

BIBLICAL AND THEOLOGICAL FOUNDATIONS OF FORMATION JESUS' DISCIPLE

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Abstract

Jesus as Master can be seen all through the New Testament. The heart of Jesus is the mission entrusted to Jesus by his Father. In this sense, those who want to follow Jesus's as disciples require formation, transformed into the person of the Master, and share with His mission. The aim of this research to find the spirit of Jesus' disciple and encourage their understanding of dimensions disciple. The method used in this research is the historical method. It relies primarily on library materials, Church documents, books, periodicals, and journals which are related to the study. The results of this investigation with its assumptions regarding institutional apostolates and its willingness to think of Christian existence as separable from sharing Jesus' mission should be recast in the light of the New Testament discipleship. In order to renew the spirit of disciples is a need to examine the type of Jesus's formation. The implication of this research to presents the biblical and theological foundation relationship with God, referred as disciples. The relation occurs throughout salvation history as manifestation of God's love.

Keywords: apostolates; discipleship; formation; Jesus' disciple.

INTRODUCTION

The Church is the embodiment of Christ and to continue His mission. In the present time, when our people are increasingly experiencing various problems, especially the lack of knowledge and appreciation of true faith, this situation requires that in the Church there be more disciples who become workers in the Jesus's vineyard.¹ Every person who becomes disciple of Jesus should be form through adequate formation and preparation. The Church presented concrete directives and principles directly with the needs of formation to all Jesus's disciples. All Christians are disciples of Jesus Christ. Jesus requires to His follower to follow Him freely with this comment, "Leave behind everything to follow me!" This call of Christ is the essence of the divine call that, in varied forms throughout history, God addresses to men and women.² It evokes the quest in their hearts for the ultimate meaning of human life and history, that is, union with God. Human being's union with God can be reached through a sincere response to the personal call which leading people to experiences in a personal encounter with God.

The term of disciple in general mention in this term *mathētēs*, appeared frequently in Greek literature. In Christianity, a disciple of Jesus is one who comes closer to Jesus and be ready to form according to the guidance of Holy Spirit, believed to Jesus as Savior and God, and has embarked upon a life of following Jesus.³ In this sense, the vocation to be disciples of Jesus is free invitation to all whom willing to be a disciple of Jesus. The most significant for disciple, she or he ready to make promise, for instant, "His/her being a religious does not make

¹ John Paul II, "Apostolic Exhortation: Ecclesia in Asia," in (Pasay City: Daughters of Saint Paul, 1999), p. 139.

² Vatican II, "Decree on Adaptation and Renewal of Religious Life *Perfectae Caritatis*," in *The Document of Second Vatican Council* (Pasay City: Daughters of St. Paul, 1965), no. 35.

³ Michael J. Wilkins, *Following the Master: Discipleship in the Steps of Jesus* (Michigan: Zondervan Publishing House, 1992), p. 40.

him or her more a disciple than others, but it commits religious to a public witnessing to the responsibility, the cost and the benefits of the being a disciple of Jesus.”⁴

The meaning of disciples related to the discipleship in general, which refers technically and exclusively with ‘teacher-disciple’ bond. In Christianity, it is understood in terms of Christian existence termed, “Discipleship is the fundamental vocation of any Christian.”⁵ It refers to the self-understanding of the early Christian, as believers; what such a way of life requires, implies and entails.⁶ In this research, discipleship refers to the correlation among Jesus and disciples personally. Formation into discipleship refers to formation process activity which formed every to follow Jesus closely.⁷ The formation should give affects all dimensions of a Christian’s life.⁸ It’s preparing person to grow in union with Christ and configure with Him. It trains people to assimilate the contents of the special commitment and desires to follow Christ faithfully.⁹

In this research, the researchers refer to the process, to train Jesus’ disciples to follow the lifestyle on Christ. Thus, they are “deepening the baptismal commitment to follow him, in a particular form of Gospel.”¹⁰ In many and various ways God has spoken to his people. These many and various ways flow from the all-embracing and salvific love out of which he has created humans in His own image and likeness. Through the mystery of creation oh human being in the image of God, every people has a special dignity and the capacity to love. In deep communion with Him, human being can heard and follow God’s commandment in whole life. In this study, researchers present biblical and theological sources on the relationship with God, called the spirituality of discipleship. This relationship continues as a sign of God's presence that occurs throughout the history of salvation which is a manifestation of God's love.

