

## DISCIPLESHIP TRAINING

Now that the Christmas holiday is over, we are resuming our study of the Book of 2 Timothy.

You will recall that Paul wrote 2 Timothy from death row while in a Roman prison during the reign of Nero (66-67AD).

Paul was concerned for the welfare of the Christians suffering persecution for the name of Jesus Christ under Nero. Paul was especially concerned for their spiritual welfare after his death. “And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.” (2 Tim.2:2)

Paul opened chapter 3 with a warning to Timothy about the terrible times associated with the Last Days (2 Tim.3:1-13).

- “But realize this, in the last days difficult times will come.” (2 Tim.3:1)
- “And indeed, all who desire to live godly in Christ Jesus will be persecuted.” (2 Tim.3:12)

Paul concluded this warning with a strong charge to Timothy regarding the importance of Discipleship Training (2 Tim.3:14-17). In this charge to Timothy, Paul used the special Greek word, manthano:

“You (emphatic personal pronoun / su / nsm) [Timothy], however, continue (meno / p.a.impv.2ps) in the things you have learned (manthano / a.a.ind.2ps) and become convinced of (pistoo / a.p.ind.2ps), knowing (oida / perf.a.ptc.nsm) from (para+abl.of source / didaskalos) whom you have learned (manthano / a.a.ind.2ps) them.” (2 Tim.3:14)

**This lesson will study five aspects of Discipleship Training through the “manthano learning” system.**

### **1. The student under the manthano learning system of theology is called a disciple (mathetes) of a teacher (didaskalos).**

“A disciple (mathetes) is not above his teacher (didaskalos), nor a slave above his master. It is enough for the disciple that he becomes as his teacher, and the slave as his master.” (Matt.10:24-25a)

A person could be a student or disciple of different theological schools.

- “And John’s disciples and the Pharisees were fasting; and they came and said to Him, ‘Why do John’s disciples and the disciples of the Pharisees fast, but Your disciples do not fast?’ (Mark 2:18)
- Pharisees claimed they were disciples of Moses (John 9:28).

Before conversion, Paul was a disciple of a Pharisee didaskalos named Gamaliel (Acts 5:34; 22:3; 26:5). Gamaliel was the scholarly grandson of Hillel, who established a famous Jewish theology school.

Church history says that Gamaliel was converted to Christianity and became a secret disciple of Jesus Christ like Nicodemus and Joseph (Matt.27:57-60; John 19:38-42).

**2. One of the charges against Jesus was that He hadn't received manthano theological training from any prominent schools.**

"The Jews therefore were marveling saying, 'How has this man become learned, having never been educated?'" (John 7:15) "We know that God has spoken to Moses; but as for this man, we do not know where He is from." (John 9:29)

From birth to 12 yrs, Jesus was "increasing in wisdom and the grace of God was upon Him." (Luke 2:40)

By the age of twelve, Jesus was sitting in the temple in the midst of theological teachers and "all were amazed at His understanding and His answers." (Luke 2:46-47)

From 12 to 31 yrs, Jesus "kept increasing in wisdom and stature and in favor with God and men." (Luke 2:52; 3:23)

Jesus attacked the Pharisaical theology of legalism because it was hypocritical and based on old man cosmos diabolicus approach to the Scriptures (Matt. 15 and 23). "Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit." (Matt. 15:14)

**3. "Manthano learning" involves a spiritual advancing believer acquiring academic knowledge of Bible doctrine by means of teaching ministry of indwelling Holy Spirit from a qualified didaskalos NC teacher (John 14:26; Eph. 4:11-14).**

Manthano learning must be cycled from the left (gnosis) to the right lobe of mentality (epignosis). "Always learning and never able to come to the knowledge (epignosis) of the truth." (2 Tim. 3:7)

"You, however, continue (meno/ p.a. impv. 2ps) in the things you have learned and become convinced of, knowing from whom you have learned them." (2 Tim. 3:14)

**3 Examples**

- "Not that I speak from **want**; for I have learned to be content in whatever circumstance I am. I **know how** to get along with humble means, and I also **know how** to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and **suffering need**." (Phil. 4:11-12)
- "Let a **woman** quietly receive instruction (manthano) with entire submissiveness." (1 Tim. 2:11)
- "And let our people also learn to engage in **good deeds** to meet pressing needs, that they may not be unfruitful." (Titus 3:14)

**4. The Greek word manthano is used more frequently than didasko in the Pastoral Epistles (1 and 2 Timothy and Titus). In fact, manthano is used five times more than didasko.**

There are at least two reasons for so much use of manthano in the Pastoral Epistles.

One reason was the desertion of ministers trained by Paul from basic doctrinal truths (1 Tim. 4:1; 2 Tim. 1:15; 2:1-2; Rom. 16:17; Col. 1:6-7; Phil. 4:9).

Another reason was the need for Timothy to be committed to discipleship leadership training for ministry and suffering (2 Tim. 1:13-15; 2:15-18; 4:1-4, 15-18).

**5. One purpose of manthano training is to prepare disciples for undeserved suffering in CWL.**

It teaches us obedience to the faith cycle of the word of God - "Although He was Son; He learned obedience from the things which He **suffered**." (Heb. 5:8)

**PROMISE:** (Matt. 11:28-30) **PETER** (Last Supper): (Luke 22:31-34; Matt. 26:75)

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