Training Program
FAT	Faithful, Available and Teachable
JSM	Joint Sectional Meeting
LIC	Legon Interdenominational Church

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CHAPTER ONE

INTRODUCTORY ISSUES

1.1 Background of the Study

Discipleship is one of the fundamental concepts in the teaching of Jesus.[1] It is, therefore, not surprising that all the four accounts of the Gospel have at heart this 'call to discipleship' in diverse ways and dimensions (Matt. 28:18–20; Mark 16:15–20; Luke 24:45–49; John 20:21–23).[2] According to Matthew, before his ascension, Jesus commanded his disciples saying πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, (Matt. 28:19) [3].

The Greek imperative, μαθητεύσατε, which means 'make disciples' carries an implicit force of instruction from Jesus Christ to his disciples and consequently the church.[4] David Bennett states that the main objective and reason of existence of the Church is discipleship. He explains that God's intention for the church is to see it as a disciple-making community, that is, a community in which disciple-makers are formed and nourished. Discipleship is a process that involves imitation with its initial stage to learn a pattern of life after which the life is adopted.[5] Although it is a process, we never cease to be disciples on earth. It is key to note that Bennett views a disciple as an apprentice serving the Lord and not humans.[6] In fact, the early church leaders understood Jesus'

[1] Opoku Onyinah. "The Meaning of Discipleship," *International Review of Missions* 106, no. 2 (2017), 216; Ulrich Luz, "The Disciples in the Gospel according to Matthew," in *Studies in Matthew* (Grand Rapids, MI - Cambridge: W.B. Eerdmans Publishing Company, 2005), 115-142
[2] Hans Weder, "Disciple, Discipleship," in *The Anchor Yale Bible Dictionary*, ed. David Noel Freedman (New Haven: Yale University Press, 2008), 2: 207-208.
[3] D.R.A. Hare and D.J. Harrington, "Making Disciples of All the Gentiles (Matthew 28:19)," *The Catholic Biblical Quarterly* 37 (1975): 359-369. See also Douglas Finkbeiner, "An Examination of 'Make Disciples of all Nations' in Matthew 28:18-20," *Calvary Baptist 'Theological Journal* 7, no. 1 (Spring 1991): 12.
[4] Augustine Stock, *The Method and Message of Matthew* (Collegeville: The Liturgical Press, 1994), 440.
[5] David Bennett, "The Leader as Disciple," *Transformation* 12, no. 4 (Oct/Dec 1995): 13.
[6] Ibid., 13

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command to go and make disciples as the act of exerting influence on people to follow the call of Jesus.

This commission mandated the disciples to go and raise new people through sharing the teachings of the Lord Jesus Christ. An implication of this is that everyone following Jesus must learn from his life, words and practices, in order to become a disciple so that they also will go forth to further make others become disciples as well. Thus, discipleship is a cycle of unending process where every believer must submit to, before accepting the mandate to make disciples. This then becomes the goal of every believer. The purpose of discipleship is futile if disciples fail to carry out the mandate. However, the question is; which kind of disciples should be raised and what should be their identity?

In the gospels, the disciples came to learn from Jesus through being with him and listening to him to be sent out (cf. Mark 3:14). Marshall et al. advance the basic meaning of disciple as "the pupil of a teacher". They state that since the Greek philosophers were surrounded by their pupils, they adopted the distinctive teaching of their masters; the word came to signify the adherent of a particular outlook in religion or philosophy.[7] Onyina generally considers a disciple as "a person who believes in the ideas and principles of someone famous and tries to live the way the person did or does. In the Christian sense, a disciple is one growing to be like Christ, and conforms to his image."[8]

Jesus chose the twelve men to be with him so that he would build them up to a certain level of maturity. This act by Jesus Christ in the gospel of Matthew culminated into a daily relationship with his followers, where they were affected and transformed by his daily teachings. Cooper observes that the act of discipleship is concerned with a level

[7] I.H. Marshall, et al, *New Bible Dictionary*, Third Edition (Leicester: Inter-Varsity Press 2001): 277.
[8] Onyina, *Discipleship*, 219.

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of commitment as this was displayed in the lives of Jesus and the disciples. This is clearly seen in Jesus' instruction to them; to observe all that they have been taught by Him so that they can also teach others.[9]

In the light of the above, though the church's core message and mandate should be discipleship, the contemporary church's message and faith have become 'trivial, sentimental, affirming, and irrelevant' as Horton laments.[10] Stott explains that many churches have lost their identity and their vocation as disciples and a Christ-led Church. He argues that "many churches are said to be sick because they have a false self-image: they have grasped neither who they are (their identity) nor what they are called to be (their vocation)."[11] Wilson in his study identified that the fading away of discipleship owes to the fact that there is minimization of the proclamation of the Word of God. This is because "the leadership and people, became preoccupied with the gifts of the Spirit and emotional experience to the point that the teaching of Scripture and the apostolic traditions were neglected, hence preaching and teaching of the unadulterated word of God became shallow."[12] The Christian community has a mandate of revealing who Christ is and expanding the Kingdom of God through effective discipleship.

There cannot possibly be a thriving Christianity without any active discipleship. Bonhoeffer asserts that "Christianity without discipleship is always as Christianity without Christ"[13]. The result of neglecting discipleship as the primary mandate of the church

[9] Ben Cooper, *Incorporated Servanthood: Commitment and Discipleship in the Gospel of Matthew*, Library of New Testament Studies, 490 (New York: Bloomsburry, 2013), 1.
[10] M. Horton, *Christless Christianity* (MI: Baker, Grand Rapids, 2008), 21.
[11] J.R.W. Stott., *The contemporary Christian* (Leicester: InterVarsity Press, 1992), 242.
[12] Carl W. Wilson, *With Christ in the School of Disciple Building: The Ministry Methods of Jesus*, (Oviedo, FL: Andragathia Books, 2012).
[13] Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Macmillan, 1995).

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will be that Christians do not match up to the image of Christ.[14] It is, therefore, important to know the identity of a disciple as implicated by Jesus and the meaning of 'make disciples.' A systematic search into scriptures indicates that Jesus made disciples and commanded them to continue with this mandate of discipleship. The disciples are called and chosen to be with Jesus, to follow His ways, sayings, teachings and learn from Him in every manner possible so that they can also be sent to advance the course of the Kingdom of God. Christian's maturity is not only reached through the preaching and teaching of the gospel, but the ability to lead other believers to also become disciples through constant and consistent instructions in all the teachings of Christ.[15]

One might think that since there is a "shift of the heartland of Christianity from the Northern Hemisphere to the Southern Hemisphere"[16]; the situation of discipleship in Africa should be different as compared to the rest of the world but this is not so. According to Mbiti, Africa is possibly the most "notoriously religious" continent and thus the message of discipleship should have been central, however,[17] churches have gradually substituted the teachings on discipleship with messages on prosperity gospel, miracles, numbers, buildings and prophecies. As expressed, the need for the African church are:

> Discipleship … This is because, true discipleship produces leadership, and without relational disciple making, we are likely to fall short in our efforts at producing leaders. African Christianity has been labelled as being "a mile wide and an inch deep". Thus, the African and global Church is falling short in making true disciples of Jesus. The current practices and methodologies

[14] Kwame Bediako, "What is the Gospel?" *ATF Bulletin* 1 (October 1995), 6
[15] Jon Thaddeus Harless, *Transformational Discipleship. A Model for Life Transformation* (Riga: Lambert Academic Publishing, 2014), 1.
[16] W.P. Wahl, "Towards Relevant Theological Education in Africa: Comparing The International Discourse with Contextual Challenges," *Acta Theologica* 33, no. 1 (2013): 266-293; DOI: http://dx.doi.org/10.4314/actat.v33i1.14
[17] John S. Mbiti, *African Religions and Philosophy* (Nairobi: East African Educational Publishers, 1969), 1.

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> that the Church is using are not effective in making disciples live holy lives, love the lost, and make other disciples.[18]

The mandate of discipleship, which is the core identity of the Church, is being replaced with other activities such as born again, salvation, believer and children of God, even though these activities are that which lead to effective discipleship; they are not to replace it. Consequently, the Ecclesiastical community in Ghana has seemingly lost its voice and influence even though the majority of the country's population are Christian.[19]

Onyina insists that unless the Church returns to the mandate given by Jesus, the situation will remain the same. He further claims "the strength and influence of the Church is wholly dependent on its commitment to true discipleship to produce transformed lives. Discipleship is therefore the means by which the Great Commission is fulfilled."[20] Therefore, there is the need for careful study to clearly understand the requirements of discipleship by knowing who the disciple is. By so doing, it calls on the Church in Ghana, Africa and the world at large, to place much emphasis on discipleship in the content of the churches' activities.

There is need to revisit the New Testament to help revitalize the reason for discipleship and recover the identity of the disciple in the life and teachings of Jesus Christ. Among the 261 times the word μαθητής is found in the New Testament, 233 are found in the Gospels and 155 found in the Synoptics. It appears 72 times in Matthew as compared to 46 in Mark and 37 in Luke. Interestingly, the phrase μαθητεύσατε which implies 'to make disciples', is found in the New Testament 4 times, once in Acts of the Apostles

[18] African Discipleship Strategic Movement, "Why Discipleship and Why Africa." https://www. discipleshipmovement.org/africa/ Accessed on 15th October, 2018.
[19] Ghana Statistical Service, *2010 Population and Housing Census*: *National Analytical Report* (Accra: GSS, 2013), 63.
[20] Onyina, *Discipleship*, 219.

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and thrice in the gospel of Matthew. The study, therefore, considers the Gospel of Matthew among the other gospels because the author builds the plot of his narrative to conclude on the Great Commission; giving an indication that it is an invitation for the reader to go begin the discovery of the disciple's identity in the gospel, to be able to effectively engage in the commission.

1.2 Statement of the Problem

In the light of the above, this research examines the illocutory force of μαθητεύσατε (28:19), to analyse the perlocutory effect of the Great Commission and its relevance for Ghanaian readers. Given the fact that an interpretation is not complete until it is contextualized in real situation, the chosen text is studied from the perspective of the Legon Interdenominational Church (LIC).

1.3 Research Questions

The main research question that guided the investigation was, how does the Gospel of Matthew present the disciple's identity?

Two subsidiary questions were:

a) What is the perlocutory effect of μαθητεύσατε πάντα τὰ ἔθνη (Matt 28:19) on the Matthean Community?
b) What is the relevance of discipleship and "making disciples" in the life and mission of the Legon Interdenominational Church?

1.4 Aims of the Research

The study sought to achieve the following objectives:

1. To examine the message Matthew intends to communicate to his readers and the uniqueness of the identity of the disciple.

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2. To discover the significance of the interpretation of Matthew's account of the Great Commission to enhance the reader's pursuance and adherence to it.

3. To assess the relevance of the Great Commission in the life and mission of the Ghanaian community.

1.5 Literature Review

This section was organized under two parts: scholarly works on discipleship in the Gospel of Matthew and the methodology employed in this research, which is narrative criticism, a text-centred approach.

1.5.1 Discipleship in the Gospel of Matthew

The beginning and end of a narrative is of utmost importance. Matera contends that the end of a narrative demands a special attention in discovering the plot of any literature.[21] According to Michel, the conclusion of Matthew invites us back to the beginning to be able to understand the whole plot of the Gospel.[22] According to Ellis as cited by Lee and Viljoen, the ultimate commission is Matthew's "table of contents" for the narrative, which is located at the tail of his gospel, and thus must be consulted for a defined understanding of the whole gospel. It is also the 'abstract' of Matthew's 'dissertation' and "a digest and telos of the work,"[23] indicating that the Great Commission gives an ultimate overview of the Gospel. However, scholars like Lee and Viljoen maintain that though the end of narratives are important for a general understanding of the plot, it should not be over-emphasized. They, therefore, propose a study of the themes within

[21] F.J. Matera, *Passion Narratives and Gospel Theologies: Interpreting the Synoptics Through Their Passion Stories* (New York: Paulist, 1987), 241.
[22] O. Michel, *The Conclusion of Matthew's Gospel: A Contribution of the History of the Easter Message*, in *The Interpretation of Matthew*, ed. G. Stanton, 2nd ed. (Edinburgh: T. & T. Clark, 1995), 45.
[23] P.F. Ellis, *Matthew: His Mind and His message* (Collegeville: The Liturgical Press, 1974), 22.

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the narratives to give a deeper comprehension of the narrative.[24] The above assertion notwithstanding, Byrne contends that the beginning and the ending are most significant for understanding the text[25] and therefore requires the utmost attention of the reader; for instance the location of the Great Commandment at the tail of the Matthew's gospel tells of its importance to Jesus and the disciples.[26]

It is frequently acknowledged that the Ultimate Commission is important in understanding the whole gospel of Matthew. Usually this is called "the ultimate commission", implying its importance. However, the term "Great Commission" is preferred to convey the idea that it functions as a driving force in the plot of the book of Matthew.[27] Making disciples was key in Jesus' earthly ministry hence cannot be overlooked in Christianity. Onwuama posits that it was the disciples of Jesus who carried out His legacy, since Jesus entrusted the future of His earthly ministry the care of His disciples therefore failure on their part meant the non-existence of Christianity.[28] Onyinah explains disciple making as the processes one experiences in order to become like Jesus Christ hence the call to discipleship is a life which does not end.[29]

Hartin expands the term disciple to refer to followers of Jesus who are committed and believe in Him as well as tutored especially by Him. The disciple is to live and lead a life like that of Jesus.[30] Hartin further asserts that a lifelong commitment is therefore established between a disciple and His teacher (Jesus) and total loyalty is demanded

[24] K. Lee, and F.P. Viljoen, "The Ultimate commission: The Key for the Gospel According to Matthew," *Acta Theologica* 30 no. 1 (2010), 65.
[25] B. Byrne, "The Messiah in Whose Name 'The Gentiles Will Hope' (Matt 12:21): Gentile Inclusion as an Essential Element of Matthew's Christology," *Australian Biblical Review* 50 (2002): 57.
[26] Lee and Viljoen, "The Ultimate Commission," 65.
[27] Ibid., 64.
[28] Charles Onwuama. "Discipleship in the Gospel of Matthew," https://www.academia.edu/9401977/Discipleship_in_the_Gospel_of_Matthew.
[29] Onyina, "The Meaning of Discipleship," 219.
[30] Patrick Hartin, "The Church, One yet Multifarious - A Study from Many Perspectives: Essays in Honor of John H. Roberts," *Neotestamentica* 32, no 2 (1998), 390.

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from the disciple. The above assertion is agreed by Bennett who emphasizes that a disciple's love and commitment to Jesus requires a high degree of loyalty from him which fades all other forms of loyalty.[31] Jesus' relationship with His disciples is defined by Hartin as a master-pupil one, which is constant and devoid of irregularities. Hartin's choice of pupil clearly depicts a studious life hence, the act of learning cannot be avoided by a disciple.[32]

The Gospel of Matthew opens with the promise of God's intention to dwell with humanity (Matt. 1:23).[33] One of the main aims of Jesus' birth, death and resurrection was to establish His kingdom on earth. The kingdom, as explained by Onyinah is God's reigning power being evident in the lives of people i.e. establishing the rule of God in people's hearts and relationships.[34] Watson perceives the kingdom of God, to be the gathering of believers in the company of each other in order to have a communion with God.[35] In the Gospel of Matthew, the believers are taught to live by the kingdom principles and values and not by their own beliefs, in order to become disciples.[36] They are also guided and guarded by the Saviour, Christ Jesus throughout their journey on earth.[37]

The Gospel of Matthew indicates that God has drawn close to abide with and in his people to expand his kingdom.[38] According to Viljoen, Matthew introduces Jesus Christ

[31] Bennett, "The Leader as Disciple," 8.
[32] Hartin, "The Church," 391.
[33] Stock, *The Method and Message,* 439.
[34] Onyinah, "The Meaning of Discipleship," 217.
[35] David Watson, *I Believe in the Church* (London: Hodder and Stoughton, 1978), 66.
[36] Reimar Schultze, "The Meaning of Discipleship: Call to Obedience." www.schultze.org. Accessed on November 22nd, 2018
[37] Onyinah, "The Meaning of Discipleship," 218.
[38] Stock, *The Method and Message,* 439.

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as God, who came to dwell in man to establish and expand his kingdom through people.[39] This doubtlessly is an indication of discipleship as Christ chooses and teaches His disciples to fulfil the mandate.

In addition, Lee and Viljoen state that the gospel ends with a revelation of the authority of Jesus which is noticeably and climactically detailed in the conclusion of the Gospel as: Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς … "Therefore, go and make disciples of all nations, teaching them to obey everything I have commanded you."[40] Matthew, by this claim, means that Jesus is the all-authoritative Son of God.[41]

Schultze argues that in Matthew, discipleship demands one's total concession i.e. to abandon one's schedules and to get on God's schedules in everything. This recognizes how important obedience is to the call of discipleship.[42] Thomas, in his studies concludes that discipleship is the core of Christian spirituality since it builds the relationship of Christians with their transcendent. He further states that discipleship involves living an authentic existence.[43]

The goal of discipleship is to produce disciples who have the image and character of Jesus Christ, the Saviour and Lord. Therefore, it is necessary for believers to understand the need for discipleship since it is the core of Christ's Great commission to mankind as stated in Matthew 28:19. To produce such kind of disciples as posited by the author of the Gospel of Matthew, one must learn that henceforth believers who are not under

[39] Francois P. Viljoen, "The Superior Authority of Jesus in Matthew to Interpret the Torah," *In die Skriflig* 50, no. 2 (2016): 7; http://dx.doi.org/10.4102/ids.v50i2.2062
[40] Lee and Viljoen, "The Ultimate Commission," 4.
[41] W.D. Davies and D.C. Allison, *Matthew 19–28*, International Critical Commentary, 3 (London: T. & T. Clark, 2004), 682.
[42] Reimar Schultze, "The Meaning of Discipleship."
[43] Fredrick Thomas, "Discipleship and Spirituality from a Christian Perspective," *Pastoral Psychology* 56 (2008): 556; DOI 10.1007/s11089-008-0148-8

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biblical instructions cannot be called disciples. We ought to give eminence to the fact that disciples help to accomplish Jesus' mission on earth.[44]

The mission is found in almost every section of the gospel of Matthew.[45] Brooks agrees and establishes that it was the intention of the Gospel writer to make this mission the centre. The centre is discipleship as a tool to make Jesus present in human history even when his physical presence is no more perceivable.[46] This tells of the utmost importance of Matt. 28:19 in the plot of the whole gospel. France, in his works asserts that the Commission is reflected in almost all the themes of the Gospel. He argues that many of these themes have their "resolution and culmination" in the words found in the text.[47] Expanding the idea of the Matthean discipleship, Davies and Allison add that this kind of discipleship shows up as a "call and response" which began with Jesus' call as a picture of God's salvific will and presence.[48]

In addition, Matthean discipleship is seen as temporal in terms of its structure as mentioned earlier that Jesus' call marks the starting point to a new life which leads to an eschatological end. This implies that Jesus' call begins a temporary existence with its final goal into eternity. It can be observed in Matthew's account that discipleship is rooted in God's initiative as it being the original intention of God thus, one does not have the will or does not volunteer to be a disciple.[49] Kingsbury, as cited by Carter

[44] Schultze, "The Meaning of Discipleship."
[45] Lee and Viljoen, "The Ultimate Commission," 66.
[46] O.S. Brooks, "Matthew xxviii 16-20 and the Design of the First Gospel," *Journal for the Study of the New Testament* 10 (1981): 2.
[47] R.T. France, *The Gospel of Matthew* (Grand Rapids: William B. Eerdmans Publishing Co., 2007), 1:107.
[48] Davies and Allison, *Matthew*, 1: 392-407; Warren Carter, "Matthew 4:18-22 and Matthean Discipleship: An Audience-Oriented Perspective," *The Catholic Biblical Quarterly* 59, no 1 (1997), 66.
[49] Carter, "Matthean Discipleship," 66.

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states that those who volunteered to follow Jesus in the gospel of Matthew were denied and sent away.[50]

Grams in his article, *Not 'leaders' but 'little ones' in the Father's Kingdom*, highlights the character that ought to be portrayed by disciples as recorded in Matthew 17:24-20:28.[51] He first identifies Jesus' disciples as "servant leaders" as he uses the term, "little" to describe them in the kingdom of God. The Kingdom of God as asserted by Grams calls Jesus' disciples to "acts of littleness" in doing the work of ministry. This "act of littleness" is also seen in the beatitudes as well as the Lord's Prayer.[52] Moreover, Jesus is seen as a model of discipleship since his status as son and servant likewise portrays littleness as viewed in Matthew's gospel.[53] Viljoen adds that in assessing Matthew's account on discipleship, pursuing righteousness cannot be eliminated in practicing true discipleship. In Matthew 6:33, Jesus' disciples are being asked to first seek God's kingdom and His righteousness which implies doing the will of God.[54] The distinguishing mark used in recognizing disciples in Matthew's community is their commitment to Jesus in doing His will. This eliminates pretentious piety as demonstrated by the scribes and Pharisees. Righteousness, as added by Viljoen, is seen as being perfect and this Matthew identifies as the focus and aspiration of Jesus' disciples.[55] They are mandated to ensure that God's rule is recognized in the society. As given the name disciples, it underlines a group's identity and reminds them of being different, and not

[50] D. Kingsbury, "On Following Jesus: The 'Eager' Scribe and the 'Reluctant' Disciple (Mt 8:18-22)," *NTS* 34 (1988), 45-59; cf. Carter, "Matthean Discipleship," 67.
[51] Rollin G. Grams, "Not 'Leaders' but 'Little Ones' in the Father's Kingdom The character of discipleship in Matthew's gospel," *Transformation: An International Journal of Holistic Mission Studies* 21, no. 2 (2004), 114.
[52] Grams, "Not Leaders but Little," 115.
[53] Ibid.
[54] Francis Viljoen, "Righteousness and identity formation in the Sermon on the Mount," *HTS Teologiese Studies/Theological Studies* 69, no. 1 (2013): 3.
[55] Viljoen, "Righteousness and Identity Formation," 9.

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like other groups. Hence, followers of Jesus (disciples) are seen as citizens of the kingdom of God. [56]

Scholars argue from two perspectives, the understanding of the word "disciple" which seems not to be very clear in the gospel of Matthew.[57] In the book, Studies of Matthew by Luz, Strecker argues that throughout the gospel of Matthew, we come across Jesus' disciples, μαθηταὶ as the twelve, δώδεκα, distinctive men called by Him (Matt 10:1-4, 20:17, 26:20). Matthew even sometimes replaces Mark's δώδεκα with μαθηταὶ (Mark 13:10; cf. 18:10);[58] and if Matthew can replace Mark's δώδεκα with μαθηταὶ, then it tells of how less important the number of disciples was to the Evangelist.[59] This meant that Matthew's understanding of 'disciple' centres on their identity instead of their number. Contrary to this, Bultmann argues that historically, the idea of the disciples being twelve was already present in Matthew's tradition and that he need not further relate it with the disciples before they knew they were twelve.[60] According to Luz, Matthew until Matt. 10:1, does not speak of the disciples as twelve, even though it might have been in his consciousness and in his tradition, when he speaks of the disciples, the fact that he never establishes μαθηταὶ with δώδεκα as explicit in the gospel of Mark, tells of how unimportant it is to the Evangelist.[61]

The review of literature above informs the researcher of the importance of the Great commission, making disciples, in the Gospel of Matthew by emphasizing on the key areas of this commission. Again, the researcher is also made aware of some characteristics and the demands of a disciple. It has also highlighted on the idea of a disciple in

[56] Viljoen, "Righteousness and Identity Formation," 9.
[57] Luz, *Studies in Matthew*, 115.
[58] Ibid., 116.
[59] Luz, *Studies in Matthew*, 119.
[60] Rudolf Bultmann, *The History of the Synoptic Tradition* (Oxford: Blackwell, 1963), 345.
[61] Luz, *Studies in Matthew*, 117.

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the narrative as discussed by various scholars. These scholarly works have influenced the present research in many ways, especially the work of Luz which emphasised on the importance of the disciples' place in Jesus' life and mission. Interacting with these works has aided the researcher to understand and discuss the subject from a broader perspective. Though there could be other scholars who have contributed to understanding the discipleship in the Gospel, whereas acknowledging that these scholars have contributed knowledge to the topic, best to our knowledge, an academic study to engage Matt. 4:18-22, 10:1-42 and 28:16-20 has not yet been undertaken. The discussion therefore suggests further studies of the relationship between the disciple's calling, their mission and their Commission in the Matthean Gospel.

1.5.2 Methodology: Narrative Criticism

The aim of biblical hermeneutics is to make biblical revelation relevant to contemporary readers and help the readers to reach an informed understanding of the text. Furthermore, it helps the reader to contextualize the meaning of a passage in his/her own culture. Scholars offer different definitions of the subject. Duncan Ferguson defines hermeneutics simply as "the task of hearing what an ancient text has to say."[62] To Ossom-Batsa, the general framework of biblical hermeneutics refers to "the art of interpreting a biblical text in order to understand its original meaning and then delineate its

[62] Duncan Ferguson, *Biblical Hermeneutics: An Introduction* (Atlanta: John Knox, 1986), 6. According to Brown, Hermeneutics is defined as, the "analysis of what we do when we seek to understand the Bible, including its appropriation to the contemporary world. Cf. Jeannine K. Brown, *Introducing Biblical Hermeneutics: Scripture as Communication* (Grand Rapids: Baker Academic, 2007), 21. Also, Osborne sees hermeneutics as a field of science, art and spiritual act that outlines principles or methods for interpreting an individual's author's meaning. Phan posits that the primary aim of hermeneutics is to "concretize the Word of God for the people of today. Cf. P. C. Phan, "Theologizing in the Context of Cultural and Religious Pluralism: An Asian Experience, *TD* 50 (2003), 152.

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significance for the contemporary audience"[63] To Brown, the definition of hermeneutics entails the process of "interpretation" which means seeking to understand the Bible. Therefore, in hermeneutics, "Thinking and reflection are focused on the act of interpreting texts"[64] Porter and Malcolm assert that "Hermeneutics is not a set of rules (human or otherwise) for the interpretation of texts, but an attempt to reflect at a more abstract level, how productive human understanding takes place".[65] Tate's discussion on biblical hermeneutics considers it as "studying the locus of meaning and principles of biblical interpretation". He further describes it as bi-polar, consisting of exegesis and interpretation.[66]

Tate simply defines exegesis as the process of examining a text to determine what its first readers would have understood it to mean. He further states that it involves the process and entails a set of varied activities per-formed on a text in order to make meaningful inferences.[67] Brown explains exegesis as, "the task of carefully studying the Bible, in order to determine as well as possible, the author's meaning in the original context of writing.[68] Kaiser and Silva describe it as, "the fancy way of referring to interpretation of the bible."[69] Exegesis therefore encapsulated the process of reaching an informed understanding of the text through decoding the biblical text. Interpretation is the task of drawing the implication of that understanding for contemporary readers and

[63] George Ossom-Batsa "Biblical Exegesis in the African Context: A Communicative Approach," in *Unpacking the Sense of the Sacred: A Reader in the Study of Religions*, eds. Abamfo Atiemo, Ben-Wille K. Golo and Lawrence K. Boakye (Banbury, OX: Ayeiba Clerke Publishing Limited, 2014), 117.
[64] Ibid., 21.
[65] Stanley E. Porter and Matthew R. Malcolm, "Introduction," in *The Future of Biblical Interpretation: Responsible Plurality in Biblical Hermeneutics*, eds. Stanley E. Porter and Matthew R. Malcolm (Downers Grove, IL: Intervarsity Press, 2013), 8.
[66] Randolph W. Tate, *Biblical Interpretation: An Integrated Approach,* third edition (Grand Rapids: Baker Academic, 2008), 1
[67] Tate, *Biblical Interpretation*, 1
[68] Brown, *Introducing Biblical Hermeneutics*, 23.
[69] Walter Kaiser Jr. and Moises Silva, *An Introduction to Biblical Hermeneutics: The Search for Meaning* (Grand Rapids: Zondervan, 1994), 19.