METHOD

The method used in this study is the historical research method. The researchers attempted to study various sources of biblical and theological information about disciple through literature studies, namely books that explore the theme of discipleship, especially the teachings of Jesus himself written in the four Gospels. In addition to this source, the authors also use various sources such as Church documents, the opinions of the theologians about discipleship and also various sources related to the theme of discipleship. In addition, some information will be collected from electronic sources. All data obtained is studied carefully, contemplated through the lens of faith and described carefully, systematically and simply, so that it is easy to understand.

RESULT AND DISCUSSION

God Call and Chose His People

The biblical notion of divine calling is multifaceted. For the purpose of this research, the researchers concentrate only on that data which bears on the discipleship. The roots of biblical discipleship go deep into the fertile soil of God’s calling and choosing His people, on the communal level as well as the individual level.¹¹ For the first time, since the fall, God and human being have a strong connection term of the structure with I and thou’ relationship. This

⁴ Francis J. Moloney, *Disciples and Prophets* (Bombay: St Paul Publications, 1991), p. 133.

⁵ Manuel Ezhaparampil, *Formation to Discipleship: Reinterpretation the Apostolic School of Formation to Consecrated Life in the Context of Asia* (Quezon City: Claretian Publications, 2003), p. 15.

⁶ Fernando F. Segovia, *Discipleship in the New Testament* (Philadelphia: Fortress Press, 1985), p. 2.

⁷ Manuel Ezhaparampil, *Formation to Discipleship...*, *ibid.*, p.15.

⁸ Thomas P. Rausch, “Discipleship,” in Philip Sheldrake (ed.), *The New SCM Dictionary of Christian Spirituality* (London: SMC Press, 2005), p. 250.

⁹ Angel Pardilla, *Christ’s Way of Life at the Center of Formation for Religious Life* (Roma: Rogate, 2005), p. 204.

¹⁰ Union of Superiors General, *The Present and Future of Religious Life* (Quezon City: ICLA Publications, 2003), p. 11.

¹¹ *Ibid.*, p. 53.

type of relation can be seen when the God who calls Abraham who treats Abraham as a person. This was impossible among the nations of the Near East. The gods and goddesses were distant and impersonal, and had to be pleased and supplicated with rites and sacrifices.¹²

The whole history of salvation expressed the story of God's continue His love among peoples and call them to enter His Kingdom and salvation. Among the peoples is Abraham who asked to abandon his human securities of family, land and beasts, his father's house to cooperate in the plan of God. This plan is entirely Abraham's benefit and the benefit of "all the families of the earth."¹³ It is also within his plan that God's voice came to Moses out of a burning bush. He called him to be the leader of the Israelites, and to bring them out of Egypt to the Promised Land. (see. Ex 3: 1-9) It was in the Exodus events that Israel saw her real beginning as the people of God. They have never forgotten the arrangement of happenings in the wilderness, where God entered into covenant with him, and his people.¹⁴

This special relationship did not exist in the ancient world, of the nation's surrounding Israel.¹⁵ Yahweh's covenant with Israel is a gratuitous gift of God, not a consequence of the merits of Israel.¹⁶ Because of its gratuitous nature, the prophets insist in God's part in the covenant conditioned by the people's fidelity to Him. The covenant gave meaning to Israelite life, during the centuries through the faith experience on the Sinai Mountain.¹⁷ It promised that God is present with his people and the people will follow God in his ways to be holy like him. (Leviticus 19: 2) There are accounts of covenant renewal, such as: the tribes renew covenant with God: Jos. 24; Ne. 9-10; God's covenant with David: 2 Sm. 7; God made a new covenant with the house of Israel: Jer. 31.¹⁸

The ideal of discipleship in the Old Testament is the covenantal relationship between Israel and God which dominates all relationships within the national life.¹⁹ Thus, in order to understand the meaning of disciples as well, we should understand the biblical discipleship and the heart of God's plan for human being which several aspects of the discipleship relationships, in the Old Testament, will briefly explored.

Discipleship in the Old Testament

God's call, echoes throughout the history and down through the centuries to bring the people into a factual relationship with the living God. Jesus' call had a long prehistory, and is rooted in the relationship between God and his people for centuries.²⁰ To understand Christian discipleship, its presence in the Old and the New Testament, especially on the Gospels will be analyzed. Discipleship is to be understood, technically and exclusively, in terms of the 'teacher-disciple' relationship, with all its accompanying and derivative terminology. The term of disciple almost absent on the Old Testament and used it frequently later on Judaism time.²¹ The Hebrew equivalent of the common Greek term of disciple as *mathētēs*, is *talmîdh*. The term for pupil or learner occurs only once in the Hebrew Old Testament, in I Ch 25:8, refers to a

¹² Francis J. Moloney, *Disciples and Prophets...*, p. 22.

¹³ Andrew Ryder, *The God Who Beckons: Call and Covenant in the Old Testament* (Quezon City: Claretian Publications, 2005), p. 18.

¹⁴ Jon Bright, *The Kingdom of God* (Nashville: Abingdon Press, 1992), p. 26.

¹⁵ Anthony R. Ceresko, *Introduction to the Old Testament* (Quezon City: Claretian Publications, 2001), p. 35.

¹⁶ Roland J. Faley, *Bonding with God* (New York: Paulist Press, 1997), p. 14.

¹⁷ Andrew Ryder, *The God Who Beckons: Call and Covenant in the Old Testament...*, p. 39.

¹⁸ Roland J. Faley, *Bonding with God...*, p. 41.

¹⁹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 1991), p. 117.

²⁰ Francis J. Moloney, *Disciples and Prophets...*, p. 39.

²¹ Lucien Legrand, *The God Who Comes: Mission in the Bible* (Maryknoll, New York: Orbis Books, 1990), p. 60.

student among the temple musicians, and it happened on the three times in the Septuagint.²² It is possibly found in Jer 13:21; 20:11; 46:9. Just as *mathētēs* is derived from the verb for learn, so *talmîdh* derived from the Hebrew verb for learn (*lāmadh*) which means the ‘taught one. Therefore, the concept of discipleship is very limited theme in the Old Testament.

The Concept of Discipleship in the Old Testament

Although the concept of discipleship on the Old Testament is minimized, we can observe the discipleship relationship on three following levels:²³ ***Firstly, the National Discipleship to God***, this notion has a long history. At every stage of Israel life, the God of Sinai was present, acting, and ever vigilant. The people of God exist through the will of Yahweh and in the measure of their communication. This expressed the covenant relationship between Israel and God. This relationship demand good attitudes of Israel, especially *hesed*²⁴, which is show a living experience being a grateful and complete loyalty to the God’s covenant.

This requires that Israel will exclude other gods of all. God was their sovereign and all the peoples should not obey any person or god to take this place. God allowed a human king to rule his people only grudgingly because God intended to be Israel’s king himself. (see. I Samuel 8: 10-22) God sending of the prophets to guide people of Israel the community hence, the people of Israel was shaped and fashioned. They sanctified by God and consecrated to worship Him.²⁵ This worship is not limited to liturgical ceremonies, but requires a holy moral life to show that God is the holy One. They are expected to journey with God and stay in God’s benevolent presence.