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hearers.[70] Bevan asserts that it is the process of relating the Gospel message to the people's life situations or living experiences. Interpretation in mission history and theology has been referred to as indigenization, adaptation, incarnation, inculturation or contextualization, even though they are technically different in meaning.[71]

Tate posits that hermeneutics and interpretation are sometimes used interchangeably to refer to the process of determining the meaning and significance of a text.[72] According to Gadamer and Recoueur, hermeneutics should not be only defined with the interpretation of texts because literary or text meaning is most central to biblical hermeneutics.[73]

Among the different approaches explored, the study opted for a text-centred method, which focuses on language and literary studies. There are, however, various methods under the text-centred approach umbrella. Examples are the Rhetorical Analysis and Narrative Criticism. Taking into consideration the literary genre of the text, narrative criticism was chosen. Before scholars engaged narrative criticisms, attention was paid to source and redaction criticism.[74] Nevertheless, Tate argues that redaction criticism involves analysing content of the text, which is narrative in disguise, thus to say, it falls within the context of relationship among the author, text and reader.[75] According to Marguerat and Bourquin, the narrative criticism involves "a method of reading the text

[70] Tate, *Biblical Interpretation*, 1.
[71] B.S. Bevan, *Models of Contextual Theology* (Maryknoll, New York: Orbis Books, 1992), 21-22.
[72] Tate, *Biblical Interpretation*, 1.
[73] Hermeneutics assumes the responsibility to move beyond the scientific explication of the text's language to search for ultimate truth that is incarnate in the language of the text. Hans Georg Gadamer, *Truth and Method* (New York: Seabury, 1975). Paul Ricoeur, *Essays on Biblical Interpretation*, ed. Lewis S. Mudge (Philadelphia: Ram, 1980).
[74] Prior to scholars beginning to investigate the formal features of narratives in the texts of the Gospels, which included aspects of the story-world of the narrative and the rhetorical techniques employed to tell the story, literary criticism paid attention to approaches sharing source criticism and redaction criticism. Cf. David Rhoads, "Narrative Criticism and the Gospel of Mark," *Journal of the American Academy of Religion* 50, no. 3 (1982), 411-412.
[75] Tate, *Biblical Interpretation*, 336

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which explores and analyses how narrativity is made concrete in a particular text."[76] It has in view the effect of the narrative on the readers and the way in which the text makes them cooperate in deciphering the meaning. Therefore, this perspective focuses on the axis of communication.[77] This method, according to Osborne, recognizes that rather than finding meaning in just some isolated parts and fractions, it is actualized in the text.[78] This according to Powell, is the fundamental presupposition upon which the narrative critic thrives; that is the text is not read in isolation, but sequentially, and completely with all its parts being related to the work as a whole.[79]

All biblical texts are relevant for transformation. When this effect is determined, diversity of meanings is discovered with varied implications in a number of contexts.[80] Rhoads further examines that even though it would be impossible to account for all the approaches and techniques of criticism, it is better to focus on some basic areas such as plot, character, conflict, narrator, point of view, the implied author, the ideal reader, style and rhetorical techniques.[81] Goldingay adds that since the major concern of the text is the theological issues in narrative criticism, it should be the focus otherwise, exegesis has not begun.[82]

Marguerat and Bourquin point out that in narrative criticism, the process of reading links the narrator and the narratee. The narrator ought to be trustworthy and assume an unquestionable status. The narratee on the other hand must accept the narrative without

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[76] Daniel Marguerat and Yvan Bourquin, *How to Read Bible Stories: An Introduction to Narrative Criticism*, trans. John Bowden (London: SCM Press, 1999), 3.
[77] Marguerat and Bourquin, *Bible Stories*, 7.
[78] Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 2005), 153.
[79] Mark Allan Powell, *What is Narrative Criticism*? (Minneapolis: Fortress, 1990), 242.
[80] Powel, *Narrative Criticism*, 242
[81] David Rhoads, "Narrative Criticism and the Gospel of Mark," *Journal of the American Academy of Religion* 50, no. 3 (1982), 412.
[82] John Goldingay, *Key Questions About Biblical Interpretation: Old Testament Answers* (Grand Rapids: Baker Academic, 2011), 150.

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asking questions or passing value judgment as it is within the world of the story. The narrator is in the position to know everything, and he does not even have to account for the source of his knowledge.[83]

Tate poses that there is a distinction between real author and implied author, real reader and implied reader.[84] The real author is the person who actually composed the story. By implied author one means the image of the author which the text progressively creates in the course of the reading (with his or her own culture, character, inclinations faith, etc.).[85] The real reader is any person who has access to the text from those who first read it or heard it read, right down to those who read or hear it today.[86] By implied reader one means the reader which the text presupposes and in effect creates; the one who is capable of performing the mental and affective operations necessary for entering into the narrative world of the text and responding to it in the way envisaged by the real author through the instrumentality of the implied author.[87] Marguerat and Borquin further established that at the core of Narrative Criticism are the 'three poles'; the author or the dispatcher of the message, the message itself and the reader who is envisioned as the receiver of the message. By using Narrative Criticism, there is an interaction between the reader and the narrative.[88]

One of the most insightful descriptions of the basic concepts in narratology is that by Gérard Genette. Genette names three main elements in narrative: récit, which is the actual order of events presented in the text (the plot); histoire, which is the sequence in

[83] Marguerat and Borquin, *Bible Stories*, 11
[84] Tate, *Biblical Interpretation*, 103.
[85] Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (Rome: Vatican Press, 1993), 9.
[86] Ibid.
[87] Ibid.
[88] Marguerat and Borquin, *Bible Stories*, 7

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which those events actually occurred as ascertained from the text (the story); and narration, which is the actual act of narrating itself. This means that the chronology of the actual events within the story may differ from the sequence of their presentation. One needs to think only of the effective use of flashback to see the distinction.[89]

According to Osborne, this method spells out clearly the diverse causes that dig out meaning in a story whiles drawing the reader into the narrative world of the story. Narrative method, therefore, does not only insist on telling the story of salvation but goes on to tell the story in view of salvation; in simple terms its informative and performative aspects are outlined.[90]In addition, the narrative criticism method has over the period proven itself to be a valuable component of a close reading of a text, making it effective.[91] This method makes it possible to see something of how the narrative speaks to people in their own culture in context.[92]

From the analysis above, it might be said that narrative criticism has the potential of helping us bridge the gap in the hermeneutical enterprise. However, the critique received by this approach shows that it is deficient in providing the best locus of meaning, since it is anti-historical and thereby undermines the historical pillars of the Christian faith.[93] Though this method is not entirely antagonistic to history, it has tendencies which sometimes limit historical timelines of the texts. Osborne argues that narrative criticism should not be done in isolation but should be combined with source and redaction criticism. This can act as a corrective to its ahistorical tendencies and to the

[89] Gérard Genette, *Narrative Discourse* (Oxford: Oxford University Press, 1980); cf. Tate, *Biblical Interpretation*, 107.
[90] Ibid.
[91] Osborne, *Hermeneutical Spiral*, 168.
[92] John Goldingay, *Key Questions About Biblical Interpretation: Old Testament Answers* (Grand Rapids: Baker Academic, 2011), 151
[93] Stock, *The Method and Message of Matthew*, 2.

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excesses of its stress on the final product rather than as a developing unit.[94] Expanding this further, Powel suggests that the two methods might be used side by side even though they cannot be employed simultaneously; the information provided by both of them might be necessary for the exercise of the other.[95] More so, since the synchronic approach adopted by narrative criticism is not sufficient on its own, the diachronic must be employed as a supplement.[96]

However, in doing this, Osborne cautions that there should not be confusion with a historical individual with his narrative representation. He further states that in the usage of narrative criticism, the exegete is concerned with decoding meaning of the historical-theological text in biblical narrative and certainly not a reconstruction of the original event.[97]

The above reviewed literatures offered the researcher, knowledge of existing materials on Narrative Criticism. This helped the researcher to identify this method as the most appropriate among other methods, for the analysis of the selected texts. The choice for narrative criticism is appropriate, because the pericope under consideration is a narrative. With the text remaining at the centre, new realities and hopes could be identified through the voice of the narrator to determine the meaning. The researcher, having reviewed literature on the other approaches that have already been used to engage the texts; consequently, chose Narrative Criticism as his method for exegesis.

1.6 Theoretical Framework

The researcher employed the communicative approach proposed by Ossom-Batsa for the theoretical framework. This approach has three main steps: exegesis of the biblical

[94] Osborne, *Hermeneutical Spiral*, 154.
[95] Powell, *Narrative Criticism*, 98.
[96] Pontifical Biblical Commission, *Interpretation*, 9.
[97] Osborne, *Hermeneutical Spiral*, 154.

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text; exegesis of the reality and the engagement of the text with the interpreter's context.[98] These levels are not necessarily chronological, rather, they provide a frame to guide an effective interpretation. This notwithstanding, one step leads to the other.[99]

In paying attention to the biblical text, Ossom-Batsa argues that there must be appropriate adherence to the biblical text in order to get an informed understanding in the journey of the reader.[100] He further surmises that to be able to extract the intention of the author for his intended audience, the reader must employ all exegetical tools while paying proper attention to the linguistic and non-linguistic signals in the text.[101] The second level of exegesis focuses on the reality and the call to action of the text. According Ossom-Batsa, this level is the communicative function of the text, which concerns with the transformative understanding the reader gets by knowing the understanding of the author to the intended reader.[102] The reader must not bend the text in order to answer to the situations of his or her social, political and economic issues. This level has the intention of bringing transformation to the reader's life so that he or she will see beyond self.

The third dimension of the communicative perspective deals with the engagement of the text in the context of the interpreter. According to Ossom-Batsa, this stage involves a dialogue between the Word of God and the human community, in which the text informs the culture and the culture takes the shape of the text.[103] This notwithstanding, the text must not be 'tempered' with or 'enslaved' by the reader's culture; the text must

[98] Ossom-Batsa, "Biblical Exegesis in the African Context," 128.
[99] Ibid.
[100] Ibid.
[101] Ibid. According to Majola, the organization, semantics as well as the communicative force of the text can be discovered by paying attention to translations for diversity of meanings aside the original language of the text. Cf., Aloo Osotsi Mojola, "Bible Translation in African Christianity," *AICMAR Bulletin* 1 (2005), 13-14.
[102] Ossom-Batsa, "A Communicative Approach," 129.
[103] Ibid., 129-130.

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always have a central position.[104] In conclusion, the contemporary theologian gives us the framework of doing biblical interpretation which ends in the engagement of the text in a contemporary context through adherence to the text to be able to discover the call of action of the text.

1.7 Methodology

The research is organized following the three steps approach suggested by Ossom-Batsa: exegesis of the text; exegesis of reality and engagement text-reality. The first step involves the exegesis of some key passages in the Gospel of Matthew to reveal the identity of the disciple (Matt. 4:18-22, 10:1-42 and 28:16-20) for an understanding of his role in the Great Commission (Matt. 28:19).

Due to the narrative nature of the gospel of Matthew, Narrative criticism is chosen. Matthew built his gospel to end on the Great Commission drawing the readers' attention to the importance of discipleship to him and his community. For one to be adequately involved in discipleship, he must understand who a disciple is, hence bringing the reader to begin the narrative tour of the gospel to uncover the disciple's identity. Tate asserts that narrative criticism does not only focus on the traditional narrative elements such as plots, settings and characterization, but also covers the role of the reader. It assumes that the story does not exist autonomously within the text, but comes into being through the active interaction between the text and the reader.[105] Simply put, it draws the reader into the text for understanding and to let him know how the text applies to him in his present context.

[104] Ossom-Batsa, "A Communicative Approach," 130.
[105] Tate, *Biblical Interpretation*, 335.

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Matthew uses 'narrative' as a theological tool to inform and to transform the life of his readers in discipleship. Powell posits that narrative criticism has its focus on biblical literature stories, and he attempts to read them with insights drawn from the secular field of modern literary criticism.[106] This method enables the reader to uncover the narrative sequence of discipleship as presented in the Gospel of Matthew which culminated into the conclusion of discipleship in the Gospel. In discovering the narrative plot of the Great Commission (Matt. 28:16-20) in the Gospel, the study through exegesis of the calling (Matt. 4:18-22) and mission of the disciples (Matt. 10:1-42), brings the reader's attention to the link between 'the Commission' and 'the Commissioned'.

The second step entails the exegesis of the reality where the researcher engaged the Legon Interdenominational Church (L.I.C). The reason for the choice of LIC is because of the discipleship vision and mission of the church. LIC stresses on the mandate to disciple their members to become Christ-like in all their areas of endeavours. Due to this vision of the church, the preaching and teaching of the church are mostly centred and characterized by discipleship. The main research tools employed by the researcher included personal interviews and personal observations. The pastoral team was interviewed, their preaching and teachings were also listened to and discussed. Some participants of the Discipleship Training were also interviewed as well as some selected members of the CARE Cell groups. Besides, the researcher also studied sermons, doctrines, articles and other documents of LIC.

The final step of the framework involved the engagement of the two cultures; the contextualization of Matthew's teaching of the relationship between the identity and the

[106] Mark Allan Powell, *What is Narrative Criticism?* (Minneapolis: Fortress, 1990), 239.

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Commission of the disciples in the Ghanaian community, to examine the perlocutory effect of the text on the readers.

1.8 Organization of the Work

The work is organized into five chapters. Chapter one deals with the introductory issues comprising the background to the study, statement of the problem, research questions, aims and objectives, literature review, methodology and organization of the chapters.

In chapter two, the focus was on the exegetical analysis of Matthew 28:17-20. It examined the unity of the chosen passage, its structure and provided textual analysis. The textual analysis focused on a detailed analysis of words, phrases and sentences within the pericope. It also looks at how the compositional structure of the text forms in helping to arrive at the intended meaning of the author in the narrative.

Chapter three focused on the exegesis of reality. It studied Legon Interdenominational Church, three understanding of discipleship. It also examined their teachings and preaching on discipleship. The fourth chapter dealt with the engagement and contextualization of the interpretation of the Matthew account of the identity of a disciple in the Legon Interdenominational Church (L.I.C). The chapter discussed the relevance of the interpretation of discipleship to this contemporary Ghanaian Christian community.

The last chapter summarized the major findings and provided a conclusion and recommendations for both further academic discourse and pastoral benefits.

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CHAPTER TWO

EXEGETICAL ANALYSIS

2.1 Introduction

This chapter focused on the analysis of selected texts in the gospel of Matthew (4:18-22, 10:1-42 and 28:16-20) relevant to understand the identity of a disciple in the Gospel. These texts guided the journey of the researcher to an effective understanding of the narrative force of the Great Commission (28:19). In adherence to the methodology adopted by the researcher, the exegetical analysis of the selected texts starts with delimitation of the text, followed by the discussion of the structure, and then to the exegetical analysis which is undertaken by employing narrative criticism.

The discussions of the selected texts included, first, the call (Matt. 4:18-25), then the mission (Matt. 10:1-42), and finally, the commissioning of the disciples (Matt. 28:16-20). The analysis of these texts was to determine how the author developed the idea of discipleship culminating in the commission. Consequently, the researcher examined how the author uses his narrative as a theological tool to exhume the underlying meaning of the selected texts. The research established a dialogical relationship between the reader and the text, paying attention to the perlocutory effect on the reader.

2.2 The Call of the Disciples (4:17-22)

2.2.1 Introduction

The call of the first disciples is important in the discussion of discipleship in the Gospel of Matthew.[107] According to France, the passage represents Jesus' first recorded action

[107] Warren Carter, "Matthew 4:18-22 and Matthean Discipleship: An Audience-Oriented Perspective," *The Catholic Biblical Quarterly* 59, no. 1 (1997), 61.

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of gathering a group of followers in Matthew's narrative.[108] The passage can be considered as a unit in the bigger pericope of the chapter which represents a sequence in the narrative towards Jesus' public ministry. Carter posits that the key feature of this section is the authority of Jesus in calling a group of fishermen to follow him and their instant compliance.[109]

2.2.2 Delimitation of the Text (4:18-22)

Though France, Kingsbury, Stock, Gabelein and Carter retain vv. 18-22 as a unit, Filson suggests v. 25 as the end of the narrative. According to Gaebelein, the narrative does not have a sequential relationship with the previous passage because there might have been a time lapse.[110] France's work supports the proposal of Gaebelein that the narrative should start from v. 18 and end with v. 22. He indicates that from v. 18, the story of Jesus is about to change to include his disciples. Jesus, from this point, will now be identified with a group of followers, who will be with him in his public ministry, and who will represent the first audience of Jesus' teachings.[111]

Even though Stock's proposition supports the argument of Gaebelein and France, he posits that the narrative should begin with v. 17 and rather end on v. 22 since v. 17 is Jesus' public announcement to Israel, and also provides the framework for the next set of activities. He distinguishes vv. 23-25 as being Matthew's 'comprehensive summary' before he gives specifics of the healing and teaching activities in the next chapters.[112] France and Gaebelein's proposition on the delimitation of the narrative from vv. 18-22 was adopted as a literary unit but also agrees with Stock's position that the v. 17 gives

[108] France, *The Gospel of Matthew*, 145.
[109] Carter, "Matthean Discipleship," 62.
[110] Frank E. Gaebelein, ed. "Matthew, Mark and Luke," *The Expositor's Bible Commentary with NIV* (Grand Rapids: Zondervan, 1984), 8:119.
[111] France, *The Gospel of Matthew*, 145.
[112] Stock, *The Method and Message*, 63.

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a good framework for a proper understanding of the narrative. This is because; it demonstrates a clear periphery of the disciples' call narrative, enlisting it within a comprehensive block for exploration.

2.2.3 Structure of Matthew 4:18-22

The setting of vv. 18-22 is different from the preceding settings in the chapter; vv. 1-11 which records the temptation of Jesus in the wilderness, vv. 12-16 widely referred to as the beginning of Jesus' ministry in Galilee; and v. 17 representing the first major turning point of the gospel. Scholars such as Filson, France, Stock and Gaebelein agree on a three-factional structure of the narrative which includes: Setting of the Account (v. 18a); The first two of brothers (v. 18b); The call and response of the first couple of brothers (vv. 19-20); The call and response of the second couple of brothers (vv. 21-22).[113] Gaebelein for instance, gives attention to the narrative criterion of the texts and the introduction characters in the different stages within the passage.[114] The research, being influenced by the narrative criteria of the account, adopts the structure below:

v. 18a Setting of the Account

v. 18b The First pair of brothers

vv. 19-20 The Call and Response of the First Pair of Brothers

vv. 20-22 The Call and Response of the Second Pair of Brothers

[113] Most scholars agree on the division of the passage. See France, *The Gospel of Matthew*, 145-147; also Filson, *A Commentary on the Gospel*, 72-73; Gaebelein, *The Expositor's Bible,* 119-120; Stock, *The Method and Message*, 63-64.
[114] Gaebelein, *The Expositor's Bible,* 119.

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2.2.4 Textual Analysis

The analysis of the text followed the proposed structure. The aim was to arrive at an informed understanding of the text. Furthermore, the analysis aims to uncover the intended meaning of the author by examining the arrangements of words, phrases, clauses, sentences, and the syntactics of the selected texts.

A. Setting of the Account (v. 18a)

Because of the arrest of John the Baptist, Jesus changed his location from Nazareth to settle in Galilee, where he centralized his ministry.[115] Gaebelein indicates that the word θάλασσα meaning 'sea' can also be referred to as 'lake'; this was also known to be the 'Lake of Gennesaret'. He explains that the use of 'sea' is preferred by the gospel writers with the exception of Luke, who employs 'lake' in his gospel.[116] In the light of the background to the text, Filson suggests that this place was the busy beach of Capernaum and thus central to the activities of Galilee, where a lot of the people's occupation was fishing.[117] In addition, Keener states that central to the economy of Galilea was fishing and thus fishermen's living condition was above average.[118]

Though the passage does not clearly tell the reason for Jesus' presence there, as he walked by (Περιπατῶν δὲ παρὰ), indicates that Jesus might have decided to go there, walking along the sea in order to preach, knowing how busy the place was.[119] Even

[115] Filson, *A Commentary on the Gospel,* 72.
[116] Gaebelein, *The Expositor's Bible,* 119.
[117] Filson stated that in Luke 5:1-11 is the same account in Mat. 4: 18-22 and thus relates the sea of Galilea to the beach of Capernaum. See Filson, *A Commentary on the Gospel,* 73.
[118] Craig S. Keener, *The New Bible Background Commentary: New Testament* (Westmont, IL: IVP Academics, 1993), 55.
[119] This is because, the previous v. 17b tells that Jesus had begun to preach saying, "Repent, for the Kingdom of Heaven is near."

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though Jesus had settled in Capernaum for some time, Matthew's account gives no indication of his earlier contact with the people there.[120] It was by walking here, that he encounters the first people who will later become the core members of his disciples.

B. The First Two Brothers (v. 18b)

> **…**εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς.

As earlier posited, the sighting of the two brothers by Jesus seems unplanned and coincidental. Filson argues that it was deliberate on the part of the author in order to bring aloud the authority of Jesus when the brothers were called to follow to him.[121] Gaebelein states that Simon[122] is introduced as 'Peter' for the first time in the gospel without an explanation as to how he received the name, even though the name, Πέτρον, was widely known in the days of Jesus.[123] Filson also observes that even though the exact moment the name 'Peter' was given to him is uncertain (it is earlier than Matt. 16:18), it was not as early as the first call.[124] However, Stock is of the view that even though the account in the gospel is unlike Mark's account, Peter was already known to the community of Matthew.[125] The usage of the verb, εἶδεν[126] indicates that Jesus 'perceived', 'looked at' instead of 'noticed', 'became aware' or 'mentally and spiritually

[120] Gaebelein indicates that there might have been time elapse between v. 17 and v. 18. Gaebelein, *The Expositor's Bible,* 119. See also Filson, *A Commentary on the Gospel,* 72.
[121] Filson, *A Commentary on the Gospel,* 73.
[122] Simon was a Semitic name and one of the commonest in first-century Palestine (Matt. 10:4, 13:55, 26:6 and 27:32); Andrew was a name with a Greek origin. see France, *The Gospel of Matthew,* 146.
[123] Gaebelein, *The Expositor's Bible,* 119.
[124] Filson argues that according Mk. 3:16, it was before his confession in Matt. 16:18 but later than John 1:42 see Filson, *A Commentary on the Gospel,* 73.
[125] Stock, *The Method and Message,* 63.
[126] εἶδεν is a indicative aorist from ὁράω which means see, catch sight of, notice, visit, Pass. become visible, appear, experience, witness mentally and spiritually see, perceive, look.

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aware', which might signify that Jesus was aware of the brothers earlier than he saw them now.[127]

France posits that 'Ανδρέαν and Σίμωνα were names which reflected the mixed culture of that Hellenistic settlement just across the river from Jewish Capernaum. Even though they were originally from Bethsaida, their family had moved to settle in Capernaum to be fishermen.[128] Filson views that Simon's and Andrew's casting of their net suggests that they were 'wading out, throwing out a casting net and encircling the fish'.[129] France in agreement examines that ἀμφίβληστρον must not be confused with δίκτυον (which means 'net' or 'fishnet') and it suggests a different type of fishing which involved being at the poorer shore, indicating that the brothers might be of the low class.[130] Keener explains that the casting net had a "narrow end pulled by the boat and a wide end sunk by leads" and it must not be confused with the larger dragnet.[131] Matthew might have used this specific term to give a hint about the socio-economic stance of the brothers.

C. The Call of the first Brothers and their Response (vv. 19-20)

> 19 καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων.
> 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

The text involves Jesus' call of the maiden disciples and their response to the call. In the gospel, this is the first time Jesus starts a conversation. The nature of this call is about to prove the authority of Jesus Christ as the "Son of God, who has been empowered for his messianic ministry".[132] The indicative voice of the verb λέγει suggests the

[127] Observing the other Synoptics might suggest that Jesus had prior knowledge of them or they knew him (see, Luke 5:1-11, John 1:35-42 Mark 1:16-20). Gaebalein suggests that Simon, Andrew, Phillip and Nathaniel first followed Jesus at an earlier date and they again went back to their professions (Gaebelein, *The Expositor's Bible,* 119).
[128] See Mt. 8:14; France, *The Gospel of Matthew,* 146-147.
[129] Filson, *A Commentary on the Gospel,* 73.
[130] France, *The Gospel of Matthew,* 147.
[131] Keener, *The New Bible*, 55.
[132] Jack Dean Kingsbury, *Matthew as Story*, 2nd ed. (Philadelphia: Fortress, 1986), 130.

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declarative authority with which Jesus called the two brothers without ensuing in a conversation with them. This is followed by the indicative adverb, δεῦτε and genitive proposition, ὀπίσω, literally means 'come here!' or 'come behind!' clearly showing the level of command which lies within the call of Jesus. This was against the order of the day in which disciples were the ones who chose to be students of a certain teacher or rabbi.[133]

The underlying theology of the text is discussed below; France points out that what Jesus demonstrates is not even an 'invitation' but a 'demand'.[134] He, further, argues that the call is typical rather with prophets and not with rabbis.[135] The call to follow was not for them to be just 'hearers' but to be 'followers', who will be behind their master, Jesus, wherever he would journey.[136] Jesus called them unto a life of companionship, where they will be trained to achieve the goal of the one who called them.[137] He further states that the main aim of Jesus' calling them was not to be 'a student' but to be involved in 'fishing'.

Jesus, therefore, proclaimed that he would make them "fishers of men", an expression which is not strange in the TaNaK, notably Jer. 16:16.[138] According to the Interpreter's bible as cited by Smith,[139] the metaphor is genial and dramatic, and Smith implies that contrary to the popular meaning of the metaphor as bringing men to salvation, this was a commission to gather the people for "judgement".[140] However, Kingsbury points out

[133] Keener, *The New Bible*, 55.
[134] France, *The Gospel of Matthew*, 147.
[135] Cf. Elijah's call of Elisha in 1Kings 19:19-21 He compares this call to that of Jesus and his first disciples and that it bears fruitful comparison with this incident.
[136] Gaebelein, *The Expositor's Bible,* 119.
[137] The Iverson Associates, *The New Testament and Wycliffe Bible Commentary* (Chicago: Moody Press, 1971), 13.
[138] See other scriptures from Amos 4:2 and Habakkuk 1:14-17.
[139] G.A. Buttrick "On Matthew 4:19," *Interpreter's Bible*, 7: 276; quoted by Smith, "Fishers of Men," 191.
[140] Smith, "Fishers of Men," 191.

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that the expression meant the disciples were called to "engage in mission in line" with a general commission of Jesus Christ, first to the Israelites and then to the nations. He emphasizes that the Great Commission is revealed in this expression.[141] Peter and Andrew were still going to be fishers but in a more honourable and higher sense of catching men from the 'sea of the world'.[142]

Matthew uses εὐθέως, an adverb which expresses a point of time immediately subsequent to a previous point of time[143] to express and emphasize on the extraordinary readiness of the brothers to abandon their work to follow this strange charismatic leader.[144] Some scholars are of the view that their immediate response to the call was due to the great impact made when they earlier met with Jesus.[145] Gaebelein emphasizes that what happened with the response of the brothers was a "prompt obedience" and further argues that this commitment of Simon and Andrew might be based on their earlier encounter with Jesus.[146]

The brothers leaving their nets (ἀφέντες τὰ δίκτυα), meant that they were leaving behind their profession of fishing, which was their means of survival, and turning to another profession of 'fishing men'. Filton points out that the brothers left their work which was their means of livelihood and business at the call of Jesus.[147] In addition, Stock observes that their nets were not even drawn up to the shore expressing their

[141] Kingsbury, *Matthew as Story*, 130.
[142] The sea sometimes represents a world of sinners and evil people and the Lord Jesus called them to use the net of the 'Gospel' to catch men from the pool of sin and darkness into the kingdom of light and righteousness. See the parable of Jesus in Matthew 13:45-49. Charles W.F. Smith, "Fishers of Men: Footnotes on a Gospel Figure," *The Harvard Theological Review* 52, no. 3 (1959), 188-190.
[143] The actual interval of time differs appreciably, depending upon the nature of the events and the manner in which the sequence is interpreted by the writer.
[144] France, *The Gospel of Matthew*, 147-9.
[145] Iverson Associates, *The New Testament*, 13.
[146] He proposes that if the miracle of Luke 5:1-11 happened before this encounter in Mt. 4:18-22 or Mk. 1:16-20 then it will definitely explain their prompt obedience without questioning his authority and call. And this might also be the reason for the immediate response of the other pair of brothers; James and John. Gaebelein, *The Expositor's Bible,* 119.
[147] Filson, *A Commentary on the Gospel*, 73.