Secondly, Individual Discipleship to God, this is to emphasize that God present with His people and the people walk with God not only on the community level, but also on the individual level. It is seen clearly in Isaiah 54: 13, where the ideal relationship is for the sons of Zion to be directly taught of the lord.²⁶ The individual relationship was an expression of a life in covenantal relationship with God, such as: leaders of the people, the high priest (Zec 3: 7), the kings (1K 9: 3-11). The individual discipleship in the Old Testament is symbolize the personalization of national discipleship. The individual marks a personal commitment to the nation covenant love of God with all one heart and soul and to follow Him.²⁷

Thirdly, aspect of human discipleship underlined strongly on the forms of discipleship in the Old Testament. It was described usually involved following a great human master, leader, or teacher. Particularly on the evidence of human master connection with the disciple relationship appears within the structure of Israel’s nation leadership. This can be shown through an examples relationship between Moses and Joshua, Elijah and Elisha, and Jeremiah and Baruch,²⁸ within the priestly, prophetic, and scribal groups, and within the wisdom tradition. These relationships were expressed how God want to manifest his love to the people.²⁹ They have a deep relationship with characteristics: first, the relationship orient toward

²² Richard N. Longenecker, *Patterns of Discipleship in the New Testament* (Michigan: Wm. B. Eerdmans Publishing Co, 1996), p. 2.

²³ Michael J. Wilkins, *Following the Master: Discipleship in the Steps of Jesus...*, p. 55.

²⁴ Thomas P. Rausch, “Discipleship,,” p. 227. The word *hesed* cannot be exactly translated. The usual rendition in the English Bible “loving-kindness,” “mercy,” etc. most inadequate. The word is intimately related to the ideal of covenant. When it is used of God, it is nearly the equivalent of “grace.” It refers to the favor of God which summoned Israel into covenant and the steadfast love which he show them even in spite of unworthiness. When used of man, the word denotes that proper response to grace which is utter loyalty to the covenant God and obedience to his will.

²⁵ Brevard S. Childs, *Biblical Theology of the Old and New Testaments* (Minneapolis: Fortress Press, 1993), p. 423.

²⁶ Michael J. Wilkins, *Following the Master: Discipleship in the Steps of Jesus...*, p. 59.

²⁷ *Ibid.*, p. 60.

²⁸ Martin Hengel, *The Charismatic Leader and His Followers* (New York: Crossroad, 1981), p. 18.

²⁹ Michael J. Wilkins, *Following the Master: Discipleship in the Steps of Jesus...*, p. 61.

service. This spirit also transfer to all follower of Christ in this present time like the formation to the Catechist.³⁰ Both the master and the servant were called to be the ‘servant’ of God. They served God by serving other people. (see. Ex 24: 13) Second, both master and disciple were chosen by God to carry out specific task. It was a special relationship for a special time, to carry out a special work for God.³¹ Third, the human master always pointed beyond himself to God so that the disciple was ultimately following, serving, and walking with God.³²

All the discipleship relationships in the Old Testament are designed to lead Israel into a closer walk with the living God. The call to discipleship relationship culminates in the formation of people. It is more than a call to the service of the true God. It’s determined to integrate the human being into the people of God. They experienced God bounded with the human family and encountered within the family. Thus, the duty of Israel is to create a community that will arouse not only a faith, but a shared faith.³³ This spirit of the call to be a disciple is not only for the Ancient time, but until to this present time. It can be understand from the Gospel which clearly expresses the spirit of discipleship.

The Portraits of Discipleship Spirituality on the Gospels

The Christian living faith emphasize that discipleship spirit begins with Jesus’ life which presented in the Gospels. Each Gospels presents the different perspective on Jesus’ disciples according to each focus on distinctive features of Jesus’ life. This is the foundation of the missionary nature in doing mission.³⁴ There are also some similarities of the faith experiences mention on the Gospels. We will examine and evaluate each Gospel’s perspective on discipleship, in order to attain Jesus’ perspective on discipleship.

The Gospel of Matthew: The Community of Disciples.