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radical obedience in responding to the call of the master. He emphasizes that ἠκολούθησαν appears in the gospel for the first time and tells of its utmost importance to the evangelist in the manner and nature of the reaction of the brothers towards the call by Jesus.[148] They left and responded to the call not knowing what really lay ahead of them, and to begin a new life with Jesus, to go with Jesus wherever he would go, learn from him and help him in any way possible.[149]

C. The Call and Response of the Second Pair of Brothers (vv. 21-22)

> 21 καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβε
> δαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ
> πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. 22 οἱ
> δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

Jesus, after the call of Simon and Andrew, moves forward from where they had met them. This indicates that Jesus was not alone when he walked along because the evangelist tells that they followed him. From here, Jesus started building his community of hearer and disciples he will teach through his ministry.[150] Εἶδεν is the same verb used for the manner Jesus sighted the first pair of brothers. These, were however, not alone like the first two brothers he had met earlier. France points out that the call of James and John is similar to that of the first two brothers except the inclusion of the boat and their father.[151] Carter admits that the second use of the word 'brother' in v. 19 and v. 21 reveals their relationship as blood siblings. However, the polyvalent nature of the term, ἀδελφὸν in the passage reveals both "blood relationship and membership of the community of Jesus Christ."[152]

[148] Stock, *The Method and Message*, 63.
[149] Filson, *A Commentary on the Gospel*, 73.
[150] Kingsbury, *Matthew as Story*, 130.
[151] France, *The Gospel of Matthew*, 148.
[152] Carter, "Matthean Discipleship," 65.,

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According Gaebelin, πλοίω was a term that applied to all boats sizable enough to several men on board. It was boats for people of substance because the boats were big enough to include their hired men who served them. This suggests that the first disciples were 'well-to-do' if not affluent. They were not trained as scribes or rabbis, yet, they were not poor.[153] A critical observation of the accounts in Mark, Luke and John, indicates that the first disciples, who were fishermen were men of affluence. Nevertheless, Matthew fails to make their affluence clear in his account (include the hired labour of Zebedee and other details), and this according Stock is because he does not to disrupt the "symmetry of the vocation accounts".[154]

Unlike Peter and Andrews who were casting their net into the lake, these brothers were rather mending their net (καταρτίζοντας τὰ δίκτυα αὐτῶν), an expression which sounds as if they were just setting out. However, the verb καταρτίζοντας expresses the idea of "restoring to a former condition".[155] Filson claims the text suggests that James, John and Zebedee, their father, had pulled their boat up on the beach and were arranging their nets to set themselves up for the next fishing trip.[156] However, critically studying the text gives an indication that they were mending their nets as a result of a busy night.[157] Καὶ ἐκάλεσεν αὐτούς contained not the detail "follow me and I will make you fishers of men" as found in the previous call; and this, France states, is as result of the

[153] Gaebelein, *The Expositor's Bible,* 120. He referred to this from the Mark account (Mk 1:20).
[154] Stock, *The Method and Message*, 64.
[155] Gaebelein, *The Expositor's Bible*, 119.
[156] Filson, *A Commentary on the Gospel*, 73.
[157] As already states, in harmonizing the various accounts, some scholars give a chronological probability of this happening after the miraculous catch in Luke 5:1-11 of which John and James were present. Some even believe that the boat referred to in the Lukan account is for the family of Zebedee and Peter and Andrews were partners of James and John. Jones Samuel Andrews, *The Life of our Lord upon the Earth*. (New York: Scribner, 1893), 247-248. See Gaebelein, *The Expositor's Bible*, 120. It is very probable that the men were engaged in "mending and casting" when the Lord Jesus first met them. He used their boat for the miraculous catch, called Peter and Andrew to followership and then coming back the next day, he called the sons of Zebedee who were mending the net which broke during the miraculous catch. See also Iverson Associates, *The New Testament*, 54.

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close echoing of the first and second call.[158] Contrary to the assertion of France, Carter observes that the first call, which is an imperatival direct speech of "follow me" (δεῦτε ὀπίσω μου, 4: 19), is replaced in the second scene by indirect speech, ἐκάλεσεν αὐτούς "he called them". This is because since the verb, καλέω, has already appeared six times in the Gospel before this point, the audience of the writer is now familiar it.[159]

The two brothers responded to the call of Jesus without any hesitation just like Simon and Andrew. The usage of the verb, εὐθέως, expresses the idea of Jesus' authority unchallenged in the narrative. The nature of the response of James and John was more radical as compared to the first call because it involved the renunciation of their father and their boat, their family and their profession.[160] Keener highlights that the fisherman's earnings exceeded that of the average worker, and thus, James and John left behind a reputable job. Even more than that was the abandonment of their father, which he bemoans, could simply result in communal dishonour.[161] Barton reiterates that the pillar of the radical urgency of Jesus' call is the rigidity that lies in the middle of such request and the concern for the parents.[162]

The Evangelist employs the verb, ακολούθησοω for the second time demonstrating the priceless role in the discussion of discipleship in the gospel of Matthew, especially, in relation to the call of the disciples. To Stock, the role and the expectations of the disciples in the passage is set side by side with that of the person of Jesus, which is revealed

[158] France, *The Gospel of Matthew*, 147.
[159] Carter, "Matthean Discipleship," 65.
[160] France, *The Gospel of Matthew*, 148.
[161] Keener, *The New Bible*, 55. Keener emphasizes that this sudden departure was widely known to both Jews and Greeks as a sure sign of radical departure.
[162] Refer to Mt. 15: 3-6, Stephen C. Barton, *Discipleship and Family Ties in Mark and Matthew* (Cambridge: Cambridge University Press, 2009), 129-130 cf. Mt. 18:18-22; 10:21-22, 34-37; 12:46-50.

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in their relationships. Bauer confirms that Matthew did this by employing filial language, which is, "even as Jesus is the son of God, so the disciples are sons of God."[163] Jesus calls the disciples to follow him to build relationship with so that they will come into a community of believers where they will all attain a sense of maturity to also raise a community of disciples.

2.2.5 Perlocutory Effect on the Reader

Kingsbury categorizes the call of the pairs of brothers in this manner; Jesus sees them, Jesus summons them and then they who are summoned leave everything behind to follow him. He argues that it is the same pattern that governs the calling of each of the pair of brothers.[164] Some scholars suggest that the call of these men to become fishers of men was not missionary inclined, but eschatologically motivated, even though some also infer the passage to be more of a commission towards delivering people from sin, death and separation from God.[165]

The above assertion notwithstanding, a careful study of the text reveals a chronology of events that led to the utmost revelation of Jesus' authority and glory, causing the brothers in both circumstances to believe and follow Jesus. Closing the chapter on the narrative, the intention of the evangelist is gradually revealed to the reader. The evangelist's plot is to unravel the authority of Jesus in his encounter with the disciples. Consequently, the narrator does not aim to organize stories for his readers, but a purposive presentation of this account will lead the reader into the unchallenged authority of Jesus, which resulted in the creation of a new community of followers who would later be commissioned in the end of the Gospel. The reader comes to faith in Jesus Christ as the

[163] Stock, *The Method and Message*, 64.
[164] Kingsbury, *Matthew as Story*, 130.
[165] See Smith, "Fishers of Men," 191-196. See the other views in Jindřich Mánek, "Fishers of Men," *Novum Testamentum* 2, no. 2 (1957), 138-141.

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son of God with unmatched authority. Nevertheless, the faith of that reader is directed toward the goal of personal, eschatological salvation. That is, by believing, they will follow him.

The call of the first disciples in the gospel of Matthew is unique among the other Synoptics, which is evident in the language, style and the theology of the evangelist in carrying out the purpose of his narrative to his audience. There is an understanding the reader gets which indicates that the goal of discipleship is a call of responsibility to follow Jesus to become fishers of men. This involves change of their occupation, status, family and the abandonment of all that they cherished to follow Jesus who will be their source in all things. The reader becomes more aware of the authority of Jesus. Later in the Gospel, as they left everything to follow him, his presence and promises were enough to cater for the disciples.

In addition, though the other accounts concerning the disciples' call in the Synoptics give a hint leading to the justification of the disciple's abrupt abandonment of their current state to follow Jesus, Matthew's presentation is different. In John's gospel for instance, the first two disciples followed him for the testimony they heard (1:36-37), Philip, because he had been called by Jesus (1:43), and Nathaniel followed Jesus because of the pre-knowledge Jesus had about him (1:45-50). However, Matthew does not give an overview of such incidents and this he does so that the attention of the reader will be solely focused on the nature and person of Jesus in the community of the Galileans. He places unparalleled emphasis on Jesus and gives few details of what he has done so that the disciples followed him for who he is.

Other elements emerge in the analysis of the passage from the perspective of the called, the disciples. The first pair of brothers left their nets and followed Jesus. Their nets

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signified their jobs; pointing out that they parted ways with their occupation to pay heed to the call of Jesus. Job generally represents economic security for oneself, family and even the community. Leaving one's job meant taking off the covering of economic shelter from one's self. The first pair of brothers' decisions to ultimately forfeit their jobs to follow Jesus by the reveals a degree of sacrifice involved in 'following' Jesus on the road to become disciples of Jesus Christ. The second pair of brothers even did more than what the first brothers did in their obedience to the call of Jesus. These second pair of brothers did not just leave their nets; their occupation and economic security, they also left their father who was present with them at the time of their call. The father is a representation of identity in the life of his children, so as it was for James and John. At the call of Jesus, they ignored their father and their nets to follow him. Their response meant their loss of identity in the society in which they lived. By following Jesus, they lost their social and economic status.

The above sacrifice notwithstanding, they were being 'imported' into another community or kingdom which operates with different perspectives and regulations. Jesus was then forming his community of believers who will follow him through sacrifice and abandonment of their earthly foundations either by birth (leaving family) or acquisition (forsaking occupations). The idea being passed on is that whiles those called followed Jesus, their new community will be founded on ultimate and absolute faith in Jesus, who called them. The change of status in the life of the disciples will be realized at the end of the Gospel when Jesus left them to be in charge of his Commission before he left the earthly scene. The reader is given a primary mind-set that discipleship is first a calling, and then followership, which results in the abandonment of one's former state into a new realm of God's missionary work. One must be called first, before one can follow. Jesus is not physically present with the church, but he is spiritually present in

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the heart. Therefore, he still calls people to follow him so that they can be built into his image. While one is expected to leave certain things, which will obstruct his/her followership, Jesus promises his company of presence with the person who follows.

2.3 The Mission of the Disciples (10:1-42)

2.3.1 Introduction

When the three accounts of the calling of the twelve in the Synoptics are compared, striking facts emerge from the evangelists (Matt. 10:1-4, Mk. 3:13-19, Lk. 6:13-16). It widely involves their choice, calling, appointment, seclusion and relationship.[166] The focus of Matthew in his mission's account concerns the manner and conduct of the missionaries in sending forth the Gospel rather than the actual course of the missions.[167] The preceding chs. 5—7 and chs. 8—9 have been branded by the authority of Jesus in words and deeds respectively.[168] The next chapter will now be for the people who have been witnesses to these words and deeds to 'move into action.' Prior to this discussion, the focus of Jesus had been on the calling of the disciples to be his followers. This chapter has its bearing on what the disciples have been called to do.[169] Lee and Viljoen also claim that many followed Jesus directly and indirectly. They posit that it was not new to follow Jesus or become a disciple in the gospel but it is rather well "attested in the antecedent part" of the gospel.[170] The evangelist does not state clearly in his narrative the calling of the other disciples of Jesus apart from the call of the pair of brothers

[166] William Barclay, *The Gospel of Matthew*, The New Daily Study Bible, 1 (Westminster: John Knox Press, 2001), 416.
[167] F.W. Beare, "The Mission of the Disciples and the Mission Charge: Matthew 10 and Parallels," *Journal of Biblical Literature* 89, no. 1 (1970), 3.
[168] Gaebelein, *The Expositor's Bible,* 236.
[169] Stock, *The Method and Message*, 162.
[170] Some followed Jesus through encountering him miraculously (20:34), others also sought healing from him (9:27; 12:15), others heard his fame and willingly followed him (8:1, 10; 12:15; 14:13; 19:2; 20:29) whiles other were also called directly by Jesus to follow him (4:18-22; 9:9; 10:1-4; 19:27). See Lee and Viljoen, "The Ultimate Commission," 72.

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in 4:18-22 and 8:22. However, the names of the twelve are clearly spelt out in the introduction of the passage. They had been chosen earlier than this chapter and Jesus was preparing them towards their mission.[171]

France observes that 8:18-23 gives an indication to the reader that the disciples following Jesus as of that moment were more than the four whose calling were specified in the gospel earlier. He further spells out that it seems that although the meaning of "disciple" had a broader attribution not just to the "twelve", it was however narrower than the "sympathetic crowd."[172] The mission discourse was however specifically directed to the twelve and not to the crowd. This is evident as Hartin observes that the missionary sermon is very instructive especially when it is compared to its sources (Mk 3:13-19; 6:17).[173] This commission seems to be the peak of several steps (John 1:35-51, Matt. 4:18-22) which had earlier happened, serving as grounds for preparation and training of those who will handle the church of God after Pentecost.[174] This missionary discourse contained in the evangelist's narration is much longer, compared to the accounts in the other Synoptics. The different accounts contain a charge where the details and modules of conduct for missions are spelt out.[175]

2.3.2 Delimitation of the Text

A careful study of the preceding passage which is Matt. 9:36-38, [36When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. 37 Then he said to his disciples, "The harvest is plentiful, but the laborers are few; 38 pray therefore the Lord of the harvest to send out laborers into

[171] Mark 3:16-19; 6:7 places the calling of the disciples a while before their mission whiles Luke 6:13-16 places their calling just before their mission. Cf. Filson, *A Commentary on the Gospel,* 125.
[172] France, *The Gospel of Matthew,* 375.
[173] Patrick Hartin, "Discipleship Within Matthew's Christian-Jewish Community," *Neotestamentica* 32, no. 2 (1998), 396.
[174] Gaebelein, *The Expositor's Bible,* 236.
[175] Beare, "The Mission of the Disciples," 3.

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his harvest], presents Jesus' compassion for the crowd who were as if they did not have a shepherd. The above message reveals that the community and the world are ready to hear the message of the kingdom which the disciples are to preach.[176] Even though it was important for them to go and reap the ripe harvest, Jesus' emphasis in this passage was for the disciples to pray for reapers but not yet to go out and reap.[177] Consequentially, the disciples are then sent in the next chapter (10:1-42) to pursue this mission in answer to the prayer.[178]

There is scholarly agreement on the delimitation of the literary unit (10:1-42) which should be the focus of discussion.[179] Filson, however, suggests the pericope should range from vv. 9:35-10:42. He proposes that vv. 35-38 is an "editorial report" with wide emphasis on Jesus' ministry, giving heed to the urgency of missions and the need for more people to help accomplish the work of God. He insists that there is a need to emphasize on this passage since it provides the basis for the missions of the disciples.[180] Scholtz indicates that the pericope be considered from 9:36-11:1 which he breaks into: Jesus' call and authorization of the disciples as well as their sending.[181]

A careful study of the passage suggests that even though Scholtz' and Filson's points are important, the researcher proposes that there should be a division between, 9:35-38 and 10:1-42, since the former represents a sense of preparation towards the mission of Jesus in general. Whereas the pericope should begin from 10:1, it should end with 11:1 since it marks the end of the discourse and then introduces another dimension of Jesus'

[176] Filson, *A Commentary on the Gospel*, 125.
[177] France, *The Gospel of Matthew*, 374.
[178] Filson, *A Commentary on the Gospel*, 125.
[179] Refer to Gaebelein, *The Expositor's Bible*, 236-58; France, *The Gospel of Matthew*, 374-416; Stock, *The Method and Message*, 162-181; Keener, *The New Bible*, 72-4
[180] Filson, *A Commentary on the Gospel*, 124-125.
[181] Jacob J. Scholtz, "The kingdom of Heaven and Matthew 10," *In die Skriflig* 48, no. 1 (2014), 3; http://dx.doi.org/10.4102/ids.v48i1.1782

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ministry. Vv. 10:1-11:1 gives attention to exposing the mission of the disciples who had followed Jesus since 4:18-22.

2.3.3 Structure

Different structures have been proposed by various scholars. Even though they disagree on the structure of the passage, a critical review of the scholars' works presents almost the same framework. France posits that the passage be divided into six structures namely[182];

vv. 1-4: missions of the twelve

vv. 5-15: instructions for the mission

vv. 16-23: the expectation of persecution

vv. 24-33: how to respond to persecution

vv. 34-39: the radical effects of Jesus' Mission

vv. 40-42: supporters

Stock's division of the passage in perspective is not so different from that of France. He structures the mission's passage into[183];

vv. 1-4: a calling of the twelve

vv. 5-15: sent to the lost sheep of Israel

vv. 16-25: responding to persecution

vv. 6-31: fearless confession

[182] France, *The Gospel of Matthew*, 374-416.
[183] Stock, *The Method and Message*, 162-181.

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vv. 32-33: acknowledgement of Jesus

vv. 34-39: not peace but sword and finally,

vv. 40-11:1: reception of the disciples

Keener's discussion also led him to structure the passage into six main blocks. He categorizes the first four verses as[184];

vv. 1-4: sending the twelve

vv. 5-16: the mission

vv. 17-23: promise of persecution

vv. 34-39: the cost of discipleship

vv. 40-42: receiving Christ's message.

According to the Wycliffe bible commentary, the message of Christ in the passage is in three sections, which is marked by a repeated phrase, "verily, I say unto you". These are[185]:

vv. 5-15: instructions for the immediate journey,

vv. 16-23: warning of future persecution, culminated by the Second Advent

vv. 24-42: general encouragement for all believers.

[184] Keener, *The New Bible*, 72-74.
[185] Filson, *A Commentary on the Gospel*, 31.

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In view of the discussion above, the researcher adopts the proposed structure of France since it seems to encapsulate the structure of the other researchers. The passage may be divided as seen below.

vv. 1-4: missions of the twelve

vv. 5-15: instructions for the mission

vv. 16-23: the expectation of persecution

vv. 24-33: how to respond to persecution

vv. 34-39: the radical effects of Jesus' Mission

vv. 40-42: the response to the disciples and Jesus

2.3.4 Textual Analysis

The focus of this analysis is to bring out a conversant understanding of the text with adherence to the adopted structure by the researcher. The section aims to discuss the text in the Greek language, paying attention to the diverse grammatical functions. The discussion will examine the arrangements of words, phrases, clauses, sentences, and the syntactic of the selected texts to further reveal the intended meaning of the author.

A. Mission of the Twelve (vv. 1-4)

> Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ²Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, ³ Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἁλφαίου καὶ Θαδδαῖος,⁴ Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παρὰ δοὺς αὐτόν.

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The narrative begins with the usage of προσκαλεσάμενος, a verb participle aorist middle indicating a "call unto himself" which, is wider than just a "call". This is possessive in nature as the emphasis of the Evangelist is seen in this phrase, "his disciples".[186] The earlier call in vv. 4:18-22 was to come *after* him; this call is thus, to come *unto* him.

The phrase, τοὺς δώδεκα μαθητὰς, is normally at the center of discussion as to whether the number of disciples was that important to the evangelist. The style of language employed by Matthew in the narrative seems to point out that the twelve were already known and recognized as a group at an earlier date.[187] Strecker's thesis, according Luz, suggests that the number of disciples as twelve was not as important to the evangelist as it was to Mark. He indicates that even though Matthew can replace Mark's, δώδεκα with μαθητὰι, the evangelist never replaces, in his tradition, μαθητὰι with δώδεκα μαθητὰι.[188] Again, the numerical value of the disciples, δώδεκα have been linked to the twelve tribes of Israel. Gaebelin, for instance, suggests that the choice of the twelve seems to point to the eschatological renewal of the Israelites and they can be linked to the twelve tribes of Israel and the council of twelve at Qumran.[189] This assertion is supported by France, who argues that the choice of twelve was not just coincidental and must have at that period, an "obvious symbolic importance as the number of the twelve sons of Jacob".[190] He however cautions that these twelve disciples should not be traced to twelve tribes of Israel in ancestry, but must be confined to the number of tribes

[186] France, *The Gospel of Matthew*, 376.
[187] Gaebelein, *The Expositor's Bible,* 236.
[188] Luz, *Studies in Matthew*, 116-117.
[189] Gaebelein, *The Expositor's Bible,* 236.
[190] France, *The Gospel of Matthew*, 376.

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only.[191] The importance of stressing on the "twelve disciples" in this passage is to separate them from the "following crowd", and also to affirm that the authority was specifically given to the twelve as a sign of their preparation for the missions.[192]

Jesus called his disciples unto himself to give them power and authority over unclean spirits, demons, sickness and diseases. Kingsbury observes that the disciples' mission was to do as exactly what Jesus had been doing. However, they were not to 'teach', because Jesus alone could teach as of that period.[193] Stock adds that teaching was an "outstanding feature", realizing that Jesus for a moment restricted the authority of teaching from his disciples.[194] The indicative aorist verb, ἔδωκεν used with, ἐξουσίαν, an accusative noun suggests that the disciples were the direct objects of what is being given by Jesus, who is the subject. He gave them the authority on his own accord. Αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν, included in this delegated power was to cast out ἐκβάλλειν and to heal θεραπεύειν.[195]

The authority the twelve received gave them an ability to do as their master had been doing. πνευμάτων ἀκαθάρτων are spirits which are "unclean", "impure" who are in rebellion against God and also have the ability to cause harm and pain morally, mentally, physically directly and indirectly on man and nature.[196] This term is unfamiliar in Matthew's gospel and it is the first of the two times the demons have been described as such in the gospel.[197] France states that even though it is a Markan term, there is no

[191] There is no reason to believe that the twelve disciples were from the twelve tradition tribes of Israel. Their importance is in the numbers not their ancestry. France, *The Gospel of Matthew,* 376.
[192] Filson, *A Commentary on the Gospel,* 125.
[193] Kingsbury, *Matthew as Story,* 71.
[194] Stock, *The Method and Message,* 162.
[195] Iverson Associates, *The New Testament*, 32.
[196] Gaebelein, *The Expositor's Bible,* 236; also see Filson, *A Commentary on the Gospel*, 125.
[197] The second time it is employed in the gospel is 12:43. Matthew prefers the use of δαιμόνια to indicate demons and unclean spirits (7:22, 9:33-34). Cf. Gaebelein, *The Expositor's Bible,* 236.

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peculiar motivation of Matthew's adoption; it is simply an "acceptable synonym".[198] πᾶσαν, being an adjective indefinite accusative of πασ is preferred since the noun, νόσον is also in the accusative form. Καὶ πᾶσαν μαλακίαν is an expression which represents all forms and all manner of infirmities. The gospel of Matthew employs the term "every kind of disease and sickness" also in 4:23 and 9:35 to refer to the ministry of Jesus; the latter giving a fulfilment of the Messianic expectation. France posits that it was an "extension of Jesus' own ministry" and that which pays more attention to "physical healing" and "exorcism". He further indicates that both the healing and exorcism are as a result of the supernatural power they had received, the "gift of authority".[199]

Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· δε, is a coordinating conjunction which links the previous verse to this one, and the names of the twelve apostles are these. Δώδεκα ἀποστόλων is a term employed only by the evangelist among the gospels even though Luke explicitly affirms that Jesus referred to the twelve as ἀποστόλους.[200] Stock hints that the term was not introduced by Jesus but it was Matthew himself, who on his own part, refers to them as such. He posits that this shift and change is due to the omission of their appointment and thus, "the centre of gravity" falls on their being sent.[201] The generic meaning of this term in the New Testament cognates, "envoy, messenger or delegate,"[202] and technically as "to be sent out." Wycliffe bible commentary stresses that Papyri discoveries confirm the meaning as "a duly-empowered representative of a higher official."[203] France argues that the evangelist's employment of the term

[198] France, *The Gospel of Matthew*, 377.
[199] Ibid.
[200] Luke 6:13 affirms this and it is certain that Luke's interest in the term 'apostle' is profound as compared to the other gospels. Gaebalein proposes that it is partly due to his preparation towards his works on Acts of the Apostles. See Gaebelein, *The Expositor's Bible,* 236.
[201] This is because the term as is not consistent with the accounts in Mark 3:14b and Luke 6:13. Stock, *The Method and Message*, 162-3.
[202] Ibid., 236.
[203] Iverson Associates, *The New Testament*, 32.

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is appropriate due to the setting of the passage.[204] The disciples are further called apostles to justify that their initial call was to be "with and follow Jesus" (Mk 3:14), and then they will subsequently be 'sent out' to carry out the mission of their master, Jesus.[205]

The manner of the listing is as though the evangelist uses the order of the previous calling of the disciples in 4:18-22.[206] Πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ. The list of the first four brothers is the same as that in Luke, where the pairs of brothers are grouped rather than grouping together the "inner circle" of Peter, James and John as found in Mark and Acts.[207] Significant to the first set of names include the primacy and priority given to Peter, who is nicknamed Simon. The term, Πρῶτος must not be understood as the 'first convert', or even 'most important on the list', as he is not above the other disciples, but must be seen as *primus inter pares*..[208] The evangelist emphasizes the prominence of Peter as the leader in his narrative, which will be sturdily underlined later in 16:17-19.[209]

The next person mentioned was Ἀνδρέας referred to as Peter's brother, expressing their close relationship. The names, Σίμων and Ἀνδρέας are of Greek origin and as such Filton argues that it clearly points out the influence of Hellenism in Galilee as of that

[204] Filson, *A Commentary on the Gospel,* 377.
[205] Barclay, *The Gospel of Matthew*, 416-17.
[206] See the list of the name of the apostles also in Mk. 3:16-19, Luke 6:13-16 and Acts 1:13; cf: Gaebelein, *The Expositor's Bible,* 237.
[207] France, *The Gospel of Matthew,* 377-78.
[208] In each of the lists in all the accounts, Peter is mentioned first. Kingsbury, *Peter in Matthew's Gospel*, 67-83; Kingsbury, *Matthew as Story,* 132. See also Gaebelein, *The Expositor's Bible,* 237.
[209] France argues that the Matthew uses "Peter" even before the name is officially given in the narrative sequence in 16:18 and that his narrative always employs "Simon" (only in connection with Peter) only when he is being introduced in 4:18 and in 16:16-17 in his renaming. The two instances Jesus addresses him by name (16:17 and 17:25), it is by personal name "Simon" even though he had been described in his narrative as "Peter". Mark's only vocative address also uses "Simon" in 14:37 and Luke 22:31. He states that it seems then that the evangelists recognized a distinction between Jesus' historical usage and that of their own day. Cf. France, *The Gospel of Matthew*, 378.

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time. Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ (are also mentioned as brothers. Describing James as son of Zebedee distinguishes him and other honourable people with that same name; and the mention of John as his brother is an indication that the community was aware of their close relationship.[210] Stock argues that these four people form a "special quartet" and they had a special reputation in the community.[211]

The names of the other disciples in vv. 3-4 interestingly appear in no other place in the narrative again apart from Judas Iscariot. This can be traceable to the fact that the individual lives and contributions of the disciples received less attention as compared to the corporate effect of the disciples.[212] Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἁλφαίου καὶ Θαδδαῖος,[4] Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

Observing the manner in which the names are listed by the evangelist indicates that they might have been sent in pairs as in Mark's gospel. This possibly is a connection to the Old Testament principle that a matter is established in mouth of two or three witnesses.[213] According to Gaebellin, the list can also be divided into three groups of four persons each, which are led by Πέτρος΄ Φίλιππός and Ἰάκωβος ὁ τοῦ Ἁλφαίου respectively. Even though Judas is seen to be the last person in all of the groups, the list varies in each group across the four various accounts. This suggests that the disciples were divided organizationally into three groups with each group having their leader.[214] The division of the disciples in twos for the missions in the narrative and into three groups

[210] Filson, *A Commentary on the Gospel*, 126.
[211] Stock, *The Method and Message*, 163.
[212] France, *The Gospel of Matthew*, 378.
[213] Matt. 18:16 is only in the narrative as seen in Stock, *The Method and Message*, 163.
[214] Gaebelein, *The Expositor's Bible,* 237.

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for their community seems to point out that Jesus encouraged the disciples to have a keen relationship with each other in carrying out the message of his kingdom.

Φίλιππος, like the first set of people; Peter, Andrew, John and James also had his home in Bethsaida (Jn 1:44), and he left John the Baptist to follow Jesus.[215] It is the third Greek name among the twelve disciples.[216] Βαρθολομεο, means "son of Tholamai" or "son of Tolmai" or "son of Tholomaeus, many scholars trace to Nathanael.[217] He is known to be a patronymic of Nathanael.[218] Θωμᾶς is also called "Didymus" which means "Twin" in Aramaic.[219] Μαθθαῖος ὁ τελώνης, tax collector, a "self-effacing epithet" employed only by the evangelist in his gospel.[220] The introduction of his previous life reminds him of his call earlier in the gospel in 9:9.[221] The introduction of ὁ τοῦ Ἀλφαίου attached to Ἰάκωβος is basically to distinguish him from Ἰάκωβος ὁ τοῦ Ζεβεδαίου. There have been indications that this James is related to Jesus as his brother.[222] καὶ Θαδδαῖος is also referred to as λεββεαευς[223] the same person as "Judas, son of James" or "Judas, the brother of James" (Jn. 14:22) as indicated in Luke and Acts accounts. Simply put, "Judas of James". Gaebellin posits that he is likely to be "Judas, the beloved" and equates "Thaddeus" to "beloved".[224]

[215] Gaebelein, *The Expositor's Bible,* 237.
[216] France, *The Gospel of Matthew*, 378.
[217] Gaebelein, *The Expositor's Bible,* 237; also see Filson, *A Commentary on the Gospel*, 126.
[218] Iverson Associates, *The New Testament*, 32.
[219] Gaebelein, *The Expositor's Bible,* 237.
[220] Iverson Associates, *The New Testament*, 32.
[221] France, *The Gospel of Matthew*, 378.
[222] Assuming Matthew is the same as Levi in 9:9, then in Mk. 2:14, his father was also referred to as Alphaeus, then James and Matthew are another pair of brothers among the twelve. Other scholars argue that Alphaeus is an alternative form of Cleophas (Clopas), which then will indicate that "James son of Alphaeus" is the same person as "James the younger" Mk. 15:40 and Mary was his mother's name. (Mt. 27:56, Mk. 15:40, 16:1, Jn. 19:25), however such connections are highly not possible. Gaebelein, *The Expositor's Bible,* 239; Filson, *A Commentary on the Gospel*, 126.
[223] Lebbaeus is seen in many ancient manuscripts even though the early church was not certain who this person was. Cf. Filson, *A Commentary on the Gospel*, 126.
[224] Gaebelein, *The Expositor's Bible,* 239.