The first action in Jesus’ ministry, after announcing the nearness of God’s kingdom is to call His disciples. He invites others to join and share His mission to those who are willing to follow Him. They are people who eventually heard and understood well what Jesus’ taught in His life time. The Gospel of Matthew emphasizes that only a small group of Jesus’ disciples were been able to accompany Him.(see. Mt 9:10-19)

In The process of calling the disciples, Jesus forms a new community which perhaps designates as the Church or alludes to as a new nation. The purpose of this new community is helping Jesus’ mission. Jesus call them on their particular situations. Among them are having job as fisher man. When Jesus called them to participate in carrying out Jesus' mission, they were given a new job as fishers of men. The new vocation engage the spirit of the mission with schema on Israel in the beginning and then to all nations.³⁵ The nature of this community derives from the call of Jesus, and extends through him, to become the kingdom of God. People mark up this community, and are able to work to make the spirit of discipleship on the life of the people, so that they live in the sphere of God’s end-time rule.³⁶ The new community Jesus forms in the spirit of brotherhood or sisterhood of the sons and daughters of God. They are his disciples and are called to proclaim the Good News. This community becomes the true family who does the will of the Father and are a nameless, faceless, and collective unity. (see. Matthew 20:20-28)

³⁰ Megawati Naibaho, “The Current Occurrences of Inequality: Formation Catechist for Awareness of Significant Moral Values,” in *International Journal of Multidisciplinary: Applied Business and Education Research*, 4/11 (2023), p. 3919.

³¹ Michael J. Wilkins, *Following the Master...*, ibid., pp. 68-69.

³² Michael J. Wilkins, *Following the Master: Discipleship in the Steps of Jesus...*, p. 63.

³³ Lucien Legrand, *The God Who Comes: Mission in the Bible...*, p. 31.

³⁴ Jeganathan Yesudoss et al., “The Missionary Nature and the Different Forms of Christian Life in the Church,” in *International Conference on Catholic Religious Education and Philosophy*, 1/1 (June 2024), p. 75.

³⁵ Paul Vadakumpadan, *Following Christ in Mission* (Pasay: Paulines, 1996), p. 81.

³⁶ Jack Dean Kingsbury, *Matthew as Story* (Philadelphia: Fortress Press, 1988), p. 74.

In the Sermon on the Mount, Jesus describes quality of the person of His disciples must having quality of life to lead in the sphere of God's Rule. The ethic that distinguishes the lives of the disciples is that of the "greater righteousness,"³⁷ and at the center of the greater righteousness is undivided fealty toward God and selfless love of neighbor. In chapter eighteen of the Gospel of Mathew underlined characteristics of the community of the disciples. First, the community needs to realize the presence of Jesus (v. 20). From this reality, all disciples may seek the greatness to be serving and humble. Part of their mission is to proclaim the Good News, even by resisting the present trends of the world. They are to act fully as a community, where mutual concern is a high priority. Thus, they will do all that they can to bring about reconciliation within the community. They will even forgive persons who have done grievous wrong.

The Gospel of Mark: The Way of Discipleship is the Cross

Ryder on his book underlined that the spirit of Jesus 'disciples always connected with the cross. Mark's narrative has been called the Gospel of "the Way." The central message of Mark mention on this passages (8:27 – 10: 52) takes the form of a journey that begins far from Jerusalem at Caesarea Philippi and ends at Jericho. But the journey is not just a geographical passage but it is also an inner process of faith.³⁸ As Jesus set out with His disciples, the phrase "on the way" refers not only to a geographical path, but also to a way of obedience to serve and a way of surrender. This is to emphasize the way of Jesus to the His Father through the way of cross.³⁹