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Σίμων ὁ Καναναῖος literally means 'Simon' ascribed as the "Cananaean" an Aramaic form of "Zealot" (as in Luke and Acts) to distinguish him from Simon Peter.[225] The Zealots were nationalists, strong upholders of Jewish traditions, however, they were quite unppopular and not too influential in the days of Jesus.[226] Even though "Zealot" could point to his zeal in general, France argues that it should be understood in the light of his religious and political zeal instead of the insurrectionary motive of the group.[227] Ἰούδας, is surnamed as ὁ Ἰσκαριώθ, and this is because that is his father's name.[228]

Judas is given another description as καὶ παραδιδωμαι because it is "the one thing" to remind the reader about him even though the act of betrayal had not yet been committed.[229] Consequently he comes last on the list in the Gospels while Peter comes first in all of them. Stock contends that the manner of listing offers an "impression of catechism ordering for easy memorization."[230] Another reason is that these disciples formed the new community of Matthew's gospel, even though they might not have been working together in a group as might be the obvious conclusion. There is therefore a possibility that the structure of the list might have been shaped to present them as those who had inherited the Jewish twelve tribes with apostolic authority.[231] Moreover, Stock contends

[225] France, *The Gospel of Matthew*, 378.
[226] They will in the later times become the principal cause of the Jewish war in where the Romans sacked the Jewish. Cf. Gaebelein, *The Expositor's Bible*, 239.
[227] France, *The Gospel of Matthew*, 378.
[228] "Simon Iscariot" (Jn. 6:71, 13:26) "Iscariot" has gained attention in the scholarly community because its meaning. The first proposition is that it is a corruption of the Latin, *sicarious* which referred to a Zealot-like movement. However, the popular position is the traditional notion as "man of Kerioth". Luz is more inclined to this view. *Kerioth* raises a suspicion that Judas could have been the one non-Galilean among the twelve because the two villages called Kerioth are in Moab and in Southern Judea. This is more popular likely than the theory that identifies him as a "dagger" or a "former dagger." Cf. France, *The Gospel of Matthew*, 379; see also Gaebelein, *The Expositor's Bible,* 239; and Stock, *The Method and Message*, 163.
[229] France, *The Gospel of Matthew*, 379.
[230] Stock, *The Method and Message*, 163.
[231] Ibid., 163-4.

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that Matthew carefully structures his list as "office structure" to partially justify his community of hearers.[232]

They were men called from ordinary backgrounds with little attention to their academic background and had little or no social advantage. However, they represented an "extraordinary mixture" as Barclay puts it.[233] Irrespective of this background, the evangelist highlights on the close association of the disciples to Jesus by his employment of the genitive case, "meta", which denotes "accompaniment."[234] It is, therefore, of no surprise that he gives the missions to the disciples away from the crowd.

B. Instructions for their Missions (vv. 5-15)

> 5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε· 6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. 7πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. 8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. 11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· 13 καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. 14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. 15ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

Different propositions have been offered by scholars on the principal sources of the evangelist.[235] The evangelist, having listed the names of the twelve, progresses to tell

[232] Stock, *The Method and Message*, 163.
[233] Barclay, *The Gospel of Matthew*, 414.
[234] Kingsbury, *Matthew as Story*, 131.
[235] This first aspect of the Jesus' discourse (vv 5-15) has certain parallel features with Mark 6:7-11 and Luke 9:3-5, even though the Lukan account introduces the mission of the Seventy-two which is not

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of their mission. He employs the Τούτους τοὺς δώδεκα, demonstratively as a pronoun to refer to the "twelve disciples", whose names had been mentioned earlier, and this time, they are about to be sent (ἀπέστειλεν).[236] The disciples are given a charge towards a divine mission. The evangelist uses the participle aorist active, παραγγείλας (from παραγγέλλω) as the disciples are "charged" and "sent out" by Jesus to suggest the relationship between a master and his disciples who have been following to learn from him.

Peculiar to Matthew's account is the first instructional sentence not to go the way leading to the Gentiles and into the city of the Samaritans.[237] The preposition, εἰς is best translated "into" instead of "in"; this restriction points to a ban on visiting their place of jurisdiction and not necessarily contact with the people.[238] The twelve have been restricted from going beyond the jurisdiction of Israel (v. 6). Though it was the custom of the Jews to avoid the Samaritans, it is, however, surprising knowing that Jesus had already received these Gentiles and Samaritans before his charge to the disciples.[239]

The next imperative for the disciples was then to rather go to the House of Israel which occurs over 140 times in the Hebrew bible. The evangelist is the only writer who records the exclusiveness of Israel's redemption in v. 6, using the conjunctive phrase,

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consistent with the account of Matthew and Mark. There is an assumption that since Lukan narrative records the commission of the twelve as well Seventy-two (Lk. 9:1-6 and Lk. 10:1-6), there were two separate events. Some believe the evangelist's address comes from two principal sources; Mark and Q, while others claim that it is from Matthew himself. The former is the most common literary theory Gaebelein, *The Expositor's Bible*, 241. Beare is of the view that there was never a mission of the twelve in the gospel of Matthew and further indicates that the setting is a fabrication designed to enhance the discourse and with the exception of some few authentic ones, the larger message is an edited collection. Beare, "The Mission of the Disciples," 2-3. Simply put, the charge as in the passage is likely the construction of the evangelist and not Jesus (might probably be the sayings of Jesus but carefully arranged by the evangelist); Gaebelein sees it as "more unified than often recognized". Gaebelein, *The Expositor's Bible*, 242

[236] Stock, *The Method and Message*, 164.

[237] This might be towards Tyre and Sidon in the north or the Decapolis in the east and from the towns of Samaritan in the south. See Gaebelein, *The Expositor's Bible,* 244.

[238] France, *The Gospel of Matthew,* 381-82.

[239] For instance, non-Israelite magi came to his birth 2:1-12; fulfilment of scripture in "Galilee of the nations" in 4:15; celebrated in "all Syria" and Decapolis in 4:24-25; responding to the plea of a Roman soldier in 8:5-13 and the delivering of Gentile demoniac on the other side of the lake in 8:10-12. Cf. France, *The Gospel of Matthew,* 381.

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πορεύεσθε δὲ μᾶλλον, to emphasize the direction of their mission. At the beginning of Matthew's gospel, Jesus came primarily to "his people" (1:21). It explains why the first set of his converts, the disciples, should be sent to the people he came for, the lost sheep of Israel (πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ).[240] In the Gospel of Matthew, this priority enjoyed by the Jews in getting the first message of God's Kingdom streams from they being the "foundational covenant people of God", and as such it is their right to enjoy the "first eschatological blessings" of the promises of God to the world.[241]

As they proceed (πορευόμενοι), vv. 7-8, the centrality of their message is almost the same as what their master and John have already been preaching earlier; λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. (3:2 ; 4;17). Until after the resurrection, the disciples were not to 'teach' but they were only to 'preach'. δὲ κηρύσσετε, is an imperative present active from κηρύσσω, which indicates a preaching related to saving action of God. Gaebellin affirms that the evangelist though omits, "repent" as seen in 3:2 and 4:17, it is presupposed.[242]

They were not only to preach but commissioned to demonstrate the authority they had received ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· The inclusion of νεκροὺς ἐγείρετε has been challenged by scholars that it might have been an addition by the Evangelist.[243] The disciples have no record that they did this; it should counot suggest they could not. It being in the discourse was an indication that they could do that.[244]

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[240] The participle, ἀπολωλότα, is better explained as "perished" or "ruined" instead of "lost", which represented the state of the Jews whom though were the descendants of Abraham, were "perished".
[241] David Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2008), 268.
[242] Gaebelein, *The Expositor's Bible*, 245.
[243] Filson, *A Commentary on the Gospel*, 129-130; France, *The Gospel of Matthew*, 383.
[244] Acts 9:36-42 and Acts 20:9-12; cf. France, *The Gospel of Matthew*, 383.

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The disciples are to proclaim God's message of his kingdom as they have heard from Jesus and also to demonstrate their authority over diseases, sickness, unclean spirits, and death as they had seen him do (chapters 8 and 9), to confirm the word they are proclaiming. The gospel of Matthew places the relationship between Jesus and the disciples side by side in terms of their relation to God, manner of living and mission.[245] They were further cautioned that in return for these demonstrations, they should abstain from taking money and charging people because they freely received this message and authority. It reminds them that they are stewards and custodians of what they carry, and so must be used to the advantage of all per the instruction of the giver.

Furthermore, in vv. 9-10, the imperative, μὴ κτήσησθε…εἰς, is more likely to mean "do not procure…into", indicating that they were to go on the journey being light and not to "fill" their ζώνας ὑμῶν, with, χρυσὸν, ἄργυρον and χαλκὸν and their likes. They were solely to depend on the hospitality of those who will receive the message in order to survive physically in their mission. They were asked not to preach for financial gains; however, they were not hindered from accepting gifts as they preached (ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ). Even though Mark (6:8) permits taking along sandals and a staff, Matthew frowns on taking anything.

This inconsistency could be resolved when it is understood to mean that while Mark clarifies what exactly they are permitted to bring along, there is an assumption that in Matthew, the disciples had already acquired those things and forbids them from 'procuring' other things else.[246] Here, the evangelist's position is further made clearer especially, his radicality. The one who is sent needs to trust only on the power of the

[245] Stock, *The Method and Message*, 165-66.
[246] Gaebelein, *The Expositor's Bible*, 245.

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Word. They should take no possession, no mindset of riches, no social status; their source and sustenance should be the Word of God!

Stock adds that the concern should not be about whether the gospel writers referred to town missions instead of country missions. Attention should, however, be on carrying out the mission without delay.[247] The message here to the disciples was obviously to be absolutely dependent on God's provision as they pursued God's vision and mission. This is the paradigm of the disciple' mission. As Matthew never stated in his account that they went, like Mark did. To the evangelist, the mission starts after the resurrection of Jesus.

The v. 11 begins with the imperative preposition, εἰς ἣν, which is only found in Matthew's gospel and sets the grounds for the introduction of κἀκεῖ μείνατε. The disciples were to make an inquiry in every village they entered (ἄξιός). The verb, ἐξετάσατε in its imperative form implies a careful search for someone or a thorough examination of the situation indicating they have no prior knowledge of such 'worthy' person before they enter hence the search. They were not to "shop around" to find a wealthy home to abide, but to get to know someone who is willing, able and ready to receive them and their message.[248] The last phrase, ἕως ἂν ἐξέλθητε even expresses a decorous way of life, in the place of that 'worthy' person until they go out. The disciples' attention is being drawn to the person and not necessarily the place of habitation.

Considering vv. 12-13, when they entered (εἰσερχόμενοι) the house of the worthy, they were to give their greetings which was the offering of God's peace. The Greek verb ἀσπάσασθε corresponds to the Hebrew greetings "to offer peace".[249] Stock cautions that

[247] Stock, *The Method and Message*, 166.
[248] Ibid.
[249] This is expressed in Luke 10:5; cf., Stock, *The Method and Message*, 166.

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it should not be taken as introducing the, "post-resurrection way of peace", but it is a preparation for the next verse in case the home is 'unworthy'.[250] This manner of greeting as expressed by France, is not a mere conventionalism but an "effective blessing" capable of affecting the life of the one who will humbly receive it. On the contrary, it is of no use when it is not received suitably.[251] Simply put, when one rejects God's message and his messengers, such a person denies the blessings of God's peace to reign in his life and household, hence, they are told to ἐπιστραφήτω if the house is μὴ ᾖ ἀξία. The evangelist employs the concept of "peace" only in his mission discourse, and of such peace as spoken in the discourses, is that which results in salvation and reconciliation with God.[252]

As the first section of the discourse is being concluded, the disciples are being made aware that not everyone shall accept them and their message. This is seen in the phrase, καὶ ὃς ἂν μὴ δέξηται ὑμᾶς, giving them a clue of a possible unacceptance of the word. The evangelist uses, ἐξερχόμενοι, as a counterpart to εἰσερχόμενοι (v. 12), which forms an abrupt anacoluthon after ὃς ἂν.[253] The disciples are therefore to demonstrate an action of severance by "shaking off the dust from their feet" as they come out of the community or the house. According to M'neile, this action represents a deep sign of "disavowal of fellowship" and the unworthy householder was to be treated as if he were a Gentile.[254] Matthew ends on the note that those people's fate will be worse than that which happened in the land of Sodom and Gomorrah.

[250] Stock, *The Method and Message*, 166.
[251] France, *The Gospel of Matthew*, 387.
[252] Stock, *The Method and Message*, 166.
[253] Alan Hugh M'neile, *The Greek Text with Introduction, Notes and Indices* (London: St. Martin's Press, 1957), 137.
[254] M'neille, *The Greek Text*, 137.

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C. The Expectation of Persecution (vv. 16-23)

> 16 Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. 17Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· 18καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. 23 Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

This discourse seems different from the former narrative (vv. 1-15) and gives an indication that the Evangelist had a good sense of orderly arrangement of the words spoken by Jesus, even if they were at different times. Barcley observes that Matthew was a "systemiser" of his materials, and thus this passage is among the many times the evangelist collates his materials from different times. [255] While in the vv. 1-15 Jesus restricts the disciples not to go beyond the lost sheep of Israel, the vv. 16-23 gives a wider perspective of the disciples' mission with respect to been tried before "rulers" and "kings" as well as "Gentiles". This reveals a universal rejection of the disciples and family dissentions, suggesting a developed form of hostility between the gospel and the unbelieving world.[256] Matthew, having started his discourse with focus on Jews later broadens his scope of his mission discourse to include a wider audience. Scholars like Barclay, France and Stock are of the view that Matthew combines the first expedition of the

[255] Barclay, *The Gospel of Matthew*, 430-31.
[256] France, *The Gospel of Matthew*, 389.

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disciples to the Israelites and the post-Easter missions to the world, that is, the evangelist reworded, filled it out and then reinterpreted the materials in existence to have a coherence passage.[257]

In this passage, one of the features which is common, is the understanding that the persecution arises not because of just soteriological factors but "because of me" (vv. 16, 18, 22 and 23).[258] Furthermore, Jesus employed ideas and pictures in order to make known to his disciples his thoughts of which the Jews were familiar with.[259] The passage is introduced by the phrase, Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς (v. 16), which serves as a link between the first discourse and what is about to be introduced, which are the persecutions about to be faced by the disciples. In this verse and beyond, the disciples are seen to be defenceless and helpless in the face of active opposition. The shepherd sends his own flock into a pack of wolves. They are, therefore, advised to be φρόνιμοι which means 'shrewd' or 'prudent' and ἀκέραιοι, which also means 'innocent'.[260] This suggests that even though the disciples go among the wolves as sheep, they should put on the attitude and nature of these two animals; being wise and smart as snakes and innocent as doves.

The disciples should not meet up wickedness with wickedness but instead, to know how to affect people with their message through their attitude and character irrespective of the opposition. The evangelist employs 'δϵ' in v. 17 not as an "adversative force", but as a connection with the aphorism in v. 16 and making the reader to know how it ought

[257] Stock, *The Method and Message*, 168-9; France, *The Gospel of Matthew*, 390-1; Barclay, *The Gospel of Matthew*, 430-1.
[258] France, *The Gospel of Matthew*, 389.
[259] Barclay, *The Gospel of Matthew*, 431.
[260] The dove was not an established symbol earlier. In Hosea 7:11, the picture of a dove is that it is 'easily deceived and senseless.' See Gaebelein, *The Expositor's Bible*, 246. The description of a snake in the LXX (Gen. 3:1) is the image of 'craftiness' and 'cunning.' Cf. France, *The Gospel of Matthew*, 390.

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to be applied.[261] The expectation of double persecution of the disciples is seen in vv. 17-18 when the evangelist states that they will be delivered (παραδώσουσιν) up to the συναγωγυε, and to the, συνέδρια suggesting persecution in the hands of the Jewish and (καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν) the Gentiles. And thus, the witness of who Christ is and, or not who they are, will be the basis for these harassments and persecutions.

In the time of their being delivered, they are not to be, μεριμνήσητε, which suggest a sense of being "carefree" about what the content of their message should be while on trial. This is because of the assurance of the presence and direction of the Spirit of the Father which will be speaking in them. According to France, the evangelist's focus in his gospel is on the relationship of the disciples with the father more than that of the Spirit, it is therefore not a surprise that the ministry of the Spirit is seen here to be associated with the Father.[262]

From the vv. 21-23, Jesus predicts a possible family dissension because of him which is heavier than the previous persecutions of the Jews and Gentiles.[263] France identifies that even though the consequence of one being loyal to Jesus in v. 17 is flogging, the betrayals from family members are known to be the "actual martyrdom" to the extent of death.[264] Turner opines that this is the "most heart-breaking moment" of the discourse when the disciples' loyalty to Jesus is tested by their families owning up on them.[265] This further points out that the disciples were to view their relationship with

[261] Gaebelein, *The Expositor's Bible*, 248.
[262] Ibid., 393.
[263] This is also found later in the passage in vv. 34-37. Matthew quotes from Micah 7:6: "For the son treats the father with contempt, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house." Even though the relationship expressed by the evangelist seems to differ in expression, the thought and idea streams from the Prophet." See, Ibid., 393.
[264] France, *The Gospel of Matthew*, 393.
[265] Turner, *Matthew*, 276.

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Jesus as a family and their primary allegiance must be to him and to his message. Therefore, the disciples' salvation will be based on their ability to (ὑπομενω) tarry or endure these hardships and persecutions.

The vv. 23 is among the most difficult verses in the New Testament.[266] According to Metzger in Gaebelein, the "textual variants are complex".[267] The disciples who encounter persecutions in one village must save their lives by fleeing to the next village of refuge in Israel to enable them fulfil the mission injunction. In reading the verse, one might be tempted to think that while they are on their way, then the 'Parousia' will happen (ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου). However, Filson explains that the verse might express that Christ manifests himself to those who accept the message of the disciples, and that could be "a coming of the son of man," but it will be fully revealed ahead in time.[268]

To make a choice between the various views is very difficult, however a picture emerges as other texts are interpreted (Matt. 16:28; 24:30, 44; 25:31; 26:64). Turner suggests that the eschatological verse can best mean the second coming of Christ, since the mission discourse of Jesus anticipates the ongoing missions of the church to Israel and the nations throughout the ages, between his first and second comings.[269]

D. How to Respond to Persecutions (vv. 24-33)

> 24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον
> αὐτοῦ. 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ
> δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλε-
> σαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ. 26 Μὴ οὖν φοβηθῆτε αὐτούς·

[266] Gaebelein, *The Expositor's Bible*, 250. Also, Carson, "Matthew," 240, 250; Scholtz, "The Kingdom of Heaven," 1.
[267] Metzger, *Textual Commentary*, 28; Gaebelein, *The Expositor's Bible,* 250.
[268] Filson, *A Commentary on the Gospel*, 131-132. Other scholars argue that the verse is inconsistent with the previous verses and that it is an afterthought which springs from the 'Q' Traditions. See discussion in Gaebelein, *The Expositor's Bible*, 250-251
[269] Turner, *Matthew*, 277.

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> οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτί, καὶ ὃ εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωμάτων. 28 καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. 29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. 31 μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων δῖ αφέρετε ὑμεῖς. 32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς· 33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.

Jesus further shares with his disciples how to respond to the persecutions and outlines the reasons why they should not be afraid. In vv. 24-25, Jesus' words give a sense of inspiration, in that the disciples are not the first to be persecuted and so they should not be 'surprised', knowing that their master has been persecuted.[270] Discipleship therefore is a 'package' of not only enjoying the benefits of the abilities of the master but also to encounter similar and even higher persecutions and troubles as the master has been through. These verses reflect in other places in the New Testament.[271] What the evangelist clarifies in his discourse is that disciples as servants and subordinates must be satisfied to become like their teacher and master.[272] The preposition, ὑπὲρ is best translated 'above' because of the use of τὸν διδάσκαλον which is a noun accusative. To the evangelist, discipleship is a relationship where a disciple (μαθητὴς) is seen as a 'subordinate' of his teacher (διδάσκαλος) and a servant or slave (δοῦλος) of his master or Lord (κύριος). Turner describes it as Jesus reminding the disciples of their place as servants and subordinates and that their identity is "inextricably linked" to that of Jesus'.[273] The

[270] Gaebelein, *The Expositor's Bible*, 253.
[271] See in the Synoptics Luke 6:40, and else in John 13:16; 15:20
[272] Stock, *The Method and Message*, 171.
[273] Turner, *Matthew*, 278.

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disciples should not expect praise if their master and teacher has been called, Βεελζεβοὺλ,[274] a term which identified Jesus' ministry with 'darkness.'

The next pericope from vv. 26-31 has a clear structure, the threefold "Fear not!" (vv. 26, 28 and 31). The account of Matthew is shorter, tighter and more insistent than the version of Luke (even though it is the oldest) because the evangelist focused on the "didactic or catechetical" objective of the texts.[275] Matthew places "Fear not" at the beginning of the saying, indicating he turns the following "general logion into a direct parenesis."[276] Σὺν, is used in v. 26 as a coordinating conjunction to begin another exhortation linking the preceding texts to what is about to be said. The link with the previous text is strengthened, knowing that the persecutors in v. 23 in this pericope is referred to as, αὐτούς. Turner posits that the vv. 26 and 27 contain Hebraic synonymous parallelism and that while the disciples realize that they share their master's fate, they should be released from fear;[277] for all that is hidden being the wickedness of the opponents and the loyalty or cowardice of the disciples will be made known.[278]

The disciples are to declare in public boldly, the teachings of Jesus which they have heard in private, irrespective of the persecutors. As expounded by Barclay, the disciples must first hear and listen to Jesus in 'secrete' before they can speak for him in public.[279] Jesus again gives them the next reason not to be afraid of men whose power only goes as far as the earth. The worst these men can do can in no way match the power of God, therefore the disciples are to resist the fear of men, being aware that the power of their

[274] Beelzebul or Beelzebub means god of Ekron (2Kings 1:2,6), 'lord of flies.' Cf. Filson, *A Commentary on the Gospel*, 132; or 'lord of the household' or 'lord of heights' (1 Kings 8:13, Isa. 63:15, Hab. 3:11, etc) and in the NT to signified that Jesus is Satan (Matt. 12:24, 27; Mk 3:22; Lk. 11:15,18,19) according to Turner, *Matthew*, 278.
[275] Stock, *The Method and Message*, 172.
[276] Ibid., 172.
[277] Turner, *Matthew*, 278.
[278] Filson, *A Commentary on the Gospel*, 132.
[279] Barclay, *The Gospel of Matthew*, 445.

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Father far surpasses that of their enemies. The author employs δὲ μᾶλλον to signify the sharp contrast between the two parties.

The last "fear not" from Jesus to the disciples (vv. 29-31) was for them to acknowledge the provision of God by using a "fortiori argument"; a lesser-to-a-greater argument. That is to say; if the providence of God can be all embracing to prevent even a sparrow from falling from the sky according to his will, cannot the disciples trust him more for his providence for them?[280] Though the verb διαφέρετε literally means to 'differ', since it is preceded by the genitive case, πολλῶν στρουθίων, it is best translated as 'be worth more than or to be superior to', expressing the idea of how the Father cares for them as disciples as they are on their mission. The above teaches the disciples that even though they will face persecutions as they journey on this mission, they should be aware that "God has the knowledge, the power and the concern to protect them from any ultimate harm or injury."[281]

The concluding verses of this section (vv. 32-33), though linked to the previous verses, reflect quite another dimension of theological thought of Christological acknowledgement. While the disciples have become aware of how God cares for them as well as how valuable they are to God, they have every cause to acknowledge and defend Jesus in the face of these persecutors. Central to this discourse are the verbs, ὁμολογήσει and, ἀρνήσηταί, where the former expresses a promise and the latter, a warning.[282] In much simpler terms, since Jesus has given the disciples all the necessary assurances, their "fearless preaching or cowardice silence" will have clear eternal consequence of their

[280] Gaebelein, *The Expositor's Bible*, 255; Filson, *A Commentary on the Gospel*, 133.
[281] D.A. Hagner, *Matthew 1-13*, Word Biblical Commentary (Dallas: Word, 1993), 286; Turner, *Matthew*, 280.
[282] Stock, *The Method and Message*, 174-5.

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acceptance or denial.[283] Again, a striking phrase in the verse, which is a common theme in the gospel of Matthew, is Jesus' constant expression of his familial relationship with the Father (πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς). This section emphasizes loyalty to the message the disciples have been called to, irrespective of the persecutions, yet still expecting an eternal reward of their faithfulness.

E. Radical Effect of Jesus' Missions (vv. 34-39)

> 34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν
> εἰρήνην ἀλλὰ μάχαιραν. 35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς
> αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς
> αὐτῆς, 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. 37 Ὁ φιλῶν πατέρα
> ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα
> ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
> καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. 39 ὁ εὑρὼν τὴν ψυχὴν
> αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ
> εὑρήσει αὐτήν.

In this pericope, the evangelist marries two thoughts which still express the troubles of discipleship. Stock observes that in Luke's accounts, the units were originally unconnected and thus Matthew was the first to have brought them into coherency. The evangelist united them on the account of not only the keyword 'father and mother' but also because of the common theme which covers the upsetting family loyalties.[284]

Barclay opines that the passage, among others, is undoubtedly the most explicit display of Jesus' complete honesty to the disciples. He suggests that central to the passage, Jesus offers four things which includes; warfare, a choice, a cross and an adventure.[285]

In the first section of this pericope (vv. 34-36), Matthew employs the negative imperative, "Μὴ νομίσητε" to serve as a redactional introduction to the sayings which concerns

[283] Filson, *A Commentary on the Gospel*, 133.
[284] Stock, *The Method and Message*, 175.
[285] Barclay, *The Gospel of Matthew*, 454.

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the purpose of Jesus' coming. The phrase warns the disciples of a prospective misunderstanding of what Jesus has been saying and what they might be thinking. The passage is part of the 'ἦλθον-sayings' (5:17; 9:13; 10:34-35) which emphasize that Jesus' mission exceeds everyone's expectation.[286] The verb "I have come", is repeated three times in the passage for its "eschatological and Christological"[287] significance as a "statement of mission."[288] Matthew's presentation of Jesus is as a messianic king who brings peace, however the path to peace is that on which conflicts are inevitable.[289] Jesus is the man in whom men have 'a peaceful relationship' with God; this relationship possibly will result in dissensions (ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ; cf. Micah 7:6), between one and his family and friends. Though Jesus' ministry has an inclination towards having a good relationship with one's family, when it comes to loyalty to God, it should be seen as an opposition!

In v. 37, Jesus, further, spells out the primary loyalty of the disciples. For anyone who desires to follow Jesus, must explicitly declare his love for him, above that of his closest personal bonds (children to parents and parents to children). That is to say, anyone who have love for family more than, ὑπὲρ ἐμε Jesus is not worthy of him (οὐκ μου ἄξιος). The next imperative is to prove one's worthiness of following (ἀκολουθω) Jesus by carrying one's cross.[290] Beare points out that the cross has no significance except when seen in the new dimension given to it by the crucifixion of Jesus.[291] Stock opines that the evangelist adds these words to focus the condition of discipleship on its innermost core.[292] To take up ones cross does not mean putting up with an "awkward or tragic

[286] Stock, *The Method and Message*, 176.
[287] Gaebelein, *The Expositor's Bible*, 257.
[288] France, *The Gospel of Matthew*, 408.
[289] Ibid., 408.
[290] This is more explicit in Matt. 16:24-25.
[291] Beare, "The Mission of the Disciples," 5.
[292] Stock, *The Method and Message*, 176.

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situation" in one's life, but implies to "die to self."[293] Ironically, when one wants to avoid the cross and live, that is known to be death and the opposite thereof is living.

F. Response to the Disciples and to Jesus (vv. 40-42)

> 42 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀ
> ποστείλαντά με. 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν
> προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν
> δικαίου λήμψεται. 42 καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον
> ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν
> μισθὸν αὐτοῦ.

The concluding part of the mission discourse is inclined to a more positively encouraging end especially compared with the previous sections (from v. 16), which have been characterized by martyrdoms, persecutions, hostilities and troubles. Beare suggests that the passage will be better appreciated, when it is seen to reflect the "acknowledged authority of the risen and exalted Lord of the church's faith", than in the light of this mission's discourse.[294] The pericope portrays yet another thought, which exists in the other Synoptics, that is, the chain of authority; God-Jesus-disciples (Mk. 9:37, Lk. 9:48, 10:16) which is seen in response to the disciples as equivalent to Jesus and also as equivalent to God.[295] While they meet up with different individuals in the course of their mission, some of the people will, δεχόμενος them, a verb participle present nominative tense, which means receives or accepts but in this sense 'welcomes'. This is an encouragement to the disciples, especially when most of the earlier messages have been about their rejections. There are also similar rewards that lie in wait for those who will welcome a 'prophet' and a 'righteous man'. The disciples may be perceived as prophets,

[293] Gaebelein, *The Expositor's Bible,* 250.
[294] Beare, "The Mission of the Disciples," 6.
[295] This was already an established tradition in the Jewish system where the messenger or the envoy was accepted and received as the man who sent him. France, *The Gospel of Matthew,* 413; Gaebelein, *The Expositor's Bible,* 258.

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righteous or holy men, who are on a special mission by God and they will be received as such.

Finally, the new stage of a higher conflict between Jesus and the Jewish leaders was about to be unveiled and the vv. 11:1 marks the beginning of it.[296] Unlike the other Synoptics (Mk. 6:30 and Lk. 9:10), Matthew did not mention whether the disciples were sent out on the mission or their return from the mission. Matthew's peculiar understanding of the discourse is that it is not just a mission to be taken up, but an order and command (διατάσσω) to be obeyed, hence the focus of his gospel is on Jesus and his teachings for the church.

2.3.5 Perlocutory Effect on the Reader

The narrative begins with an introduction of the disciples, which happens to be the first time the evangelist explicitly introduces the disciples as twelve.[297] Prior to this, the followers of Jesus have been known as "his disciples", and therefore this passage distinguishes them, making it specific as twelve, even though the evangelist records the calling of five of them (4:18-22 and 9:9).[298] Matthew 10 should be observed as a single mission assignment in two distinctive periods.[299] In both periods, the disciples are sent with the power and authority of Jesus where darkness and demons bow to them. They are also warned of awaiting persecutions from family, friends, believers and non-believers, because of the gospel. However, they are assured of the presence of the Father

[296] Stock, *The Method and Message*, 180.
[297] Gaebelein, *The Expositor's Bible*, 236.
[298] The number of people recruited by Jesus were unknown and thus the reader is ignorant of the followers. The term 'disciples' referred to the number of people whom according to France is known as the 'sympathetic crowd', they were wider than the number inner twelve Jesus walks with. Cf. France, *The Gospel of Matthew*, 375.
[299] Scholtz, "The Kingdom of Heaven," 7.

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with them in those periods. Finally, there is the promise of rewards that are prepared for them who will be diligent towards the work.

Reading this discourse challenges one to view discipleship as a period of being instructed by Jesus on exactly the things to do and what to say. While the other Synoptics consider more the eschatological perspective of the mission discourse, the structure of the gospel of Matthew reveals the Christological perspectives, where Jesus' focus was on training his disciples. Jesus sends them in his authority and power, but this will not be revealed until they have heeded to the instructional teachings, he gives them. It is, therefore required of the disciple to first listen and afterwards proclaim what he has heard. The reader is invited to the call of obedience towards the words of Jesus, which is the foundation to missions.

Again, the work of missions is not rosy, especially looking at the various dimensions of persecutions that await anyone who will choose to diligently follow Jesus and pursue his mission. A disciple, therefore, should be heart-burdened about the work of his master, even at the peril of his life. The previous passage on the call (4:18-22) of the disciples caused them to leave their jobs, some their family. The mission passage further teaches that a disciple must not just leave their families and loved ones but must sacrifice their love for them to prove his love for God. In case anyone cannot love God above anyone and anything else, the person is not 'worthy' of being a follower of Christ. That is to say, it is needful to place the love of God above everything and everyone to be able to fulfil the mission of Jesus to the brim.

Lastly, a lesson of God's love is unravelled. This is seen when amidst their persecutions, they are not abandoned to be left on their own. They will be catered for physiologically

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(food, shelter, rewards, etc.) and rewarded eschatologically. The invitation is not just to work for God, but to work with God and the disciples are to consider such a privilege.

2.4 The Commission of the Disciples (28:16-20)

2.4.1 Introduction

The widely acknowledged passage as 'the Great Commission' constitutes the climax of the entirety of Matthew's Gospel.[300] The exclusiveness of this commission in the Matthew's narrative is profound because there is not any close Gospel "parallel to the verses".[301] The mandate, to "make disciples," as found in the text, is sandwiched between two Christological claims; Jesus being given all authority (v. 19) and Jesus being with his disciples to the end of the age (v. 20a).[302] It is of no surprise that the evangelist concludes his gospel of the eternal assurance of his presence, with the disciples especially when there have been a promise at the beginning of the Gospel regarding the abode of God with man (Matt. 1:21). Prior to this commission, the disciples were restricted to preach, however, this commission gives them the mandate to teach, an exercise which was done by Jesus only while he walked with his disciples.

2.4.2 Delimitation of the Text

There is general agreement of scholars on the delimitation of the literary unit of the Great Commission beginning from the v. 16 and ending on v. 20. This notwithstanding, they employ different criteria in approaching the literary unit. Whiles the v. 15 ends a section of the narrative, the v. 16 introduces another setting to climax the narrative. Witherup recounts that the pericope be limited from vv. 16-20 because the Evangelist introduces a new stage in Jesus' mission where he ends and his disciples (the Church)

[300] Stock, *The Method and Message*, 439.
[301] Turner, *Matthew*, 687.
[302] Ibid., 687.

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take over the mandate. He states that within the ephemeral scene of the setting are the themes of the Evangelist such as; the Mountain, "the combination of faith, the doubt of the disciples, the worship of Jesus as their Lord as well as the command of Jesus."[303]

France, Kingsbury, Hubbard among other scholars discuss the pericope from the vv. 16 to 20.[304] This is because the previous passage has less connection with the pericope in the discussion. The discussion from vv. 11 to 15, highlights the report advanced by the guards of the tomb of Jesus and the conspiracy of the Chief priests and elders to disprove the resurrection of Jesus, so as to pass on a different message to the Jews. As that passage ends, the Setting of Jesus' last words to the disciples change, as he meets them symbolically on a mountain in Galilee. The researcher therefore draws on this reason to delimit the discussion of the Great Commission to the vv. 16 to 20.

2.4.3 The Structure

Though scholars agree to the scope of the Great Commission, different proposals have emerged pertaining to the structure to adopt. For instance, Gaeballin proposes a two-sectional structure; Jesus in Galilee (vv. 16-17) and The Great Commission (vv. 18-20),[305] Turner, on the another hand suggests the structure of the pericope as; The doubt of the Disciples (vv. 16-17), The Power of Jesus (v. 18), The Program of Jesus (v. 19) and finally the Presence of Jesus (v. 20).[306] Other scholars such as Stock, France, Filson and Meier prefer to treat the pericope as one structure. In accordance with the objective of this work, the structure below will be adhered to;

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[303] Ronald D. Witherup, "Reading Backward with Matthew's Gospel", *The Priest* (April 2011), 18.
[304] France, *The Gospel of Matthew*, 1106; Jack D. Kingsbury., "The Composition and Christology of Matt. 28:16-20," *Journal of Biblical Literature* 93, no. 4 (2003), 573; Benjamin J. Hubbard, "The Matthean Redaction of a Primitive Apostolic Commissioning: An Exegesis of Matthew 28:16-20," *SBL.DS 19* (Missoula: Scholars, 1974): 489.
[305] Gaebelein, *The Expositor's Bible,* 591-94.
[306] Turner, *Matthew*, 688.

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v. 16: The Setting of the Account

v. 17: The Disciples Response

v. 18: The Power of Jesus

vv. 19-20: The Commission

2.4.4 Textual Analysis

The aim of this discussion is towards an analysis of the words, grammar, phrases and sentences composing the passage understudy in order to unravel the identity of the disciple in the pursuit of the Great Commission.

A. The Setting of the Account (v. 16)

> 16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς

The scene of the meeting on the mountain of Galilee is typical of the evangelist since he is the only Gospel narrator who reports that Jesus actually met the disciples on a mountain of Galilee after his resurrection. Earlier in the Gospel, the calling of the disciples and the beginning of the ministry of Jesus happened in Galilee. Δὲ translated as "now" or "then" indicates a moment of transition from the previous verse, especially that which talks about the denial of the resurrection of Jesus.

The ἕνδεκα μαθηται, irrespective of the growing lie and tension sparked up by the soldiers, Chief priests and the elders in Jerusalem, proceed (ἐπορεύθησαν) to the mountain where they are being directed by their Risen Lord to receive the last set of instructions. The mountain, where the first teaching of Jesus to his disciples in the Gospel was orchestrated, is the same mountain where their last meeting takes place. However, instead

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of twelve disciples, eleven are mentioned to place emphasis on the loss of Judas Iscariot who betrayed Jesus.

B. The Disciples' Response (v. 17)

17 καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.

The disciples had mixed feelings when they met Jesus. The verb ἰδόντες is a participle aorist from ὁράω, which means; 'to catch a sight', a phrase which could suggest an action which requires a prompt response. The expression of awe by some of the disciples is revealed in their worship of Jesus at the sight of him. The verb προσεκύνησαν is an indicative aorist active 3rd person plural form from προσκυνέω found thirteen times in the Gospel of Matthew revealing the deep expression of faith by the disciples.[307]

Contrary to this expression, some of the disciples showed doubt. A critical look at the phrase, οἱ δὲ ἐδίστασαν might suggest that it could have been some other disciples and not the eleven disciples because of the doubt and fear expressed by them when they saw him. Again, when the account is read from the narratives of Luke and John (Luke 24:10-11; John 20:24-29), this claim might partially be correct.[308] However, the verb διστάζω does not totally mean 'disbelief', but a sense of 'hesitation'. Also, the first appearance of the verb in the Gospel (which is in 14:31), was paired with little faith instead utmost disbelief. The hesitation and doubt of the eleven disciples could have been as a result of some changes which had mysteriously occurred to the risen Jesus.[309]

[307] Stock, *The Method and Message*, 440.
[308] This perspective is strengthened, especially because the eleven had earlier seen the Risen Jesus at least once. Peter had seen him at least thrice and Thomas at least once. See, Gaebelein, *The Expositor's Bible*, 594.
[309] Filson, *A Commentary on the Gospel*, 305.

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C. The Power of Jesus (v. 18)

> [18] καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ [τῆς] γῆς.

The verse records the response of Jesus to the reaction of the disciples. The clause, καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων hints that both the worshipful and doubtful disciples were not too close to Jesus. There is an emphasis on the "climatic role of this speech" but also his response to the doubt and hesitation of the disciples.[310] The profound sentence, "All authority in heaven and on earth has been given to me" as intimated by Jesus is the first statement he makes to the disciples. The disciples, especially those who doubted him are reassured by Jesus' coming closer to them physically and also by claiming complete authority. Jesus had authority to forgive sins, do mighty works of healing and miracles, authority over unclean spirits and nature as recognized during his earthly ministry as he walked with his disciples.

Though the authority of Jesus has been stressed heavily by the evangelist in this gospel, this "all authority in heaven and on earth", is undoubtedly linked to an incomparably post-resurrection authority conferred unto him by the Father, which has wider, higher and greater recognition on the universe.[311] This forms the basis for the Great Commission in his next statement.

D. The Great Commission (vv. 19-20)

> [19] πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, [20] διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

[310] France, *The Gospel of Matthew*, 112.
[311] Gaebelein, *The Expositor's Bible*, 594.

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In these verses, lie the great mandate of the Ultimate Commission. From the previous verse, the Commission flows from the claim of Jesus' authority. This comes clear from the use of the word, οὖν translated, 'therefore', as a conjunction linking the previous sentence. Thus, because Jesus has all authority now, the disciples are therefore to go in all confidence and faith to make disciples of all nations. Gaebellin indicates that in Greek, the word πορευθέντες is a participle and therefore carries less imperative force. Though the moment a participle is used as "circumstantial participle on an imperative", it sometimes has a level of imperative force, the verb, 'go' in the sentence has lost almost all of its imperative force.[312] Therefore, μαθητεύσατε is the only verb that carries an imperative force in the sentence.

The disciples had followed Jesus since his ministry began and, they had learned of him diverse teachings of the kingdom of God. The identity and function of a disciple (μαθητής) had been grounded in them in word and works. The mandate then, is to go forth and start raising people just like they had been brought up by Jesus. To be a disciple is to come into a relationship of pupil to teacher, where one "takes up his yoke of authoritative instruction" (11:29), completely accepting his words all because he says it, as well as submission to his requirements because he makes them.[313] Jesus advancing the instructions to the disciples suggests that if someone has not been discipled, he cannot be in the position to be a disciple. The disciples' main responsibility is to reproduce others like them through the acts of going, baptizing and teaching.[314]

The jurisdiction of this commission is now not restricted to 'the lost sheep of Israel' (10:5-7) but to the nations. The expression, πάντα τὰ ἔθνη occurs four times in the

[312] Gaebelein, *The Expositor's Bible*, 595.
[313] Broadus in Gaebelein, *The Expositor's Bible*, 595-6.
[314] Turner, *Matthew*, 669.

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Gospel meaning 'Gentiles'. The plan of God in salvation is to unite both Jews and Gentiles in Jesus Christ as one family, having God as our Father. Therefore, if the term ἔθνη is explained to mean 'gentile nations', then the verse should be explained as a continuation of Matt. 10, where the Gentile nations are now granted access to the Gospel of Jesus Christ.

The evangelist introduces the act of baptism which he had first and only mentioned earlier in chap. 3 concerning the baptism by John. Different scholars believe that this was an addition to the gospel. Hubbard asserts that the "triadic baptismal formula is probably not redactional," since it does not appear anywhere in the gospel and the evangelist would not introduce a "new baptismal formula" into his gospel.[315]

Those who are discipled are to be baptized and taught in order to grow into becoming disciples. διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν is very key in discipleship since the emphasis of the teachings should be all that they heard from Christ while they walked with him. They were not to teach their own ideas nor what they knew but to confine themselves to only what they had been taught. While they were only to preach in chapter 10, they have now been given access to teach. Gaebellin recounts five key issues in this teaching[316];

1. The focus is on Jesus's commands and not the Torah.
2. Everything the disciples have been commanded should be taught till the end of the age.
3. What is been taught is not a mere dogma but a content to be obeyed.

[315] Hubbard, *Matthean Redaction*, 151-75; John P. Meier., "Two Disputed Questions in Matt. 28:16-20", *JBL* 96, no. 3 (1977), 410.
[316] Gaebelein, *The Expositor's Bible*, 599.

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4. As the word is carefully being passed on, a means is provided for successive generations.
5. Christianity must spread by an internal necessity.

The pericope concludes with a firm promise by Jesus of an assurance of his eternal presence with the disciples. The promise is undoubtedly linked to the pursuance of the Great Commission in such a way that it is under the condition of the disciples doing the commission; that they will enjoy the eternal presence of the risen Jesus.

The Gospel of Matthew then ends on the note of this all-important commission, which begins with the eternal power of Jesus and concludes with his eternal presence. Sandwiched between them is the Greatest Commission Jesus leaves for his disciples; μαθητεύσατε πάντα τὰ ἔθνη.

2.4.5 The Perlocutory Effect on the Reader

The reading of the Great Commission unravels one of the greatest and endless tasks of the church of Christ on earth within the church. While the disciples who had walked with Jesus met him on the mountain of Galilea, some believed and some doubted. In response, Jesus then encouraged all of them by a revelation of his universal authority, then follows up with their commission and then bottles it with the promise of his eternal presence. Jesus' vision in giving this commission is to raise disciples who are obedient to his teachings, and not "just casual hangers-on", who do not practice the teachings they hear.[317] Disciples must have a character of obedience to the teachings of Jesus since they will also become disciples of others.

[317] Turner, *Matthew*, 691.

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Again, one of the lessons which stand aloud in the discussion is Jesus' authority, which gives the disciples enough confidence as they embark on this journey. The widened scope of Jesus' authority is enough guarantee for the disciples to go boldly to pursue the Great Commission without any sense of fear and intimidation. The importance of this authority is not just to boost the confidence of the disciples, but also to provide them an assurance of a sustained power over sicknesses, unclean spirits, nature and the likes, which they will encounter in the course of the task. The reader becomes aware of the Great Commission, which comes in the environment of the God's great power and authority. Making disciples is accompanied by a promise of Jesus' presence and power. The same authority Jesus carried for his ministry on earth is what he assured of protecting his disciples with. The act of 'making disciples' attracts the power and authority of the God. The disciple is promised the abiding authority of the Risen Lord!

In addition, the reader sees a teacher who has his students at heart, even though he is not physically present, he is spiritually and psychologically present (ἐγὼ μεθ' ὑμῶν εἰμι πάσας). Jesus, knowing the daunting task ahead of the disciples, never leaves them alone. His promise of eternal presence is very important and the disciples who pick up this task must be assured of his provision, protection and promotion. This theme is not too surprising since Jesus' life with the disciples in the gospel of Matthew has been of a filial relationship, characterized by his words and works. Jesus promises his disciples his eternally abiding presence with them as long as they go forth to also make disciples. The task of making disciples is accompanied by the presence of the Risen Jesus Christ. As long as they are disciple-makers, he is with the till the end of the age. In the Gospel of Matthew, this seems to be the only commandment that comes with a condition of Jesus' eternal presence with the disciples. The identity of every disciple-maker thus, is found in Jesus' abiding presence.

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Lastly, the reader realizes that the gospel ends with an open promise to everyone who engages in this task. While these disciples make disciples, the disciples will also further make disciples and this will be an endless task, which aims to bring believers into the fullness of Christ's image. Every disciple then becomes aware of this full assurance of his power and presence; thus, the promise is not limited to the eleven disciples because the Great Commission is not limited to them. This then becomes the mind-set of every Christian as he pursues to know the teachings of Christ through the act of discipleship. 'Make disciples' is a way to guarantee and experience the presence of the Risen Lord!

2.5 Conclusion

Through analysis of the selected scriptures, the researcher has uncovered the underlying thought of how the disciples were called out of the many to walk with Jesus, and that by instruction, they will be transformed to be like him. Then, when they are fully built, they will be sent out to transform others too. From the analysis of the 'Call of the disciples' (Matt. 4:18-22), it became clear that the sentence, "Follow me and I will make you…" (Matt. 4:19), reveals the nature of their call. This was not out of a 'negotiation', but a 'demand' of their lives and time, leaving behind all that they had. The authoritative nature of Jesus within the gospel is again revealed. In this call, embeds a heavy decision of abandonment and utmost trust in Jesus on the part of the disciples. The response, "immediately, they left ….and followed him" (Matt. 4:20) is the first most important reaction the disciples demonstrated in their readiness to follow him. The ability to 'respond and follow' the call of Jesus. The disciple must follow the way of Jesus and not any other way. They were called to follow Jesus and by doing so, he will 'make them fishers of men'. The first identity of a disciple is to be able to leave things that might be important to you and to follow Jesus to make him the most and all-important in your life.

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Again, in the analysis of 'the Call', while they had left their family, vocations, status and possessions to followed Jesus, they became the people which God will begin his new family, his life and message on earth through Jesus Christ. The reason for their call was fully revealed in their commission at the latter part of the gospel of Matthew (Matt. 28:18-20). However, this was not possible until they had been duly taught by Jesus what to teach and how to teach, hence the need for their discipleship. It is therefore not surprising that one of the last most profound commands given by Jesus to the disciples was to "make disciples of all nations" (Matt. 28:19). They had been taught the 'way of sacrifice' and 'abandonment', thus by forsaking all that they had to follow Jesus. The disciple must sacrifice family, vocations, social status, possession and others to be able to be part of the family of Jesus. Another identity that emerges from the text is a life of sacrifice!

Between the call of the disciples and their mission (in chapt. 10), many activities happened. The chap 4 states the calling of four disciples. It isn't clear when the others were called except Matthew (9:9), therefore the calling of the other disciples would be placed in chap 4:22-10:1. This period was characterised by teachings, miracles and interactions with people of different class. The disciples in this period had been taught by Jesus on several matters including the Beatitudes, redefinition of the Laws, the Cost of following him, his authority, the Golden rule, among many others. In Matt. 10, the pericope presenting the 'Mission' discourse to the disciples from Jesus, tells of how the disciples have been taught as students and apprentices of Jesus. Disciples after their response to the call to follow Jesus and the sacrifices they made must go ahead to learn and study from Jesus. It is therefore, not enough for the disciple to follow Jesus and sacrifice, they followed to learn about everything especially, the Kingdom of God. In the mission discourse, the Evangelist did not conclude on whether the disciples went or not. This is

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because, to the evangelist, true disciples are to listen to instructions and teachings. True disciples study the way of their master! The community of believers Jesus was discipling must have the same thoughts as him before they could be commissioned later in the Gospel.

The identity of the disciple is of utmost importance, which is the leaping factor unto what its expected of the disciples; discipleship, in Matt. 28:19. The disciples were first called to follow, then they had to abandon their families, jobs, among others to assume a new family and identity as disciples of Jesus. They were taught on many subjects by Jesus between their call (Matt. 4:18-22) and commission (28:16-20) especially in the mission discourse (chap 10). Revealing the responsibilities and identity give in the unfolding chapter give an indication of the need to outline the various elements which play key role in discipleship. It is upon realizing these elements of following, sacrifice, persecution, among others that disciples will grow into utmost maturity. They will further be involved in the mandate of the Great Commission, because they already know that the objective of this Commission is to build the image of Jesus Christ in their followers. The next chapter discusses discipleship as understood by the Legon Interdenominational Church.

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CHAPTER THREE

EXEGESIS OF REALITY: DISCIPLESHIP ACCORDING TO LIC

3.1 Introduction

This chapter focused on a discussion of discipleship as understood by the Legon Interdenominational Church. It discussed the historical antecedent of the Church, the various ministries in the Church, as well as the discipleship ministry in LIC. Lastly, it discussed the identity of a disciple according to LIC.

3.2 Historical Overview of Legon Interdenominational Church (LIC)

The LIC started as a Fellowship in the late 1970s at the University of Ghana with four lecturers as pioneers: Prof. Kwadzo E. Senanu of Department of English, Mr. Joshua N. Kudadjie, Department for the Study of Religions, Dr. Alan S. Duthie of the Linguistics Department and Dr. Frederick L. Phillips from the Department of Chemistry.[318] The motivation was to provide a place of worship for campus residents and their families who worshipped with the students when the University was in session. They had a common aim to establish a congregation with a simple liturgy but with a strong emphasis on the preaching and teaching of the Word of God, even though they were not "pastors".

In their bid to reach out on campus, they came about with a strategy to divide the campus into two areas. They then went in pairs to visit every home on campus to inform the residents of their intention of beginning a regular church service on Legon campus. Through their subsequent visitations and information, they gathered some people to start the church. They held their first service at the Legon Hall Chapel at the University

[318] Official Booklet of LIC dubbed, "Welcome to LIC, Est. 1978."

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of Ghana Campus, on the fateful Good Friday in 1978 with their first attendance numbering about thirty people.[319] The next thing was to select a suitable name for the congregation. While some favoured "church", others were in favour of "congregation". The choice of adopting "congregation" was to forestall any future drift towards becoming a new denomination. The other issue they had to confront was whether to call the group "interdenominational" or "non-denominational". When they had deliberated for some time, majority of the people settled for the Legon Interdenominational Church, which till date has remained as the name of the Church.

People of all denominational backgrounds with the desire to grow in the knowledge of the Lord Jesus Christ, were welcomed to fellowship with them. Their emphasis was on the Christian as a member of the body of Christ, instead of their particular denomination. In their first year, the church called for the services of ordained ministers, whenever there was any special event which needed their presence. These were Rev. Peter Barker, a Presbyterian minister who was working with Asempa Publishers and Rev. Dr. Alfred Quarcoo from the Methodist Church of Ghana. In 1980, the Founding Fathers asked their colleague lecturer, Rev. Prof. Kwesi Dickson of the Methodist Church to assist the church with services and sacraments such as communion, baptisms, marriages, burials and other formal ceremonies. The Council of Elders of the church would subsequently ask the Presbyterian and Methodist Church for an individual minister, who was identified by the search committee as a possible candidate to pastor the church. Therefore, the church, for a very long time, had various pastors for varying lengths of time. In 1998, the church thought of moving out from the Legon hall chapel into its own building because they had a recommendable numerical growth. They were already

[319] LIC, *Our History*; http://licfamily.org.gh/about-us/our-history/# Accessed 10th, May, 2019

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having two services as at that time. Their Church building was completed and dedicated in 2004 and there they have been till date.

Rev. Dr. Maxwell Aryee, a Methodist minister, pastored the church for twelve years as the longest serving minister. It was after his service that the search committee had difficulty identifying a suitable pastor who would be released by his church to pastor LIC. Due to the wide growth of members of the church, the search team posited that there will be a need for at least three pastors to cater for their pastoral needs. One of the reasons for increased number of pastors was to help deepen outreach to the staff and students of the church. With this background, the idea of identifying some of the members of the church who had gifts and graces to be pastors emerged. Two of their members known as Mr. Francis Yaw Boamah and Mrs. Agnes Akosua Phillips, who had undergone the necessary training were ordained on 6th March 2011. Rev. Mrs. Agnes Phillips served the church with Rev. Boamah until her retirement in December 2018. Rev. Agnes Phillips has returned to the church as full-time contract minister since 2019. The church has now three resident ministers including Rev. Julius Coomson who was ordained in 2018.

LIC has the vision to be a vibrant fellowship that reflects God's glory on campus, in the nation and beyond. Their three-fold mission is; firstly, to build a bible-believing, bible teaching and Gospel-preaching church, to build a worshipping, witnessing and servicing fellowship full of the warmth of Christ's love to attract all on campus and beyond to Jesus Christ and finally to disciple all in the fellowship to come to the fullness of the stature of Christ, reflecting his glory on the campus and beyond.[320]

[320] LIC, *Constitution*, Art. 10 Sec 10.5-10.5 (May 2010; as amended on May 13, 2018), 15-18.

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LIC is governed by a Council of Elders made up of twelve elected members, the Pastoral team and the Church Administrator.[321] The Elders are nominated by the various church constituencies: Ministries, Area Fellowships and Bible Study Groups and are also endorsed by the congregation at an Annual General Meeting (AGM). At the AGM, each Ministry, Area Fellowship, Club or Union, operating in LIC is expected to give a report of their activities for the year. Audited church finances are also presented, and form part of the discussions on the state and activities of the church. For one to become a member of LIC, he or she picks up a membership form and is then served with a date to have a brief interaction with some of the Council of Elders. There is an orientation program for the person which lasts for approximately Seven Sundays, after which the person is introduced to the congregation on a Sunday and given a membership card thereof.[322]

3.3 Ministries in LIC

There are five broad areas of church life and the twelve Ministries currently in the church. The five broad areas of church life are: Worship, Fellowship, Discipleship, Service and Outreach. The responsibility of the leadership for each Ministry is to assign duties to members as deemed necessary, to mobilize members of LIC to join and participate, to initiate plans and strategies for fulfilling the mission of the ministry, to coordinate the programmes and activities of the sub-ministries, to submit annual income and expenditure estimates for the operations of the Ministry and sub-Ministries as inputs for the Church budget, to hold at least one formal meeting every quarter, to submit periodic reports (monthly, quarterly, and annual) to the COE/JSM/AGM as required and to have general oversight of the Ministry.

[321] LIC, *Constitution,* Art. 6.
[322] LIC, *Constitution,* Art. 5, 6.

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The twelve areas of ministry in the church are; Pastoral Care and Counselling; Evangelism and Missions; Church Education; Prayer; Music (Worship & Creative Arts); Welfare and Visitation; Liturgy and Chapel Preparation; Reception and Hospitality; Social Action; Church Administration; Children's and Youth Ministry. The functions of each of these ministries as enshrined in the constitution are given below.[323]

3.3.1 Pastoral Care and Counselling

The ministry of Pastoral Care and Counselling seeks to keep under review, the pastoral care needs of all members of the church and propose appropriate measures to meet these. Again, they give careful thought to the personal and other problems and needs of members of the congregation. They make Counsellors available to members of the congregation who require counselling in the areas of family life, career, academic, premarital and marital concerns. The ministry also identifies additional members, if necessary (especially in the various Area Fellowships), to help the team of counsellors in its work. They further arrange for the training of counsellors where necessary. It is the ministry of Shepherding, Spiritual guidance, Visitations, Family Counselling, Educational Counselling, Pre-Marital and Marital Counselling and Youth Counselling

3.3.2 Evangelism and Missions Ministry

As a key ministry in 'soul winning' and 'soul establishment', they identify and map out appropriate strategies for winning individuals and families for Christ and to mobilize and train the congregation to engage in Evangelism and Missions. They extend outreaches beyond Legon (including outreach to young churches) as well as to mobilize and organize outreach to the Senior Correctional Centre. Again, they arrange follow-up and maturity classes. The summarized duties of this ministry include Witnessing,

[323] LIC, *Constitution*, Art 13; Schedule 8, 40-48

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Follow-up, Maturity Classes, Outreach to infant Churches, Borstal Outreach and Missions.