The Gospel of Mark articulates not only the mission of Jesus but also about His disciples. The nature of disciple in Gospel of Mark underlined the spirit of oneself to Jesus in total commitment. The spirit of the disciple first of all is response to involvement Jesus' teaching which solidarity with all especially women with disabilitas.⁴⁰ From this perspective, disciples are those who see God's reign is near and close at hand. They are ready to change and to break with former ways of behavior so that be able to turn their lives around. But Mark's portrait of the disciples is not always encouraging. They have been called by Jesus to follow Him, and they have obeyed. They left behind their former ways of life, and committed themselves to Jesus' and mission. They need formation to whole aspects of life in order to be able to think of God's ways, not human ways.⁴¹ Jesus improves and reproaches them many times, in this Gospel. This formation process sometimes makes the disciples become confused and frightened. They are real people, with real backgrounds and personalities, with real liabilities and limitations.⁴²

In this Gospel, the essence of Jesus ministry is defined by the predictions of His desire the heart of to the ministry and ready suffering and death. (see. Mark 8:31; 9:31) In order to prepare Hid disciples, Jesus remain the disciples, "If anyone would come after me, let him deny himself and take up his cross, and let him follow me" (8:34). He notified them that they would have to undergo similar treatment with Him; they would even be brought before councils, synagogues, governors and kings (see. 13:9). In line of this, Donahue underline that, "The only

³⁷ *Ibid.*, p. 133. It seems that in the Judaism of Jesus' time the concept of "righteous" was connected especially with the idea of obedience to the law. The linguistic usage of Qumran community members designates themselves as righteous because they take fulfilling the commandments.

³⁸ Andrew Ryder, *Following Christ: Models of Discipleship in the New Testament* (Franklin, Wisconsin: Sheed & Ward, 1999), p. 30.

³⁹ Megan Mckenna, *On Your Mark: Reading Mark in the Shadow of the Cross* (Quezon City: Claretian Publications, 2006), p. 116.

⁴⁰ Megawati Naibaho and Antonius P Sipahutar, "Perempuan Disabilitas Dan Hubungannya Dengan Teologi Belas Kasih Katolik," in *Studia Philosophica et Theologica*, 24/1 (2024), p. 91.

⁴¹ Jack Dean Kingsbury, *Conflict in Mark: Jesus, Authorities, Disciples* (Minneapolis: Fortress Press, 1989), p. 96.

⁴² William Abbott, "Discipleship in Mark: Two Unlikely Models," in *Landas*, 13 (1999), p. 66.

proper Markan Theology of discipleship is a willingness to accept fully the theology of the cross and to renounce any theology of power and glory.”⁴³

The Gospel of Luke: The Gospel of the Spirit

The Lukan evangelist speaks of the Holy Spirit in close association with Jesus and His disciples. The Spirit comes down on His baptism and leads him into the wilderness, fills him with power. Jesus impels His disciples' faith in God, and Jesus' promise to send the Holy Spirit (see. Luke 3:22; 4:1-2; 10:21; 11:13; 24:49). The most important link in the history of Jesus and the first disciples is the Holy Spirit that binds them all together. Throughout Luke's explanation the Holy Spirit is the divine presence that encourages both Jesus and the mission of the Church.⁴⁴ Jesus' mission is inaugurated by the descent of the Spirit at His baptism. The mission of the Church begins with the Spirit's descent at Pentecost and will endure until the end of the world.

In the gospel of Luke, a disciple is one who has received the master's Spirit and who is on fire with the master's vision.”⁴⁵ Jesus came to throw fire on this earth and all He wants is to see it burning. (see. Luke 12:49) As the Spirit of the Lord anointed Jesus to preach the Good News to the poor, so that the disciples received the same Spirit and were appointed to preach the Good News of the kingdom to every villages and towns.⁴⁶

Gospel of Luke performs have his sign for telling discipleship from the Old Testament story of Elisha and Elijah.⁴⁷ For example, Jesus is the one who chooses and calls his disciples and they have no chance to go home in order to have approval from the family.(see. Luke 9: 57-62) They will thus inherit the master's spirit who will guide them and approved their disciple's dimensions.⁴⁸ Principally, to be a disciple means to be on mission. That their mission is a participation in the mission of Jesus will be made clear to the disciples and to the world through the power of the Spirit, who will work through them.⁴⁹ The Holy Spirit also leads and guides them in the different circumstances and situations to bear witness to Jesus. All the significant stages of the history that are played out in Luke are set in sign the presence of the Holy Spirit.⁵⁰ In *Acts*, Luke determines how the entire lives of the disciples, including the spiritual will transformed them by Holy Spirit. Hence, the lifestyle of Jesus' disciples will be accessible both the material and spiritual levels.⁵¹