3.3.3 Church Education Ministry

The ministry is set up to firstly provide a long-term plan to present Christian teaching to the congregation in order to help them mature in the faith. Secondly, to identify particular areas in which the congregation needs teaching and to take steps to provide appropriate teaching. Thirdly, to recommend ways in which such teaching may be effectively carried out e.g. sermons, Bible Study, Symposia, Articles, etc. To draw up the preaching schedules and Bible study topics for the Church, and contact the appropriate preacher/leaders, liaising with the appropriate sub-committee for effective implementation of the Church's aims. It is to recommend books, magazines, etc., for the bookstall to sell as a complementary/supplementary way of presenting Christian teaching to members of the congregation. Finally, to recommend to the congregation, from time to time (e.g. quarterly), such literature as would help their Christian development. Finally, to ensure the issuing of official LIC publications, particularly, the LIC magazine. The ministry's designated functions include Membership orientation, Bible studies coordination, preaching plans, Christian growth seminars, Youth Bible studies, planning Sunday School Educational Programmes, Library and bookstall, LIC magazine and Training programmes.

3.3.4 Prayer Ministry

The prayer ministry of the church has the duties to develop strategies to improve the prayer life of the church; organize the regular and special prayer programmes, such as Sunday and Wednesday prayer meetings, extended prayer nights; organize a team for intercessory prayers and co-ordinate Sunday and Wednesday Prayers.

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3.3.5 Music (Worship & Creative Arts) Ministry

This ministry is specifically to undertake functions to develop a music ministry, including the choir, Praise and worship team as well as instrumentalists in the church. They also examine the theological content of 'popular' choruses/songs and select suitable ones for documentation of their words and music, so that they can be taught to the whole congregation at appropriate times. The ministry recommends equipment to be acquired to facilitate church programmes, as well as take appropriate steps for the running and management of equipment. They further ensure the projection of songs and hymns as required and the recording of sermons and special programmes. They help in the development of the Drama and Choreography ministry in LIC. The ministry involves the Choir**,** the Praise and Worship Team and the Instrumentalists.

3.3.6 Welfare and Visitation Ministry

This is one of the heavy-tasked ministries. Their duties expand towards advising the COE on matters of welfare of members and co-ordinate activities aimed at seeking the welfare of members. The team also co-ordinates visits to the sick, bereaved, new members, new couples, potential members, etc., in collaboration with the area fellowships and the congregation as a whole. They arrange for presentation of donations and gifts, as appropriate, to members on behalf of the church and further co-ordinate the organization of all social functions organized for church members. Again, the ministry is to arrange/co-ordinate periodic visits to members of the church with particular reference to the sick, the bereaved, new mothers, new couples, potential members and delinquent members etc., in collaboration with the Area Fellowships and the congregation as a whole. They also serve as an additional source of information to the leaders of the Pastoral Care and Counselling Ministry, so that those in need can be attended to speedily. It is this ministry which accompanies the Pastor on assignments relating to dedications,

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infant-naming ceremonies, etc., taking place outside the church hours and they are tasked to finally draw the attention of the Pastor and the COE to any serious cases of misfortune or indisposition needing their attention. Categorically, they seek the general welfare of members; Visitations (sick, new mothers, aged, etc.); they handle funerals and bereavements, weddings and customary marriages, bazaars; help members who are in crises and also cater for health and sports

3.3.6 Liturgy and Chapel Preparation Ministry

This ministry provides a structure for worship services by compiling a format as a guide for services. It reviews formats for services from time to time. It also arranges for officiants (including announcers) and lectors for each church service. In addition, it works out the details for effective congregational participation during services, e.g. in prayers, testimonies, exaltations, etc. and auditioning and preparation/training of (lesson) readers. Again, it ensures Sanctuary or other meeting rooms are ready for appropriate Church meetings/services (i.e. cleaned, dusted, hymnbooks out, altar suitably covered, flowers arranged, etc.). The summary of their duties includes the following: to take care of Officiants**,** Lectors**,** Announcers**,** Recording of sermons**,** Preparation of church for services, weddings, Communion, etc., and Hymn Books.

3.3.7 Reception and Hospitality Ministry

This ministry has various objectives which include the following: the ministry organizes Sunday Reception as well as leads visitors to the Conference Room and chat with them over light refreshment. Also, they do follow ups on visitors after the first visit through e-mail, phone calls or letters. The ministry also sells drinks and pastries to Church members after close of service. Again, the ministry is in charge of ushering i.e. welcoming visitors to the Church and to their seats. The ushering team distributes the bulletin to members of the congregation and also collects the offering brought by church

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members to service. Members of this ministry assist in various other ways such as collecting communion cups on communion Sundays and directing visitors to washrooms etc. The ministry cares for International Scholars and Students, reaches out to foreign students and visitors while assisting them to integrate into the L.I.C. family. They further arrange host families for them and extend Christian fellowship to them through various programmes e.g. Internationals' Day, special receptions, etc.

3.3.8 Social Action Ministry

Among the many duties of this ministry, the following are highlighted; to organize members of LIC or community members for social action; to arrange education on issues of national/social relevance; to develop special programmes to enhance the church's social responsibilities; to help create awareness of relevant social issues; to help play advocacy role for identified social issues and to co-ordinate the collection of clothing and household items for distribution to charity**.** They are involved in Advocacy, awareness creation, organizing Members/Communities for Social Action and educating on issues of national/social relevance.

3.3.9 Church Administration Ministry

The Church Administration Ministry seeks to coordinate the preparation of annual budgets and financial statements and make recommendations to Council of Elders**.** They are also to assist the Treasurer to organize and receive offertories and have these deposited at the bank and the Church Administrator in the management and maintenance of church property. They are to advise the C.O.E., assist the church Administrator on procurement matters and supervise the design, costing and execution of church construction and other technical projects. This ministry is involved in Church Finances and Budget**,** Property maintenance**,** Procurement**,** Building Technical Committee and Information Communications Technology management

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3.3.10 Children's Ministry

The Ministry is tasked to oversee the teaching, training and caring for children, with the aim of helping them to appreciate the Christian life at an early age. They are to organize resources for running an effective Sunday school for children up to age 13 as well as arrange childcare services for children where necessary. Again, they organize training programmes for persons to be used in the Ministry. Their scope extends to Sunday school**;** Childcare Services**;** Children's service and Training programmes

3.3.11 Youth Ministry

This ministry is responsible for planning and running programmes and activities to advance the growth and maturity of all youth in the Church and see to effective running of the Youth Fellowship. They also organize remedial classes and skills training as appropriate. Within this ministry is the Youth Fellowship; Remedial classes/skills training; Friends of the Youth and finally, Drama and Choreography.

3.4 Discipleship Ministry in LIC

Discipleship is described by Edem Senanu, an elder in the Church, as "the process where a relatively more mature disciple of Jesus Christ, holds the hand of another disciple, who is less matured, and teaches and helps him or her to understand and constantly obey God's word."[324] Charles Ackah, a visiting speaker of LIC's discipleship workshop, adds that discipleship is a "process (not an event) of producing or imparting the life of a teacher into a pupil or student. It is systematic, methodical, curriculum-based, purpose driven, cumulative and progressive."[325] He further states that discipleship ensures someone (a convert) is conformed and transformed into the stature, image and full personality of the Lord Jesus Christ (Romans 8:28-29). The will of God for

[324] LIC, *Constitution*, Art. 10 Sec 10.5-10.5, 15-18.
[325] Ibid., 23.

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every Christian is to conform to the image and likeness of Christ (conversion + formation = discipleship). Rev. Julius Coomson submits that from the Great Commission, the only imperative in the command is to make disciples, which is not something we do only in church, but everywhere God takes us.[326]

As earlier posited, the discipleship ministry in the church is among the five broad areas of church life in the LIC. It is of no surprise that it is one of the core missions of the Church. The LIC started in 1978 as a Christian congregation on the University of Ghana campus, with a number of objectives including a commitment to "making disciples out of converts till we all come to the fullness of the stature of Christ, reflecting His glory on campus, in the nation and beyond".[327] The ministry encapsulates five main areas of ministry in the church namely; the Children's ministry, the Church Education, the Youth and the Pastoral Care and Counselling Ministries.

The One-to-one discipleship life in LIC is formally traceable to George and Grace Buremoh, both of blessed memory in 2005. Their relentless effort sowed the seed when they introduced one-on-one Discipleship in LIC and encouraged church members to embrace this ultimate command from our Lord Jesus Christ. It is in this context that by 2013, LIC begun using materials on Lessons on Assurance and Studies in Christian Living for discipleship training. It is in the same vein that the LIC Council of Elders, in December 2014, took a firm decision to have LIC focus much more on discipleship. The COE, therefore, commissioned the LIC Discipleship Strategy and subsequently reviewed and approved its key elements in February 2015 which included: Establishing the LIC Discipleship Training Secretariat, Promoting the Discipleship Implementation Framework; Focusing on Discipleship as an overall church theme and mainstreaming

[326] LIC, *Constitution*, Art. 30.
[327] LIC, "Discipleship Beyond Borders," 9.

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discipleship into all church programmes and activities; Institutionalizing Small Group activities including Inductive Bible Studies and Area Cells; Emphasizing personal maturity through discipleship to influence family, work, school, community, church and public life; Building partnerships with other churches and para-church organizations to promote discipleship; Educating members to understand that each of us is called to be a disciple and sent out to make disciples; Hosting an LIC/Sarang Discipleship Seminar in 2016 and finally Establishing a Discipleship Training Centre, in future.

In line with the LIC Discipleship Strategy 2015, the Discipleship Secretariat, in consultation with the Pastoral Team and the Council of Elders and in collaboration with Sarang Community Church of South Korea, organized the first ever LIC/Sarang Discipleship Capacity Building Workshop (DCBW) at the Pentecost Convention Centre, Kasoa, in July 2016. The second LIC Discipleship Capacity Building Workshop was held at Hephzibah Christian Centre, Kitase, in 2017 and in the year 2018, it was run as a non-residential workshop in the LIC sanctuary on the University of Ghana, Legon campus. According to the report, the workshop was based on Ephesians 4: 11–13, which emphasizes that the Lord appoints church leaders, including apostles, prophets, evangelists, pastors and teachers, specifically for the purpose of preparing God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ![328]

The objectives of the workshop were to deepen the knowledge and skills of church leaders at different levels in LIC to be disciples and also to equip church leaders to participate in disciple-making, by consciously working to prepare the entire laity (not

[328] LIC, "Discipleship beyond Borders: Our Jerusalem, Our Judea," 3rd Discipleship Capacity Building Workshop Report (July, 2018), 3-4.

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just some) for service, so that each church member will continuously grow and become mature.

3.4.1 Reasons for Discipleship

According to LIC, there remains two primary reasons for its attention on discipleship; Firstly, it is a command (Matt 28:18–20); Secondly, it enables God's people to be equipped for works of service, to mature and become Christ-like.

Senanu further expounds that discipleship is linked to maturity where, maturity refers "to the state where faith, compassion, kindness, patience, perseverance, forgiveness, peace, joy, goodness, gentleness and self-control characterize a believer."[329] As one possesses these qualities in increasing measure, then one is maturing (Eph. 4:11–13). The whole purpose of church is to build up to do increasing works of service towards God and humanity. Ultimately, this should lead to a more intimate relationship with Christ and attaining the full measure of the stature of Christ. According to Ackah, "things are not the same anymore"; the conditions of Christianity are not the same as they used to be. There is an urgent need to find out where we (as Christians) have gone wrong.[330] The simple secret he said, lies in the lack of an appreciation of discipleship. It is not always the case that people are not concerned with teaching the gospel any-more. Sometimes it has to do with the method, content, curriculum and the one deliv-ering. Sometimes those who want to go and make disciples do not have what it takes to execute the mandate.

[329] LIC, "Discipleship Beyond Borders", 9-10
[330] Ibid., 23-25.

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3.4.2 Disciple-Making as LIC's Mandate

Ackah argues that raising and making disciples is the church's main mandate and not just gathering members into a local church. In Matthew 28:19-20, Jesus gave us the Great Commission, which is our mandate as Christians – "Go therefore and make disciples!" What the church does must focus on what is important or necessary to presenting people who have attained the full measure of the stature of Christ in them – Christ born, formed and living in them. He establishes that "let us do so in all wisdom to present all men perfect in Christ Jesus. This is the mandate of discipleship. We are not told to 'tell' them to obey but we must 'teach' them in the power of the Holy Spirit with much conviction and power."[331] He reiterates that "one of the challenges is that we are caging people in the church. It is good that we do not dissociate ourselves from other believers, but if we want to fulfil the great commission then we have to go. Your 'nation' can be found in the profession you practice – your place of work."[332] If believers find themselves always in church, the work of discipleship is impounded. Because the mandate of discipleship is operational in nature with emphasis on 'movement' and not 'sitting'.

In 2018, one of the decisions of the church was to deeply awaken members' awareness of the call to urgently make disciples.[333] If the members understand that their purpose here on earth in the kingdom is to make disciples, then they should not be satisfied with their level of discipleship. They remarked that the eyes of the members should be open to the opportunities of discipleship around. There must be an emphasis on prayer as it is very crucial in this mandate especially in pulling down of internal borders. The aim of this discipleship is to produce leaders for the nation in the political, economic, social

[331] LIC, "Discipleship Beyond Borders," 9.
[332] Ibid, 9-10
[333] LIC, "Discipleship Beyond Borders," 9-10.

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and business spheres. Christians must understand that having knowledge of God's word is not enough. They must allow the word to govern them constantly. Only then will Christ-like habits will be formed in them.

3.4.3 The Difficulty in Discipleship

Rev. JFK Mensah[334], one of the founders and leaders of the Great Commission Church International, key discipleship personnel in LIC, in his presentation, stated emphatically that discipleship is a difficult endeavour. He stressed the need for the church (LIC) to be motivated as a church whose aim is to disciple and raise disciple makers. Since the task is not easy, there is the need for the church to motivate members so that they are prepared to pay the price for discipleship. His presentation covered enemies of serious discipleship, challenges to serious discipleship, the types of motivation for discipleship and the most important motivations for discipleship.[335]

A. Enemies of Discipleship

There are enemies of the act of discipleship which Rev. JFK Mensah explores seven of these which hinder the church's motivation and focus on discipleship.

Satan (Luke 8:12) - He is a specialist at removing the word of God that has been planted, stealing the Bible verses from our hearts (Luke 8:12). He shakes, tempts and tries the disciples (Luke 22: 31 -32) and seeks to get among the disciples and sift them (1st Thessalonians 2: 18, Matthew 2: 1 & 4). He also resists the disciples. This is why we have to spend time praying. If you make up your mind to disciple someone, you need to pray for them every day.

[334] Rev. Joseph Felix Kwasi Mensah is one of the founders of Great Commission Church International and the founder for Christlike Disciplemakers Movement. Even though he isn't a member of LIC, his longstanding relationship with them makes LIC trust his messages and teachings as such as
[335] LIC, "Discipleship Beyond Borders," 16-19.

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The flesh (Galatians 5:16-18) - The lust of the flesh is very strong (Luke 9:23). We must acknowledge that this lust of the flesh needs to be dealt with. They are enemies of discipleship. If you cannot lay them down, you cannot be an effective disciple. It takes an effective disciple to make Christ-like disciples

The world (Luke 8:14; James 4:4) - Unbelievers and their preferences – organized and systemized – are such that they distract us from what God wants or desires for us (James 4:4; James 1:27, 1 John 2:15-17). The pride of life kills the Word of God – it chokes your productivity in Christ. The cares and pleasures of this life can keep us from availing ourselves as disciples or disciple makers. Worldliness is a critical issue. A second car or house may kill our desire for or our commitment toward discipleship. What may be a trap to me, may not be a trap to you – it makes this a difficult issue to navigate.

Shallow lifestyles (Luke 8:13) – People sometimes don't think deep or meditate enough to be able to apply scripture to their lives. They don't meditate to apply scripture or think through the changing scenes of life. Not until you have engaged with the content of a sermon, the word of God has not become yours. Whenever we take a decision, we reveal whether we are deep or shallow.

Urgent concerns and normal family pressures (Luke 9:57-62) – These can severely impair our progress in discipleship, if we are unable to focus on what Christ has called us to.

Inherent challenges of discipleship (Luke 14:26, 27 & 33) - We need strongly motivated people to become disciples. The tendency is to lower the bar for discipleship so that more people can come in but if you make it too easy for people to get in, they backslide much easier. The wisdom of heaven is to raise the bar for discipleship. It is intentional.

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If you don't get committed people prepared to die for Christ, they will cause you pain in the end.

Wrong cultural philosophies - We have problems discipling, applying the Bible to our lives and being consistently sprit-filled because, the philosophy of the culture we come from often tends to clash with the Bible.

B. Challenges of Discipleship

He further establishes certain challenges that come with pursuing the mandate of discipleship. The following are outlined as challenges to serious discipleship:

Inconsistency (John 8: 31-32): Preparing to disciple someone blesses you more than the disciple. God speaks to you more than the others. Jesus does not trust inconsistent disciples. (Can Jesus trust you?) John 2: 23 -25: Many of Jesus disciples turned their backs on Jesus (Jesus lost disciples so be comforted) John 6: 66 -68. Your example is the greatest ingredient in making Christ – like disciples.

No change in convictions and lifestyle (John 13: 2, 27) - There must be impact and this is seen in convictions and lifestyle. Peter did not leave Jesus because he had words of eternal life (John 6:66-69). Unfortunately, Judas did not share the same convictions. Discipleship has not taken place when we see no change in convictions and lifestyles of the disciple.

Cloning: Change in Wrong Decision (Acts 20: 29 -31) - Sometimes the disciples copy the wrong behaviours of the disciple maker.

Failure to finish well (John 6:66, John 17:6-12): It can be frustrating, but the good news is that although Jesus lost many, His report to God was that He had not lost any except

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the son of destruction. John 17:6, 9-12. Be encouraged here that the real people God gives you, you will not lose. They will bear fruit and motivate us.

C. Types of Motivations

Rev. Mensah advances the various 'types of motivation' for Discipleship below:

Guilt (Matt. 28:18-20): This is needed to be able to point out to people that they are not making disciples; Point out their lack of discipleship/being good disciples.

Fear of God, Duty (Luke 17:7-10) – The Fear of God pushes people to make disciples, they must know and apply themselves to discipleship because it is their duty.

Desire, because you have found something better (Matthew 13: 44 – 46). Some have a strong desire or are spiritually hungry, looking for someone to disciple them, because they are burning to share what they have received in Christ Jesus.

Love of God (1 John 4:18-19): When your disciple has this, he/she is willing to pay the highest price. (1) Get them (this kind) there or (2) look for them (spot them) instead of spending time with those who are not interested or complacent. The best platform to approach God is love (Romans 5:5). Without a passionate love for God and Jesus, discipleship is difficult (John 21: 15 – 16). We all need to bask in the love of God and convince our disciples to be motivated by love for God. Press the love of God home.

D. Motivations for Discipleship

Among the motivations, he again explores the most important motivations of the church.

God's love and holiness: Some disciples would not appreciate it, so you have to help them to get to this realization. We have to see the holiness of God in such a way that discipleship will be meaningful to us

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Sin's sinfulness and Justice of God's laws: God's law expresses His love and justice, and God's justice expresses His love for us. Sometimes we feel when we obey God, we are 'helping' God.

Man's weakness: A Human being's inherent weaknesses, makes discipleship an impossible task for us.

Only Christ-like disciples can make Christ-like disciples

He ends his presentation on the general motivation for Disciple-making as he outlines certain key reasons.

1. Jesus Made Disciples – Lets make disciples until we die; we should eat, drink, reason discipleship – Jesus made disciples, I should as well.
2. Jesus commanded disciples to be made – In doing (discipling), we are obeying Him
3. Early church made disciples (Acts 6: 7, Acts 9: 36) - The early church discipled to berth the current church; we must do same.
4. Discipling people transforms lives (Acts 4:13) – When you die, your disciples will want to bury you.
5. Discipling brings laborers; thus, it supplies Leaders for the next generation – A Moses produced a Joshua, An Elijah produced Elisha.
6. Discipling brings fruitfulness – This fruitfulness will finish the Great Commission.

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3.5 Formation of a Disciple

Discipleship entails a relationship between a matured follower and a relatively less matured follower of Christ with the aim of helping, first, the less matured believer to become more like Christ, but invariably, the relationship would also affect the person who is doing the discipleship. So it is a relationship between two Christians, one relatively mature, one relatively immature, with the aim of becoming more like Christ, with the aim of being able to be transformed to become more and more like the Lord Jesus Christ.[336] Discipleship in LIC is mainly done through instructions and teachings and by these instructions, the disciple should reflect the image of Jesus Christ; this is what they call the goal of discipleship. According to Rev. Coomson, these instructions and teachings are done through the ministry of the Word and under the power of the Spirit with the aim to produce Christians who are complete. He posited that the church is inspired by three passages in the New Testament.

Ephesians 4:11-15**.**

> 11 And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, 12 to equip the saints for the work of ministry, for building up the body of Christ, 13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; 14 so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. 15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,

Colossians 1:28

[336] Rev. Julius Coomson, Associate pastor of LIC; Interview granted the researcher on Friday, May 7th, 2019.

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> Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ.

2 Timothy 3:16 - 17

> [16] All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work.

Rev. Boamah, the Head Pastor of LIC, asserted that discipleship is not compulsion and that members of the church are taught to voluntarily give themselves to the training of being disciples. Irrespective of the non-compulsion to enrol in the discipleship training, members are mandated by the constitution to join a small group or ministry as expounded above.[337] This is the first means of belonging to a family in LIC, the first stage of interaction with matured members of the church. Though the church has a special discipleship training program, every member of the church is obliged to go through the basic discipleship studies, which is known as CARE Cell; an acronym which stands for 'Caring for And Reaching Everyone'. This cell is a small group of up to six but less than twelve church members, headed by a trained leader purposely for meeting the personal needs of the members. LIC sees the role of Area/CARE cells as crucial. The CARE cell is a discipleship model where members have leaders checking up on them weekly and encouraging them to be Christ-like. Providing capacity building for leaders in LIC is key to feeding and nourishing the leaders.

Those preparing or being prepared to lead CARE cells are encouraged, during this period and beyond, to spend time in prayer to be led to those who the Lord has selected for them to lead. Members of these cells are given responsibilities of prayer, bible study discussions, evangelistic roles, and discipleship roles in their families, works, among

[337] Rev. Francis Boamah, The Head Pastor of LIC, interview granted the researcher, Tuesday, 21st May, 2019.

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others. These leaders of the cells are mostly the ones who have been through the Discipleship Training Program.

According to Rev. Coomson, the Discipleship Training Program is the main program of LIC for raising disciples to reflect the image of Christ. It is an intentional two- and half-year program led by the pastoral team.[338] To be part of the intensive Discipleship Training Program, four stages are followed by the pastoral team. These stages are elaborated below.

Prayerful Selection: Rev. Coomson[339] stated that

> …you cannot do discipleship for everybody. Disciples are selected people. So, Jesus came after an all-night in Luke 6, he prayed and then he selects 12. We see the same in Mark 3. Prayerful Selection because there is no way you will identify the people God is committing to you to disciple. It's interesting that in John 17, Jesus will be saying all you've committed to me I've lost none. Which means that the 12 were committed to him by the Father. And that commitment came or that entrusting of the disciples to him came through prayer.

After prayerful selection, then there is Intentional Association. Rev. Coomson explained:[340]

> we are inviting them out of the multitude so that we will associate with them. And that association will take place in several forms. We believe that discipleship is not just about 'let's study the bible. But there is a kind of life on life, a kind of association. And so, it's not just teaching the person that prayer is good or how to pray. It is also taking the person to the place of prayer. So, when I am going to pray and I'm discipling somebody, I invite him or her. Let's go so that you see how it is done."

[338] Rev. Julius Coomson, Associate pastor of LIC, interview granted the researcher, on Friday, May 7th, 2019.
[339] Ibid.
[340] Ibid.

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The next stage of this training is Deliberate Instruction. In this part of the discipleship process, the leaders of this program, through an outlined manual, purposely assign various spiritual, intellectual, social and physical tasks to those being discipled. A look again at Mark 3:14-15, Jesus selected the 12 that they might be with him, so that by being with him, they will be instructed on how to approach issues and deal with situations while they happen.

The last of these stages is known as Intentional Transmission and this is when those who have been through this special program are commissioned to also intentionally start with other people. According to Rev. Coomson, "there must be a transmission of the things you are learning. Discipleship is never to end with us. Discipleship is never to end with the disciple. It must be passed on to the next person. And so those are the processes. When Jesus finished discipling the twelve, he commissioned them, 'go out and make disciples of all nations.' So, there must be the passing on of what has been learnt."[341]

Rev. Boamah stated that discipleship is an endless process where we are in the process of being formed. He adds that there is a beginning point but no end. Ever. There is a constant growth of everyone who is being discipled or discipling. He concludes by saying that for anything to grow, it needs a caretaker and a shepherd.[342] This discipleship module starts from the Pastoral team to the Council of Elders, then to the Discipleship Training Program Members and then to the CARE Cells and finally to their homes, workplaces, communities, among others.

[341] Rev. Julius Coomson, Associate pastor of LIC, interview granted the researcher on Friday, May 7th, 2019.
[342] Rev. Francis Boamah, The Head Pastor of LIC, interview granted the researcher, Tuesday, 21st May, 2019.

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When asked, "How do we arrive at the mandate of discipleship?" Rev. Coomson answered that Jesus' approach to discipleship was a key model for them; how he started his public ministry with the calling of 12 disciples i.e. the beginning and the end of Jesus' ministry being capped by a call to discipleship. The main goal of discipleship is to make disciple-makers i.e. to make disciples who are making disciples. Discipleship must not end with the people that are being discipled. There should be a level of intentionality with making disciple makers and in achieving this, it is imperative to have an aim in disciple – making. As Christians and leaders, if you don't know where you are going, everywhere becomes a destination.[343]

He further answered to the question, "How are the disciples made?" Rev. Coomson posited that there is the need to raise people who are committed to the mission of Christ, but an approach is needed. It requires intentionality, that is, they are not made by accident. "We must have strategies on how disciples are made. Restate your mission otherwise you might lose them. Also, disciples are made in community which means they are made in relationships (2 Tim. 2: 2)."[344] Many of the promises of God are made to a community or communities. Discipling one person is good, but there are many benefits of discipling others in smaller groups. We must be intentional about how we relate with our disciples. "If we are going to make disciples, we must take our relationships seriously".[345] In short, discipleship is a deliberate strategy.

[343] Rev. Julius Coomson, Associate pastor of LIC, interview granted the researcher, on Friday, May 7th, 2019.
[344] Ibid.
[345] Ibid.

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3.5.1 Discipleship Models According to LIC

LIC has diverse models of discipleship which motivate them in the planning of their training program. Rev. Coomson recalls four main models as follows:[346]

A. Jesus' Model

Jesus focused on the few to reach the many, and this is an effective strategy. The Lord Jesus made disciples in small groups. He basically focused on a few to reach the many.

B. Early Church's Model

Acts 5: 42 tells us that most churches met in homes. The model the early church used was the model that Jesus used.

C. John Wesley's Model

John Wesley organized his people into small groups (10 – 12 people) as compared to George Whitefield. These Small groups evolved into the Methodist church, which is found all over the world. This method on the sent people is to focus on a few for Christ and pouring our lives into others to impact many.

D. Small Group Model

An intentional gathering of a number of people, who meet regularly with a common purpose of becoming like Jesus and reaching out to others.

3.5.2 The Four Main Focus of Discipleship

According to the teachings of LIC, discipleship hangs on four-fold focus which includes upward focus, inward focus, outward focus and forward focus. The upward focus is a God-centred focus which involves paying attention to Word of God to reflect more the image of God. The inward focus involves one taking care of his or her inward characters

[346] LIC, "Discipleship Beyond Borders," 32.

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and attitude as a disciple to be able to build relationships with others. The outward focus, concerns reaching out to others to help them to also grow in Christ. Then finally, forward focus, indicating there must be a successor, leaders will not happen automatically. This focus explains intentionally raising disciples to also carry the mandate of discipleship.

3.6 The Identity of a Disciple According to LIC

The goal of LIC's discipleship is basically to raise church members who will mirror the image of Christ. Therefore, all the activities, programs, modules and strategies of their discipleship is geared towards building a people, whose lives are patterned just as life in the kingdom of God though on earth. The bible studies, assignments and gatherings in the various programs of LIC discipleship, are to help the members nurture their thoughts to affect their words and ways. This new life must influence their devotion to God, their service towards God and the church and their interaction with their community. When one's devotion to God is empowered, his dedication towards the work of God and love for men becomes the fruits.

The identity of a disciple according to LIC, is two-fold, the pre-identity and the post-identity. The pre-identity points out what should be the preferred characteristics of a person who wants to be discipled or who has been called to be discipled. The post-identity deals with what should be the model of the discipled member's character, after he or she has gone through the discipleship training. While the former insists on what the attitude of the member ought to be before and during the training, the former covers what character is expected of the member after the training. Rev. Boamah advanced that the church is motivated by Romans 15:14 which says; "I myself am satisfied about you, my brethren, that you yourselves are full of goodness, filled with all knowledge,

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and able to instruct one another." This is the main anchor of the expected character of a disciple being character, knowledge and teacher.[347]

In an interactive presentation by Rev. Boamah during the LIC Discipleship Building Capacity Workshop, he began by asking the question; "How many of you will walk alone to heaven?" Afterwards, he shared a story of a messenger who went on an errand without a message and pointed out that some of us do that we behave as if we are not messengers.[348] Christian leaders should aspire to become true and knowledgeable messengers. Therefore, it is necessary to view discipleship as the heartbeat of the Master and work to fulfil what the Lord desires. This is the reason why LIC must not have church goers but have ministers since the minister of God cannot do the work alone. Leaders of LIC must depend on God's help as He is the Lord of the harvest. "If a leader has discipled just one person, you should not feel that you are not doing well in terms of discipleship. Focusing discipleship efforts by starting with one person can change the world, which is the reason why the value of one individual should not be underestimated."[349]

Rev. Julius Coomson explained in his works on who a disciple is and the intention of discipleship. He answers the question; who is a disciple? In his response, he posits that it is crucial to identify a disciple. A disciple is a follower, a learner, someone who is apprenticing under a more matured person. In other words, the person is practicing what the master will do. The three characteristics of a disciple with reference to Matthew

[347] Rev. Francis Boamah, The Head Pastor of LIC, interview granted the researcher, Tuesday, 21st May, 2019.
[348] Ibid.
[349] LIC, "Discipleship Beyond Borders," 38-39.

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4:19 are one who follows Jesus, one who is being changed by Jesus and one who is committed to the mission of Jesus.[350]

He further expands that the one who follows Jesus is a disciple. This is a person who has submitted to the leadership of Jesus (one leading), therefore obedience is at the heart of what s/he does. Following is an issue of salvation, because at the heart of this issue is obedience to the word of God. The role of a leader is to facilitate the process where people are constantly submitting to the lordship of Jesus Christ. Lastly, a disciple who is not willing to follow the lordship of Jesus is not a true disciple. He is a false disciple.

Again, the one who is being changed by Jesus into an image they were not initially, and this is referred to as transformation. (Ref. Matt. 4:19). Rev. Coomson expressed that people can be very 'fat headed' but be lean in the heart when it comes to their Christianity. The fact that a person has Bible knowledge does not necessarily mean maturity. It is not something we do with the head but comes with the knowledge we have acquired. In recent times, Christians are often known by what they do not do, instead of what they have to do. People tend to use the word transform very often but do not really take time to understand the meaning.

According to Rev. Coomson, below are the areas in which Jesus wants His disciples to experience transformation:

The mind: This is thinking the way Jesus thinks. Having a mind-set of Jesus is being discipled by the word.

[350] LIC, "Discipleship Beyond Borders," 32-33

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The heart: This is about loving what Jesus would love i.e. ensuring that their desires are in alignment with what Jesus loves. Have a heart that is set on the things above. (Col. 3:2, Matt. 6:24)

The tongue: The speech of a disciple should be seasoned with salt such that the words that are spoken are edifying. (Col. 4:6)

The ears and eyes: A disciple has to get to the point where what they watch and hear is edifying

The will: Every disciple ought to have their wills submitted to the word of God.

Maturity should not only be defined by the number of verses the person can quote. Transformation is a process; it is progressive, and it is not sudden (2 Cor 3:18).

Finally, the one who is committed to the mission of Jesus, that is a disciple, must be committed to the mission of Christ. One cannot raise disciples who do not have the passion for the mission of Jesus. One rather has a passion for the lost or have lost his or her passion.

3.7 Conclusion

The Chapter has focused on discipleship in the LIC by first, discussing its history, the various ministries, discipleship ministry, the act and process of discipleship and finally the identity of the disciple. LIC is a non-denominational church. It is called interdenominational because it has created the space to accommodate everyone from any church background. Since its inception, the church has laid emphasis on members' personal growth in Christ, to mirror his image so they can make meaningful impact across board. The discipleship mandate in LIC is motivated by a desire to raise all church members as disciples with the Great Commission in mind. Discipleship is a process and

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not an event, where Christians who are less matured are given tutorship by mature Christians in the church. This happens though in the various ministries indirectly. They directly do this in two main ways through which are the CARE Cell and the Discipleship Training Program. These strategies take place under a planned and organized condition.

In LIC, the Pastors have the sole responsibility of caring for the members since they are not engaged in other jobs or professions. The pastoral team, among themselves has an overseeing duty concerning their personal lives and how the discipleship programs are being run by them.[351] Firstly, the Pastoral Team is the one that pioneers the act of discipling, with a group of twelve members, who they instruct and teach over a period of two and half years. This training demands, the total faithfulness, availability and teachable heart of these disciples within the period. This training includes the Council of Elders and the various leaders of the ministries. Secondly, while training is on-going, they are given specific assignments regarding various walks of life. They are also monitored gradually by the pastoral team, by engaging their families and sometimes work staff to assess how they are being transformed in actions and reactions. During the period of this discipleship training, those under discipleship are not allowed to preach in the church service, even though they can lead bible studies, prayer and other demands in the church.

The role of the Pastors is similar to that of Jesus, who trained his disciples hands-on by walking with them, eating with them, among other acts while he instructs and teaches them. LIC does not model this hands-on discipleship as Jesus had followers in his days

[351] LIC, *Constitution,* Art 7, 11-12.

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due to the difference in socio-cultural and economic reasons. Rev. Coomson explained that[352]

> So the way Jesus did discipleship is a bit different because the context is different. So these 12 who followed Jesus, they left their jobs and were living with Jesus. It is difficult to get church members to come and live with you so we have to find a way. Now the reason why they were living with him was so that there could be that contact, that association, that instruction. And so we have to find other ways of ensuring that those things are happening: instruction, association and all those things. So in LIC, what we do is that the pastors have prayerfully selected some people who we call Discipleship Training Group members. Every pastor has two groups and those two groups are made up of 12 people. So 12 in each group. And we as pastors meet them to actually train them, to disciple them.

This means that though both methods are different, the expectation of results by LIC is not different from the disciples of Jesus.

The expected identity of these Christians, after the Discipleship Training Program, is basically to see a transformed character which will reflect in their spiritual, social, intellectual and physical lives. These disciples translate the consistent teachings and instructions to affect their lives and lips. In this light, these disciples become matured Christians, who can guide church ministries, manage the CARE Cell discipleship program and join to be teachers that is, disciplers of other church members in the Discipleship Training Program. Simply, the disciples are to reflect a life of service to God and service to man. These characters and peculiar identity of the disciple can only be realized in an atmosphere of discipline, being one of the first characters which they learn hands-on, due to the training and assignments.

[352] Rev. Julius Coomson, Associate pastor of LIC, interview granted the researcher on Friday, May 7th, 2019.

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The manner of instruction and the content of the message passed on to these disciples during their training period, encourages them to also continue with this mandate of discipleship. While they realize the impact of the training on their lives, it becomes imperative on them to also intentionally look out for people who they can disciple. This is reflective of the church through their Area fellowships, Bible Study Classes, Fellowship meetings, among others where members engage themselves especially to be helped by those who have been discipled or being discipled. Finally, not only is LIC focused on this mandate of discipleship, the church's model of discipleship and its impact on participants and members at large is recognizable.

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CHAPTER FOUR

ENGAGEMENT OF TEXT AND REALITY

4.1 Introduction

This chapter engages the texts with the reality, namely, LIC's understanding of discipleship. This is in accordance to the theoretical framework adopted by the researcher. For meaning to be compete, there should an interface of engagement between the culture of the text and the culture of the reader making the reading of the text an intercultural practice.[353] The result of the engagement is the response to the call to action embedded in the texture of the texts.

4.2 Summary of Exegesis of the Texts

Among the key characters in the unfolding story of the gospel of Matthew are the religious leaders, the Jews, the disciples and Jesus who is the ultimate protagonist. The relationship between Jesus and the disciples in the initial stages of their call was that of a master and his servants and then subsequently assumed the position of a teacher and students. As Matthew spends his initial chapters to talk about Jesus (Matt. 1:1-4:16),[354] he prepares his readers mind to see Jesus as the centre of his narrative. Alongside the life of Jesus is the profound story of his disciples who will later become the anchor upon which he builds his church and kingdom.

Jesus called his disciples with the intention to commission them to also make disciples for him (Matt. 4:18-22). This commission could only happen when Jesus had given his disciples training and teachings (Matt. 28:16-20). Among the many teachings Jesus taught his disciples included the Beatitudes, the Kingdom of Heaven and the missional

[353] Jean-Claude Loba-Mkole, "Rise of Intercultural Biblical Exegesis in Africa," *HTS* 64, no. 3 (2008): 1348-1364.
[354] These chapters concern his genealogy, his birth and issues around it, his baptism, his announcement, his moments of fasting and temptations until the revelation of his ministry.

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discourse. Whiles Jesus called them, the first pair of brothers left their nets, the second pair of brothers left their net, their boat and their father to follow Jesus. In the gospel, discipleship involves an 'act of leaving' and an 'act of following', and this had been the mark of all those who followed Jesus later in the gospel (Matt. 9:9). The phrase καὶ ποιήσω ὑμᾶς reveals Jesus' intention of what he is about to do with the disciples. As they followed, they will be made to become 'fishers of men' instead of 'fishers of fish'. Matthew reveals that Jesus does this primarily through his teachings and instructions and then secondarily through his works of miracles, deliverances and healings; simply put what they hear and see should inform to transform them.

Again, the discussion of the texts centre on the authority of Jesus, not only in the call of the disciples, but also in the sending of the disciples on a mission. (Matt. 10:1-42). The narrative begins with an introduction of the disciples, which happens to be the first time the evangelist explicitly introduces the disciples as twelve. Prior to this, the followers of Jesus have been known as 'his disciples,' a phrase which reveals his filial relationship with them. The disciples now having assumed a prominent place in the life of Jesus and his kingdom, are sent with the light of the gospel to spread in the domain of the Jews only. Most of the instructions contained in the missionary discourse go beyond the pericope and thus will be applied to missions as they go later.

To complement the word to preach, the disciples are given 'delegated authority' by Jesus which will make them do his works as they go to preach his words. The question then is what should be the content of their message? Interestingly, whereas the author speaks completely of the authority given them, he speaks less on what they are preach about (Matt. 10:7) leaving the reader to assume Jesus had already been teaching them what to say already while he walked with them after their call.

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Further in the narrative, Jesus speaks of three animals they are to model and one they will encounter as an enemy. "Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves" (Matt 10:16). The disciples are compared to sheep who will face persecutions and therefore they are to acquire the virtue of wisdom and humility in the middle of all their troubles. Jesus does not teach his disciples to use violence in solving problems even when they are being met with some. In the light of this, the gospel will transcend beyond borders with their message being received due to their attitude which is reflective of their new family and kingdom.

The authority of Jesus and the quick response of the disciples in the narrative reveals their absolute obedience to and faith in him. The disciples therefore become the first community of listeners for Jesus and they become the constant listeners and students of Jesus, who, according to the author is "God with us" (Matt. 1:23). These listeners will become the family of God of whom God is their father (Matt. 6:9), the people of his kingdom as well as his ἐκκλησία; a term which was only employed by the author. The pattern of their newly assumed life was that they left their family, possessions and vocations, Jesus became their 'all' on whom they depend in all spheres of their lives. The disciples know that their goal is to be like their teacher and master, not above him (10:24-25).

The 'kingdom work' became their vocation as they accompanied Jesus everywhere, he went demonstrating how they abandoned their old lives as well. Even though Jesus had issues with the disciples due to their failure to apprehend the new perspectives of the kingdom Jesus was introducing to them; nonetheless through instructions the disciples were built into his image useful to his kingdom.

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Moreover, as the disciples' faith and focus increase and they better appreciate their family bond, kingdom vision as well as the church inclination of Jesus' mission and message, they are sharpened to be representatives of Jesus. Nevertheless, they are cautioned by Jesus again of their love for their family which should not exceed above that of his own or his Father (10:37-38). Anyone who loved his family more than Jesus could not follow him as a disciple, οὐκ ἔστιν μου ἄξιος a phrase which proves Jesus' level of seriousness in case of a compromised love for him. As Jesus further instructs them, as anyone who cannot 'carry the cross' of leaving his family and loved ones behind and being committed to him alone is not worth of him. A demand as heavy as this can be adhered to by those whose faith and focus are solely in Jesus.

Again, the unfolding nature of Jesus' life with the disciples in the gospel exposes the reason Jesus commissioned his disciples to such a great task of discipleship even though the initial response of some of the disciples was 'doubt' (Matt. 28:17). Jesus encourages the disciples by telling them of his 'widened' scope of authority now covering both heaven and earth which gives the disciples the needful confidence and faith for the task of the Great Commission (28:18).

At the heart of this commission is, μαθητεύσατε πάντα τὰ ἔθνη which has received much attention not only because of its imperative sense but much more as an abstemious injunction and as a matter of urgency to the disciples. The disciples are justified at this point to raise disciples who will reflect the image of Jesus Christ and surprisingly it is through baptism and teaching; the latter being what Jesus had consistently been doing to them in the gospel. The commission is sealed with an eternal promise not only of his power but also his presence as they embark on the journey of discipleship beyond Israel to reach the ends of the world.

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4.3 Summary of the Exegesis of Reality

Central to the teachings of the LIC is the act of discipleship. The church places much emphasis on discipleship in all aspect of the church's life and nurture. Though the church has a number of focuses, the church expresses its commitment to discipleship in its third mission statement which states that; "to disciple all in the fellowship to come to the fullness of the stature of Christ, reflecting his glory on the campus and beyond."[355] The urge to be committed to the act of discipleship though have been one of the church's activities. In 2005, George and Grace Buremoh encouraged Council of Elders to teach the church 'one-on-one Discipleship' and further stimulated church members to embrace it. Subsequently by 2009, the efforts of missionary You and Dr. Kim of the Sarang Community Church in South Korea helped to strengthen discipleship in the church. The then Head Pastor Rev. Dr. Abedu Quashie and the current Head Pastor Rev. Francis Boamah were fully sponsored to participate in the Sarang CAL Discipleship Seminar. This move then changed the discipleship phase of the church and lifted it to be the centre of the church formally.[356]

With this background, by 2013, LIC begun using materials on Lessons on Assurance and Studies in Christian Living for discipleship training and that the LIC Council of Elders in December 2014 took a firm decision to have LIC focus much more on discipleship. The COE, therefore, commissioned the LIC Discipleship Strategy and subsequently reviewed and approved its key elements in February 2015 which included a number of elements. Among these key elements includes; Establishing the LIC Discipleship Training Secretariat, Promoting the Discipleship Implementation Framework.

[355] Official Booklet of LIC dubbed, "Welcome to LIC, Est. 1978."
[356] LIC, "Discipleship beyond Borders: Our Jerusalem, Our Judea." 3rd Discipleship Capacity Building Workshop Report (July, 2018), 3-4.

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Also focusing on Discipleship as an overall church theme and mainstreaming discipleship into all church programmes and activities. Again, institutionalizing Small Group activities including Inductive Bible Studies and Area Cells and finally Emphasizing personal maturity through discipleship to influence family, work, school, community, church and public life. The church further resolved to plan towards the establishment of a Discipleship Training Centre.

To LIC, the formative periods of the less-matured Christian is very important and therefore more emphasis should be laid on those moments of the Christian. Notwithstanding, everyone must be discipled since discipleship is an unending cycle of growing and maturing into the stature of Christ. It is within this period that the more-matured Christians help those who are less-matured for them to grow through guidance, instructions and assignments into a more matured stature gradually reflecting the image of Christ. In such discipleship, the efforts of the one discipling are to build up the one being discipled to look unto Jesus Christ so as to resemble him more in character and lifestyle.

The one discipling is seen to be a mediator between Christ and the one who is being discipled. Since the church regards everyone; whether more or less matured, to be still under tutelage, the more-matured Christians see themselves not as the ultimate but Christ whom they are aspiring to grow into him the more. Hence, though they are pointing to the less-matured ones Christ, both of them are still following him in diverse ways through instructions (Col. 2:6).

Again, the structures for discipleship help to ensure supervision of those discipling and them who are being discipled. The first of people who undergo supervision of themselves is the pastoral team. The next in line is the Council of Elders who are engaged by the pastoral team as a form of supervision to keep up to the task of the ministry and

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discipleship. Then, comes the Discipleship Training Program leaders. These twelve leaders are the ones who have been through the stages of these discipleship programs including the bible studies, workshops, seminars and discussions. The Training Program over a period of two and half years trains members in all aspects of life to be devoted to God and service to God, Church and Man.

The leaders who are trained now also are released to train others who have enrolled in the program. These leaders, Council of Elders and other members of the Discipleship Secretariat together handle the CARE Cells which are closer to the members. The CARE, an abbreviation meaning 'Caring for And Reaching Everyone' is an eight-member group in a cell who are discipled by their leaders through bible studies, social discussions, assignments, among others guided by discipleship manual books by the pastoral team.

Even though these programs of discipleship are not intentionally compulsory, every member one way or the other is given a cell. During any of these levels of discipleship, the church emphasizes on three virtues of the one being disciple which includes; Faithfulness, Availability and being Teachable. Faithfulness on the part of the discipled is needed and explained as being truthful to his teacher and to himself or herself. Availability is also a required virtue of the one being discipled where he/she makes himself or herself available at the stated time of teaching and meetings as well as meetings where his/her presence is essential. The third of the virtues which is being teachable is key since without it, the instructions and messages cannot get across to the disciple. These virtues put together ensure that anyone who is undergoing discipleship gets committed through discipline so that the vision of the church in discipleship will be realized. LIC, therefore, sees discipleship as an endless process gradual formation of these virtues in everyone in the church.

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The goal of all these discipleship processes is to ensure that the less-matured Christians grow in character formation, in knowledge and being competent in passing on the knowledge to others. (Rom. 15:14). Nonetheless, whiles the less-matured Christian grow into an appreciable level of maturity in understanding and character, he or she becomes ready to transfer the knowledge received to other people. Also, central to the characteristics of the life of a disciple are the fruits and gifts of the Spirit (Gal. 5:22-23; 1 Cor. 12:1-8) The disciple must manifest one or more of the gifts of Holy Spirit. LIC believes that the ultimate character of the Christian is found in the fruits of the Spirit. Through the ministry of discipleship, one is taught to be loving, patient, kind-hearted, good and the others. The fruits must be shown in their devotion to God and relationship with others whiles the gifts must help them in their service to God and commitment to the activities of the Church.

Finally, discipleship in LIC is geared towards making members complete in Christ through various processes and strategies adopted by the church. These four stages are generally the summary of LIC's ideal discipleship; prayerful selection of people into groups; intentional instructions of disciples towards the goal; deliberate association with disciples so they can be faithful to their teachers and then intentional transmission of the what the disciple has learnt.

4.4 Dialogical Engagement of Text and Reality

The section below engages the findings from the analysis of text and reality to discover areas of transformation. This will aid LIC and contemporary Ghanaian Christian communities appreciate and bridge the gaps between scientific study of the text and what is happens in real life situation concerning discipleship.

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4.4.1 Discipleship is Intentional

Jesus' objective is made clear to his disciples at the point of their call and not mincing words; "Follow me and I will make you fishers of men" (Matt. 4:19). Jesus tells them this for them to be aware that by following him, his aim is not to sustain them in what they were currently doing but to widen their task of fishing from the sea to the world of sinners. By making them aware of his initial motives for calling them, they will respond with expectations of the communicated reason. When the objective of the call to follow was clear to the disciples, then they made their decisions based on that. It is explicit in the mission statement of LIC that the goal of the church is to make its members disciples and that they will grow into the same stature of Christ through discipleship.[357] The Pastoral Team and the Discipleship Secretariat of LIC also makes clear the objectives of their discipleship programs like the Discipleship Capacity Building Workshop, seminars, Discipleship Training Program, among the rest. It is such that anyone who joins the stream of the discipleship class through the Discipleship Training Program or CARE Cells becomes aware of the demands of these programs through its orientation. This is important especially to the disciple to know what he or she is to expect as he or she joins.

The text reveals that Jesus' call is spontaneous and at sight, hence, the disciples responding to his call implicitly meant that they have a general idea of the expectations of a teacher-disciple relationship due to its proliferation in the Jewish society.[358] That of LIC's is not spontaneous because the people who enrol in their discipleship are mostly members of the church who are already aware of these objectives. Again, the

[357] LIC, *Constitution,* Art 2, 2-3
[358] John the Baptist and his disciples in Matt. 9:14; 11:2 of whom some went to join Jesus.

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disciples to be are oriented before the commencement of the class because it is an arranged program with schedules already.

The difference in the communication of the intentions is due to the divergent socio-cultural context of both events; thus where LIC is already an established church with members who are aware of the church's activities.[359] Though discipleship can start coincidentally where the matured Christian is not initially in the known about the needs of the less-matured Christian, however, it cannot be well organized on assumptions. From the discussion above, the intention of discipleship should be clarified in order to help build the necessary boundaries of engagements. As Jesus demonstrated in the text to his disciples, Christian leaders must endeavour to make the call into discipleship as well as the motive explicit from the very beginning of the Christian journey.

4.4.2 Discipleship is for All

The synthesis of the texts revealed that the disciples were people called from diverse backgrounds vocationally, academically and socially; thus, there was not any form of discrimination on the part of Jesus in the calling forth of his followers. Peter and Andrews though were not poor, they were not also counted among those of high-class wealthy men as compared to James and John whose family owned a boat (Matt. 4:18,20), nevertheless, both pairs were called. Matthew who was a tax collector, a profession which provided him a considerable wealth and Simon, the Zealot, who was part of a group of people who attempted to overthrow the Roman power over Judea through revolution (Matt. 10:1-4) were also called to follow. Simon, whose desire was a political revolution in Judea had to work along Matthew, a publican; these people were of

[359] Rev. Francis Boamah, The Head Pastor of LIC, interview granted the researcher, Tuesday 21st May, 2019.

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different views in terms of religious, political and social, despite these diverging backgrounds, Jesus still brought them together to make them disciples.

From the interaction of the researcher with the leadership and members of LIC, call to discipleship is a net cast wide in LIC and thus does not seek to exclude anyone due to the person's race, social background and vocation. The interdenominational nature[360] of the church makes it a composite of people from various church backgrounds, students from different regions and tribes, lecturers with opposing academic ideas and theories and even foreigners who are serving in various ways in the church.

Despite these clear differences, the call to discipleship is not exclusive to any of these sections of people. For instance, a student who go through the Discipleship Training Program effectively can become the leader to a group with lecturers and other 'high-class' people and vice-versa.[361] Nevertheless, the pastoral team is careful in choosing the heads or leaders of the various meetings, cells and classes so as to ensure that the members participate fully and also that the will not be exalted beyond measure.[362] The fact that it is for all does not mean the standard of the studies is lowered to suit those with less literacy background. Therefore, as the text establishes, the universal nature of discipleship should be greatly emphasized in order to prepare all people who come to the saving grace of Christ to be his through representatives on earth.

[360] "LIC we will say is a non-denominational, inter-denominational church. Non-denominational because we are not a particular denomination, Presby, Methodist you know but inter-denominational because we make room for people from different denominations and I don't think it's going to change." Rev. Coomson, interview granted the researcher on Friday, May 7th, 2019.
[361] Ibid.
[362] Rev. Francis Boamah, The Head Pastor of LIC, interview granted the researcher, Tuesday, 21st May, 2019.

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4.4.3 Discipleship is a Demand of Life and not Compulsion

From the textual analysis, the call of the disciples though carried an implicit demand, the disciples had the liberty to reject the call. He called them authoritatively, for instance, "Follow me…" (Matt. 4;19, 21; 9:9) is an imperative phrase serving as a demand of the disciples' lives, time and obedience and not a form of coercion. The disciples on the other hand had the chance to respond not affirmatively to the call and could have left without following. In that way, there would not have been any established relationship on which their discipleship will be built. A case is when Peter and Andrews were called, they had the right not to leave their nets to follow him when Jesus ordered.

Most profound was that of James and John, who were with their father, Zebedee with their boat and at the call of Jesus leaving behind their father and business (Matt. 4:19, 20). Likewise, Matthew's call, "As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, 'Follow Me.' So, he arose and followed Him" (Matt. 9:9).

Discipleship carries an imperative call and a decisive response which is not a form of compulsion. The disciples were not in any way compelled to follow Jesus at his call. Though the gospel highlights on the authority of Jesus in the narrative, however the authority involved in the calling is not such one which cannot be turned down. This was revealed in the analysis as an 'invitation' and not under any duress. Jesus in his relationship with people and the community he encountered during his lifetime never forced any of them to do something especially for Jesus' benefit. This started from the point of calling his disciples.

In this light, the pastoral team in LIC through their prayerful selection stage make a clarion call to certain active people in the church to enrol in their Discipleship Training

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Programs. It is done in a way of encouragement and a demand sort of but not compulsion. Sometimes, someone can be identified as spiritually active in the church, such a person can be called and asked to go through the class and programs to ensure his ultimate growth. Even when such people are recommended by the pastoral team or any of the leaders to be included in the program, the person must consent to the call, making the response voluntary.[363] Invitations for the discipleship workshop apart from an open invitation to everyone in the church, they also open up to outsiders through certain online announcement websites, churches such as St. Thomas Aquinas Catholic Church, Christ Anglican Church both of University of Ghana campus and other para-groups such as Scripture Union, Bible Society of Ghana, etc.[364]

The pastoral team indicates that because LIC emphasizes on the virtues of faithfulness, availability and being teachable, a disciple may fail to reflect these virtues when the person has been forced.[365] The goal of discipleship will thus be undermined. The disciples' response to Jesus showed their readiness to follow especially when they did it out of their own volition. Not compelled nor forced brings out the virtues of being faithful, available when needed and being teachable. Jesus during the missionary discourse instructed his disciples not to force people in accepting them or their message. This message should be clear in LIC's mode of encouraging people who do not accept to be trained in their mandate of discipleship.

Whereas Jesus did not show any sense of compulsion, it was clear that he neither showed a sense of persuasion and coaxing. As it is, he presented himself to disciples hence they will follow him for the work of being fishers of men' sake other than other

[363] Rev. Francis Boamah, The Head Pastor of LIC, interview granted the researcher, on Tuesday, 21st May, 2019.
[364] Ibid.
[365] Ibid.

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reasons.[366] LIC must further learn not influence people in a persuasive way to be disciples because it undermines the response of the person, hence the goal of being a disciple will be far from being actualized.

4.4.4 Discipleship constitutes a Family

A further revelation from the analysis of the text is that whiles the disciples were called out of their family, they were called into another family. The disciples found themselves in a group where they did everything together by the instructions of their teacher and master (Matt. 10). The group by virtue of constant fellowship among themselves whiles with Jesus became fond of themselves as a family. In this family, God was their Father. Apart from the disciples not being alone because of Jesus' physical presence and the promise of his eternal presence, the community of disciples themselves were a family where they were one another's keeper.

Matt. 28:8-10, 16 give an indication that the disciples were together after the death of. Jesus. Jesus even addressed them as ἀδελφοῖς which expresses brotherhood (Matt. 28:10). The disciples who were servants to Jesus as a master and students to him as a teacher, with time became his brothers! An explicit indication of being in one family 'spiritually'. As earlier discussed, that Jesus was goal-oriented in his calling of the disciples; to build them to a state of sending them out. Matthew, implicitly in the Great Commission iterates that; the disciples who were called from their families are sent back to their families to raise disciples who will be part of the family of God.

In LIC, the concept of discipleship differs from Jesus' model in practice but same in content. LIC regards the people in every group being the bible studies, CARE Cells,

[366] In other gospels, when people followed Jesus because of food and miracles, they left later when they met challenges (John 6:1-12, 23-26).

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Discipleship Training Programs or Home Cells as a family on 'their own' who care for their needs.[367] Unlike Jesus' model where the disciples as a family depended solely on Jesus for their all their needs whiles being involved in his ministry, the family life of discipleship in LIC hangs on providing emotional, physical, spiritual help for members in need.[368] Here, the disciples help themselves instead of the leader helping everyone. In the current Ghanaian socio-cultural context, family bond is normally built by being together periodically or constantly and helping each other with special needs and attention. Therefore, the people who stay together in the same group of the Discipleship Training Program for two and half years end up being close to themselves and likewise those who stay in the CARE Cells, Bible Studies and the Area Fellowships. This is basically because while they are found in a group, they are given assignments and tasks which require that they get time for themselves.[369]

The disciples of Jesus together; ran errand, did chores, journeyed with Jesus, slept among the many activities they did together, thus accounting for the strong bond between them. Even though LIC is keeping up with bringing the people into a group and encouraging them to be the best of family, however, they are limited due to socio-economic factors such as jobs, migrations among other reasons. Nevertheless, the LIC must develop new strategies which gives more time for the cells and programs to run in the quest to build the family aspect.