The Gospel of John: Disciples Being in the Lord

The Gospel of John more concerned with discipleship term than the other Gospels. John described the stories about Jesus's action choosing His disciples in a lengthy section. The story of the Gospel express that Jesus spend more time with His disciple to know them and reveals himself to them and then share the good news with others. (see. John 1: 35-39) To be a disciple of Jesus, according to John, means to grown into deep friendship and familiarity with the master. The disciple begins their formation stage with staying with the master and nurture from

⁴³ John R. Donahue, *The Theology and Setting of Discipleship in the Gospel of Mark* (Wisconsin: Marquette University Press, 1983), p. 25.

⁴⁴ Andrew Ryder, *Following Christ: Models of Discipleship in the New Testament...*, p. 75.

⁴⁵ John Fuellenbach, *Throw Fire* (Manila: Logos Publications, 2004), p.113.

⁴⁶ Jack Dean Kingsbury, *Conflict in Mark: Jesus, Authorities, Disciples...*, p. 118.

⁴⁷ Craig A. Evans and James A. Sanders, *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts* (Minneapolis: Fortress Press, 1993), p. 80.

⁴⁸ John Fuellenbach, *Throw Fire...*, *ibid.*, p.115.

⁴⁹ John Fuellenbach, *Throw Fire...*, *ibid.*, p.116.

⁵⁰ Andrew Ryder, *Following Christ: Models of Discipleship in the New Testament...*, p. 76.

⁵¹ Walter E. Pilgrim, *Good New to the Poor: Wealth and Poverty in Luke-Acts* (Minnesota: Augsburg Publishing House, 1981), p. 129.

Him.⁵² It is a process to each person who dedicated their life to be a disciple of Jesus. The metaphor of the vine and the branches is an illustration of the new life being a community of Jesus's followers.⁵³ The typical life of the Johannine disciples expressed that: "I am the true vine,... and you are the braches." (John 15: 4-5, 11) The image of vine-less branch sharply expresses significant dependent the disciples with Jesus. It is indicating without the presence of Jesus, the disciples can do nothing.

The result of living in the vine is love. The disciples' abiding in the vine is compared to the communion of love that existed from all eternity in the bosom of the Father.⁵⁴ The mutual love between the brothers and sisters is both the fruit of union with the vine and the touchstone of the community of disciples. To bear fruit means to do everything inspire by love and to be a public witness of Jesus Christ is the tangible sign of discipleship.⁵⁵

CONCLUSION

The historical development of the meaning of discipleship viewed from the Old Testament and the New Testament, especially through four Gospels presented the significant present the disciples in the life of Jesus. Jesus's formation for His disciples based on love and accompaniment individual or community level. Jesus gave demonstration to His disciples to follow Him means to be ready to do mission in the particular place and time. The community of the disciples is the prototype of a new form of life which began to exist from the earliest times of the Church and developed into form of life to those believed in Jesus live in community for mission. All the present community of the believers required formation in order to form them to live out the spirit of Jesus.

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⁵² George Mlakuzhyil, *Initiation to the Gospel of Life: A Guide to John's Gospel* (Bandra, Mumbai: St. Pauls, 2008), p. 51.

⁵³ Andrew Ryder, *Following Christ: Models of Discipleship in the New Testament...*, p. 98.

⁵⁴ John R. Donahue, *The Theology and Setting of Discipleship in the Gospel of Mark...*, p. 73.

⁵⁵ Richard N. Longenecker, *Patterns of Discipleship in the New Testament...*, p. 40.

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