[367] Rev. Francis Boamah, The Head Pastor of LIC, interview granted the researcher, Tuesday, 21st May, 2019.
[368] Ibid.
[369] Rev. Julius Coomson, Associate pastor of LIC, interview granted the researcher, on Friday, May 7th, 2019.

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4.4.5 Discipleship is Life-based

Further in the engagement, the means of building the disciples basically according to the analysis is through the instructions and teachings of Jesus. Generally, one of the outstanding characteristics of Jesus in the Gospel narrative is his teachings first to his disciples and then to the community. It is in the gospel of Matthew that the most extensive uninterrupted teachings of Jesus in the gospels is identified. (Matt. 5-7). The mission's discourse in Matt. 10 did not include the record whether the disciples when on the missions or not. One of the reasons is that the focus of the author was on the teachings and instructions of Jesus more than what was the response of the disciples. LIC has as its main instrument for the discipleship; courses which are teaching and instructional based. Rev. Boamah establishes that LIC's "discipleship is done mainly through instructions" through the use of foundational materials, special trainings and the Area Fellowships. When he spoke about how disciples are formed, He answered that

> It's mainly through instruction. Paul says in Colossians 2:6, "As therefore you received Christ Jesus the Lord, so live in him, rooted and built up in him, established in the faith, just as you were taught. So it takes teaching, instruction. So when you join the church, we encourage you to join what we call the Basic Discipleship Studies. It's a basic study for all members of the church. After that if you so desire, you can enrol in the discipleship training program, where we take you through particularly designed materials, that will bring out all these three areas, help you grow in all these three areas. So first, the foundational material, and then the special training.

LIC's discipleship foundational and special training materials includes 6 manuals and core books for the training and instruction which are; Foundations of Discipleship Training, My Unshakable Salvation, Becoming Like Jesus, Leadership Training Book; Key to New Life: Holy Spirit, Church and Laity and finally Small Group and Leadership. These books offer teachings and instructions with assignments within the period of training and engagement. The books and manual guides cover areas on salvation,

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regeneration, service to God, personal devotion, fruits and gifts of the Spirit, discipleship, leadership and many others.

In the days of the twelve disciples with Jesus, they did not have books to read and be instructed from, obviously because they were with Jesus; the one who the books are about. Again, because of the Jewish oral tradition which made them to be extra-attentive whiles listening to Jesus. The disciples of Jesus had access to these instructions as first receivers and beneficiaries and through the Great Commission, they were mandated to make disciples through 'teaching the people to observe all that Jesus had commanded them' (Matt. 28:19). This commandment meant that the disciples had to go back and remember what he taught them so that they can teach others. The gospel accounts subsequently came as a result of this.[370] The disciples of LIC on that note are taught to write out what they are taught in class from the beginning of the training, since these instructions and information will be their own foundation to living and also extending the hand of discipleship to others. From this discussion, it becomes clear that not only are the instructions given important that the disciples must be dearly attentive to but also write out these teachings to serve as a reminder and guidance for posterity.

4.4.6 Jesus Christ, the Ultimate Standard for Discipleship.

Through the analysis of the texts, discipleship has a goal and a standard of life. That standard is realized when the goal of the discipleship is accomplished. This is not to indicate that discipleship ends but the point being made is that there is a standard of expectation of the one discipling for the one who is being disciple. Throughout the gospel of Matthew and the New Testament, Jesus is the ultimate standard for discipleship. This was demonstrated in Jesus' saying in Matt. 10:24-25; ἀρκετὸν τῷ μαθητῇ

[370] This is not to say these disciples are the original writers of the accounts of the gospels but because the taught their disciples, their disciples became authentic and ratified to write what they were taught.

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ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ revealing that the goal of the disciple is to become like his teacher and not more than his teacher which in his case was not possible.

Therefore, the onus lied on the twelve to reflect the character and likeness of Jesus. The context of LIC's discipleship revealed that their ultimate goal of discipleship is to help their members and others who partake of their training to attain the measure and stature of Christ. LIC has the purpose of witnessing the power of the Lord Jesus Christ's salvation through several means as discipling new Christians to develop their spiritual life.[371] One of the church's mission clearly is their "commitment to making disciples out of converts till we all come to the fullness of the stature of Christ, reflecting His glory on campus, in the nation and beyond."[372] This means that all the activities they do during this period of discipleship are geared towards bringing these disciples into conformity to the stature of Christ.

The disciples of Jesus during their charge (Matt. 28:19-20) were told to teach only what Jesus had instructed them and not what they have just learnt. The disciples were taught to be able to live with what Jesus taught them. Jesus leaves and puts them in his place to oversee and continue with his mission. (Matt. 4:17; 23).[373] The disciples in that period had less issues in reflecting Jesus because they only had one teacher and master, Jesus Christ as compared to the contemporary Christian disciple due to the proliferation of several teachers and pastors who claim they are following Jesus. Consequently, in Ghana, a lot of Christians are following their pastors only with little or no knowledge

[371] LIC, *Constitution,* Art 2 Sec 2.3, 4
[372] LIC, *Constitution,* 3
[373] Matthew 4:17 From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand." Matthew 4:23 And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.

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about Jesus' teachings. When asked how LIC avoid the tendency of the disciples imitating those discipling, Rev. Coomson established that

> The goal is not to make somebody like myself or to make somebody like, you know, another replica of me. The goal of discipleship is always Christ likeness, becoming like Christ. And I think that the process of making that helping people to become that is the ministry of the word and the spirit in that process of relationship… So we acknowledge – I mean 2 Tim. 3:15-17 says the word of God, this word – all scripture is breathed out by God. It's profitable for rebuke, for correction, for teaching and for training in righteousness so that the servant of the Lord – the end goal is that we become totally equipped for every good work. And the word there, to become complete, or equipped 'teloes', is the same for completion, Eph. 4, becoming like Christ until we all come to completion, is the same word in Col. 1:28, that we may present everyone mature in Christ.

The discussion is highlighted in this manner that if Jesus is the ultimate standard of discipleship, then all discipleship leaders must make all the necessary efforts of pointing to him to their Christian disciples so that they can reflect him fully instead of them. This notwithstanding, there will be a transfer of certain traits which are peculiar in the life of the one discipling to the discipled because of sociological tendencies.

4.4.7 Discipleship is not Rosy

The Christian life can be full of tortures and persecutions of which discipleship is not an exception. Whiles being instructed in Matt. 10, Jesus Christ told the disciples to expect untoward behaviours from people. Matt. 10:16-19; 22-25; 28

> Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves. Beware of men; for they will deliver you up to councils, and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear testimony before them and the Gentiles. When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; …and you will be hated by all for my name's sake. But he who endures to the end will be saved. When they persecute you in one town,

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> flee to the next; for truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes. "A disciple is not above his teacher, nor a servant above his master; it is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign those of his household…. And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.

The disciples are told to be careful of men and even their own household. Their teacher and master suffered in various ways in the hands of men; Jesus knowing that the disciples will face difficulties in their pursuance of this great charge cautioned them to that the road is not smooth but full of persecutions. One might be tempted to think that in following Jesus, especially in the course missionary work, there should not be any form turbulence especially when he pronounced that "all authority in heaven and on earth has been given to him" (Matt. 28:18). The analysis showed that because Jesus has all authority, the disciples can go forth and make disciples not to be afraid of those who kill the body alone and not affect the soul. This was their encouragement.

Since these persecutions of insults, being beaten, humiliation, hunger, among the likes mostly arise when dealing with people and communities of other religious affinities; disciples undergoing training in LIC does not go through certain phases of persecutions. This is because the discipleship in LIC does not begin with missions as currently being understood.[374]

Discipleship is mostly practiced for the already saved members who are in the church but for missions, they look out for certain areas in the country where they go to evangelize once within a year. It is during the missions that certain persecutions and humil-

[374] Missions in LIC involves the extension of their evangelism to other places which are mostly outside of Accra.

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iations are experienced. As the disciples during their training, when they begin to interact with their colleagues concerning the Great Commission, they sometimes face situations of social stigmatization, persecutions and humiliations in their workplaces, schools and other places. These are individual missions of the disciples distinct from the church's missions, who through the studies also start to organize bible study, fellowships or form alliance with the aim of discipleship in secular places and institutions. This is not too far from that of the disciples in that Matt. 10 which captures the persecutions awaiting the disciples is a passage pertaining not to missions instead of discipleship in general. However, in the text, Jesus gave them an indication of what discipleship will be, bearing in mind that missions form the basis of the discipleship.

From the textual analysis, Τούτους τοὺς δώδεκα ἀπέστειλεν indicating the disciples were 'sent out', not to disciple but to preach the kingdom of God (10:7). This will later form the basis of discipleship in the last charge later in the gospel. Since LIC does not practice discipleship after the missions, barely does the church-based model-like discipleship attract persecutions. The analysis informs discipleship in LIC to be widen especially during and after their missionary work.

4.4.8 Discipleship is Sacrificial

From the analysis, one comes to a conclusion that an underlying factor of discipleship which is, 'sacrifice.' Everyone who followed Jesus had to leave behind business, family, social life, among others.[375] Central to the call of the disciples is the verb, 'to follow' which literally expresses an idea of 'coming behind' Jesus and leaving behind everything they cherished. Leaving behind everything meant the disciples if not they are

[375] Matt. 10:34-36: "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. 35 For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household." Matt 10:38: "…and he who does not take his cross and follow me is not worthy of me."

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loosing, they are forsaking their old lives and property, so that Jesus will be their ultimate in all things. The separation Jesus demands from all who comes to follow him is uncompromising to the extent of not only following him but also demonstrating an unfeign complete love and dedication to him alone.

Such sacrifice is required in the case of LIC's discipleship, though not to the extreme and this is because of development and expansion of Christianity.[376] This is the difference in the sacrifice, not in the light of leaving family and profession; but the required time needed to go through the various phases of the discipleship which demands commitment, diligence and discipline. Thus, the opportunity of being consistent at the meetings and doing the assignments require the disciple's forsaking of certain desires of his or her life.

Whiles one cannot be able to consistently pledge his time to be part of the trainings and special programs, he/she is counselled and if the person continues to fail, he/she is asked to step down. Though the disciple will barely meet situations of family separation and abandonment of jobs, nevertheless there is the demand on the disciple to set apart certain desires and activities to be able to actively engage in the training. Discipleship therefore is a call for one to forsake his desires, will, family and possession to keenly follow Jesus despite its sacrificial tendencies.

4.5 Towards Effective Discipleship: A Call to Duty

This aspect deals with what the discussion requires from the reader. It answers the question, after all these, then what should be expected of the one who is informed by the discussions. Simply, the required transformation after this information. This section

[376] Rev. Julius Coomson, Associate pastor of LIC, interview granted the researcher, on Friday, May 7th, 2019

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makes an appeal to the three main facets of discipleship namely the one who disciples (the discipler), the one who is being discipled (the disciple) and the church in general.

4.5.1 The Discipler

The discipler in discipleship is the one who is the more-matured and enlightened Christian who has the task of teaching and tutoring the less-matured Christian into becoming more like Jesus. Firstly, the discipler is made aware that discipleship is a process of constant formation and therefore both the discipler and the discipled are still in that process. The task of discipleship has no end even though it has a beginning; therefore, everyone including the one who is discipling is in constant discipleship. The discipler should also be a disciple.

Secondly, it informs the discipler that his ultimate goal is towards reflecting more of Christ in all that he or she does. The discipler should not at any point of his or her life think he has come to a place of no correction and ultimate knowledge of Christ. Like the one being discipled, the discipler also must be aware of this same aim of getting to know Christ better. Thirdly, as a teacher learns to stay updated, so the discipler is informed to also daily be committed to Christ. This is for him to learn firstly learn for himself before he or she teaches; hence, the discipler must be in constant formation through being constantly being informed. Fourthly, the discussion teaches the discipler that discipleship should be time-bound.

A disciple must also grow to become a discipler and therefore, the discipler and the discipled must therefore put into place measures so that the desired results will be achieved. To the discipler, the boundaries of discipleship must be clear so that every assumption and untoward actions by both parties will not hold.

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4.5.2 The Discipled

The first requirement of the discipled is his or her consent. Discipleship is a contract relationship because it requires an agreed relationship between the discipler and the discipled. One should not be forced. Consequently, the one being discipled will have the responsibility of being faithful and available; without that, the discipler cannot make cogent impact on him or her. The work emphasizes on these virtues because within discipleship, there must be truthfulness and the discipled must be available to be taught by the discipler.

Again, central to the responsibilities of the disciple is 'to follow' his disciple. Since the act of discipleship is built on faith in the discipler and he is the leader; the discipled must follow wholly, though not on the wrong note, the instructions of his or her teacher so as to grow. In addition, the discussion informs the discipled to be goal-oriented. This goal is to ultimately to become like Christ and not the discipler. Whiles the discipled become a student of his teacher, he is cautioned to know that both of them are following Jesus.

4.5.3 The Church

The church represents the family of God and his kingdom on earth. The first church was not only born out of discipleship, but it was also charged with the great mandate of discipleship before Jesus ascended. The discussion calls on the church to be aware of its focus on discipleship. First of all, though the church grows by evangelism and soul winning, it is only through discipleship can the church be sure of its members. This is because the converts' growth is only dependent on discipleship when through instructions and teachings, they are taught the realities of their new life, family and kingdom.

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Secondly, the church becomes aware of its role in being the avenue where disciples are nourished from several engagements such as bible studies, conferences, seminars, preaching and teachings from services. The church becomes the family of the disciple and hence the need to provide the necessary physical, emotional, economic and social needs where possible. Thirdly, discipleship is the sole medium where the church can grow into the fullness of the stature of Jesus Christ. The church must therefore emphasize on the charge of discipleship since it is avenue through which the Church of Christ in Ghana and beyond through teachings can reflect more and more the image of Jesus Christ.

4.6 Conclusion

The engagement of the exegesis of the text and that of reality was the focus of this chapter. Whiles the dialogue between these two cultures ensued, the researcher came to eight findings which have been captioned in the discussions above. There were certain demands of the text on the culture of discipleship in the LIC. Even though LIC sees family in discipleship, the text calls for a more effective way of interaction of the various groups and classes being discipled.

The texts demanded that disciples should be together as much as possible to enable them to interact with themselves to be raised as a ‘community of hearers’ as the disciples in the gospel. Again, the sacrifice the disciples of Jesus made to follow him was weightier than that of the LIC’s disciples., thus discipleship demands more time than what is been required in LIC. These show how the text revealed the weakness of the discipleship understood and practiced in LIC. However, in other points discovered, the text and context agreed on the pillars. Jesus Christ is seen to be the summit and person of discipleship whom every disciple must model.

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The identity of the disciple as presented in the text meant being followers of Jesus alone and no one else; thus, the disciples were to teach all that Jesus alone had taught them and not what they know. LIC's modules of discipleship centres on raising disciples who will follow Jesus and do as Jesus did. The disciples are patterned after their understanding of who a disciple is, thus one who reflects the fruits and gifts of the Spirit. The discussion of the two cultures revealed that differences in social, cultural and economic settings also have an effect in the understanding and practice of the Great Commission in LIC, this notwithstanding the text calls on the church to reform certain ideas and model of discipleship practice.

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CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter provides the summary, conclusion and recommendations of the thesis. The summary highlights the statement of the problem, the research question and the theoretical framework adopted for the study. The conclusion focuses on the main findings of the research and the recommendation suggests both the academic and pastoral areas for further study.

5.2 Summary

Discipleship is not just one of the concepts and pillars of Christianity; it was the main focus of the ministry of Jesus. Jesus emphasized the importance of discipleship in his daily teachings and activities especially in his relationship to his disciples. The idea was to build them so that they can be mandated to do the same when he leaves. Irrespective of this all-important charge, the mandate and commission of discipleship, in contemporary Christianity, the essence of discipleship seems to be toning down and the word, 'disciple' been replaced with other words such as 'soul winning', 'born again', 'salvation', 'believer', 'children of God', prophetic messages and prosperity gospel. The inadequate discipleship in Christianity will birth out saved souls who are still reflecting their image and that of their Pastors and leaders instead of Jesus Christ. However, the portrayed discipleship by Jesus and the commission of discipleship have at heart ἀκολουθεῖν which indicates 'to walk behind, to follow after' implying that all that comes after him, the ones the disciples will disciple and so on should point to Jesus and him alone.

The study sought to explore ways in which discipleship was done by Jesus, paying attention to his relationship with the disciples as well the disciples' response to their

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call. The New Testament's perspective of discipleship centres mainly on that of Jesus and the disciples.[377] The Greek verb μαθητεύσατε which means 'make disciples' appears in the New Testament three times, once in Acts of the Apostles and twice in the gospel of Matthew. Much important in the gospel of Matthew is the fact that the evangelist builds his narrative to end his plot on the Great Commission (Matt. 28:19); hence a call to his community of readers to begin the gospel to discover the kind of disciples which should be raised.

Consequently, this research through an exegetical analysis of three selected texts Matt. 4:18-22, 10:1-42 and 28:16-20; examines the illocutory force of μαθητεύσατε (Matt. 28:19) to analyse the perlocutory effect of the Great Commission and its relevance for Ghanaian readers. Given the fact that an interpretation is not complete until it is contextualized in real situation, the chosen text is studied from the perspective of the LIC.

To help investigate and address the problem effectively, the study addressed the following questions:

1. How does the Gospel of Matthew present the disciple's identity?
2. What is the perlocutory effect of μαθητεύσατε πάντα τὰ ἔθνη (Matt 28:19) on the Matthean Community?
3. What is the relevance of discipleship and "making disciples" in the life and mission of the LIC?

To be able to actualize this goal, the three-steps Communicative approach proposed by Ossom-Batsa was adopted as theoretical framework. The first stage is "adherence to the biblical text," which for this study was the narrative analysis of three pericopes: Matt.

[377] Weder, "Disciple, Discipleship," 207-208.

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4:18-22, 10:1-42 and 28:16-20. The second step, the "exegesis of reality", explored the act of discipleship in the LIC. The final step, "engagement of the text and reality" focused on the engagement of discipleship in LIC and that of the Matthew's gospel.

Chapter two examined the three selected texts through narrative criticism. The analysis of the three passages paid attention to linguistics and non-linguistics elements. The following pattern was adhered to; structure for each passage, then the textual analysis of the pericope followed by the perlocutory effect of text on the reader. From the analysis, the study discovered that the disciples were called by Jesus himself. They were then asked to follow him and by so doing, they will reflect him in their lifestyles and ministry. Every disciple followed Jesus and not another disciple. To the disciples, responding to the call was to come into a life of ultimate sacrifice and total commitment to Jesus and nothing should hinder or replace such love, not even family. They leave their families behind, jobs, possessions indicated their readiness to embrace their new life, family and ministry.

Again, the analysis revealed that discipleship in the Gospel of Matthew has two pillars: the authority of Jesus and the faith of the disciples. The disciples' demonstration of trust is identified first during their 'immediate' response to Jesus when they were called. When Jesus walked with them for some time, he sent them out to preach the same message he was preaching (4:17 and 10:5-6). The emphasis of the gospel author was on the instructions and teachings of Jesus more than the actions of the disciples. This can be realized when the account of the missionary discourse (Matt. 10) does not include whether the disciples went on the missions or not. The analysis discovered that students, though are expected to grow, their growth and maturity must reflect that of their teacher's character, virtue and life; (ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ) hence the disciples ultimate aim was to reflect all of Jesus and none of anyone.

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The gospel ends with the mandate of discipleship to also make disciples (μαθητής). Jesus gives them the charge of the Commission and tells them to διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν·. The disciples were then cautioned to stay in the confines of Jesus' instructions and messages. The disciples are sent back to the families they were called from. Interestingly, while the author at the beginning of the narrative established that it is a gospel of God's companionship, leadership and relationship ("God with us", 1:23), the gospel ends the narrative plot on the same assurance of Jesus' eternal promise of his presence. This wholesome promise in the gospel comes in the pericope of the Great Commission. The analysis discovery lies in the fact that though God is with mankind, it is when one is involved in discipleship does he/she realize the authority and power, and his promise of presence.

The chapter three constituted the second step of the theoretical framework which focused on discipleship in the LIC. In this area, the researcher paid attention to the steps of discipleship formation as well as the identity of the disciple. Discipleship as described by Edem Senanu, an elder in the Church, is "the process where a relatively more mature disciple of Jesus Christ, holds the hand of another disciple who is less matured, and teaches and helps them to understand and constantly obey God's word."[378] To LIC, focusing on Discipleship is the overall church theme of the church. Discipleship is reflective in most of the church programs and activities. It is regarded as a family because every disciple is found in a team or a group. To LIC, discipleship is a command; the ultimate command to each and every Christian (Matt 28:18 – 20). It is the road to becoming like Christ, thus, it has a substantive justification: Discipleship thus enables God's people to be equipped for works of service, to mature and become Christ-like.

[378] LIC, *Discipleship Workshop Report*.

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The long-term objective of their discipleship mission: The product of LIC's discipleship is to raise leaders for the nations in the political, economic, social and business spheres.

These stages for the formation of a Disciple includes; Prayerful Selection then to Intentional Instruction, followed by deliberate Association and the last of all the Intentional Transmission for the disciples. The stages concern mainly with their Discipleship Training Program and then sometimes, the CARE Cells which are their two-primary mode of discipleship. Among the various virtues, LIC's discipleship stresses on three identity of the disciple which are Faithfulness, Availability and Teachable (FAT). The disciple through these programs and classes is expected to mirror the virtues of Jesus Christ all-round especially as the characters of the Spirit (Gal. 5:22). They establish that their key motivations for discipleship includes:

1. Jesus Made Disciples
2. Jesus commanded disciples to be made – In doing (discipling), they are obeying Him
3. Early church made disciples (Acts 6: 7, Acts 9: 36)
4. Discipling people transforms lives (Acts 4:13)

The third stage of the framework which centres on the engagement of the two cultures was the focus of Chapter four. When the texts analysed in Matthew engaged the reality in LIC, the study came up with eight elements the researcher identifies as 'Pillars of Discipleship'. These elements are basically what the text calls on the reader to know and to do. Discipleship is a demand of life but not a compulsion or coercion; it is also

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instruction-based. Discipleship is a family, and Jesus Christ is the Ultimate Standard. Discipleship is Not Rosy and finally it is Sacrificial.

The text calls on every discipler to know that discipleship is a process of constant formation, where he or she must reflect more of Christ's image through total and daily commitment to Jesus. Again, The Discipled must know that consent is of utmost importance for effective discipleship and thus the attitude of faithfulness and Availability are required. The discipled must be aware of the goal of discipleship which is to attain the ultimate maturity of Christ and not a pastor or leader. Finally, the church is called on to focus on discipleship as her ultimate mandate.

5.3 Conclusion

The study examined the mandate of the Great Commission in the gospel of Matthew through an exegetical study of the texts Matt. 4:18-22, 10:1-42 and 28:16-20 in the wake to recognize what the ultimate identity of the disciple is. Discipleship is one of the key foundations of the church. In the gospel of Matthew, the identity of a disciple is central to the understanding of the Great Commission. Not only is the conclusion of the narrative on this charge but a journey of the reader is discovered in Jesus' call of the disciples, their missions and ultimately their commission. A discussion of the text revealed that the disciples' commission is linked to their initial call at the beginning of Jesus' ministry. The disciples for the number of years they have lived with Jesus were being taught and instructed with an agenda to 'make them fishers of men' (4:19), a phrase which have both Christological and eschatological perspective. This simple phrase is central to the act of discipleship for it is only when they followed that they were commissioned.

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The duration between their call (4:18-22) and their commissioning (28:16-20) was living with Jesus as community. In the gospel, a crucial passage in these series of instructions and teachings is Matt 10 which focused on the missions' discourse of the disciples. The discourse draws the reader's attention towards listening effectively to Jesus rather than doing. This assertion is attested to when after the long discourse of teachings and instructions, Matthew is silence on the disciples going on to the missions. It is not surprising that the Great Commission at the end of the gospel concludes that the disciples should teach others 'all that they have been taught'!

Though the mission was confined to Israel, the study discovered that included in the discourse were teachings and instructions which have wider impact than Israel especially towards the future when salvation will include all the nations. This was seen later in the Commission (28:19) when Jesus tells them to extend their mission to all the nations (μαθητεύσατε πάντα τὰ ἔθνη). Among these teachings included discipleship and persecutions, the disciple and his master (10:24-25) the concept of unfeigned love and commitment towards Jesus and the ministry (10:37), following demands carrying the cross (10:38) and the rewards of unfailing faith to him in the face of all these persecutions. These teachings gave an idea to the readers will be encountered in being a disciple and discipleship. In the commission, the Jesus encourages the disciples that he now has all authority and further assures them of his eternal presence with them as they embark on the charge.

The analysis of the reality showed LIC is a church which committed to discipleship in teaching and practice. They believe that discipleship in its entirety bridges the gap between immature Christians and the state of maturity of the Christian spiritually, emotionally, socially and physically. This growth into maturity is achieved through several

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of their family meetings which includes Bible study groups, Area fellowships and Discipleship Seminars, Workshops and Training Programs particularly the CARE cell groups. The leaders for these meetings are the first to be trained and equipped through constant teachings over a period of time. They are then assigned to the family meetings to equip the church members.

The CARE Cell meeting is their main avenue for discipleship training, where four stages are adhered to. The first of the stages is covers the prayerful selection of participants. Just as Jesus did before choosing his disciples, the pastoral team also through prayer select certain people in the church to intentionally disciple them. Those who will consent to this call are then intentionally related with. The assigned people to each of the pastors have time to talk and walk with them for a period of time. The next step is what they term as deliberate instruction, where the disciples receive certain tutorials and assignments to guide their maturity. Here, the disciples follow a study manual on discipleship and other Christian teachings for a period of almost 2 years. They are further tested on their FAT (Faithfulness, Availability and being Teachable). Everyone who has the desire to be discipled or being discipled must possess these traits of FAT. Finally, the last of the stages is intentional transmission where the trained disciples are also tasked to disciple others particularly through the CARE Cell fellowships.

Each CARE Cell group have its respective leader who have been trained through the Discipleship Trainings, Workshops, Seminars and CARE Cells training. These leaders after being 'armed' are then 'released' to also teach other members. The cells are mostly in a group of not more than Seven members to ensure that the leaders can adequately care for their spiritual, emotional, social and physical growth. In this case, the leaders are guided by discipleship and other Christian manuals to contribute to the growth of the members through studies, instructions and assignments. After following the 4-

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stages of their journey to being discipled, the members who have been able to firmly study move to be teachers after 2 years of discipleship in these CARE Cells.

Even though the stages by which discipleship is carried out in LIC are well-defined, the study revealed that due to socio-cultural issues, the disciples mainly confine themselves to the stipulated time of the class. Whiles this model of discipleship produces a certain result, the model of discipleship in the gospel of Matthew involved 'life on life' and 'one-on-one' daily walk with the disciples. This can only be possible when the disciples leave behind their jobs and in some cases neglect certain family responsibilities, so that they can be readily available to be taught and instructed by the pastors. Discipleship in the gospel of Matthew is radical, thus, the need to only trust and depend on the Power of the Word and not to amass for oneself, possession, riches, wealth and not to think of earthly 'name'. Observing the gap between the text and reality, the study proposes that for true disciples to be born, 'one-on-one' and 'life-on-life' model-like discipleship should be incorporated into the discipleship life of LIC.

5.4 Recommendations

The study offers recommendations in two dimensions: academic and pastoral. On the academic level, the study proposes that further research should be conducted in the following areas:

1. More academic contribution to the topic of Discipleship in view of Matthew's narrative approach to the texts. This is will help to advance clarity of the identity of the disciple as the basis for the Great Commission.

2. There must be more Ghanaian churches committed to researching into the relationship of missions and discipleship in the Gospel of Matthew to enable the church to commit itself to administering both.

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3. Advocate further studies to address the current perception that people have about Discipleship, especially replacing it with terms such as 'born again', 'salvation', 'children of God', and focusing on prosperity. A clear understanding of the mandate of discipleship will urge the church to focus on the Great Commission.

The study challenges the LIC to look beyond the socio-cultural and economic limitations of discipleship to enable them focus on the model of discipleship by Jesus in the gospel. Hence, the following pastoral suggestions:

1. There is the need for LIC to start a discipleship model which is not weekly however geared towards daily interactions with the disciples. This is relevant because discipleship as discussed in the Gospel according to Matthew is a daily interaction hence emulating is key for the church.

2. The Discipleship Training should be incorporated into the Sunday School program of the LIC church. It is imperative for every member should undergo such training so as to raise the daily consciousness of discipleship.

3. Regular training and workshops for both the clergy and the leaders of the Discipleship is also necessary for church growth. Training and other discipleship classes should be organized for church members.

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