

JESUS THE EDUCATOR AND FORMATOR OF HIS DISCIPLES IN THE SYNOPTIC GOSPELS

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Słowa kluczowe: Jezus, wychowanie, uczeń, nowa antropologia, Nowy Izrael

All of Jesus' invitations can be limited to one: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you, learn from me, for I am meek and lowly in heart, and you will find rest for your souls. Indeed, my yoke is sweet and my burden is light" (Mt 11:28-30). We propose precisely this sentence of Jesus as a starting point in thinking about Jesus' educational dimension in the formation of students, taking into account the synoptic report (the Gospels according to Matthew, Mark and Luke). As a concluding sentence in the formative dimension of Jesus' disciples, we suggest the call from Luke's Gospel 9:23 "Whoever wants to come after me, let him deny himself". Let him take up his cross every day and follow me!"

Regardless of the person called, every call of Jesus is the beginning of spiritual formation and building of an individual in the community. This educational function and the teaching of those who believed that Jesus Christ is the son of the living God (cf. Mk 15:39) is transferred by Jesus to his apostles, which is reported together by the synoptics and the author of the fourth gospel (cf. Mt 16:19, 28, 19; Mk 16: 14-18; Lk 22,32; Jn 21: 15-17). The formation of new disciples "by the hands of the apostles" is visible after the resurrection. The Church continues Jesus' mission of education and teaching.

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1. THE VERB *TO RAISE* IN THE BIBLE

We notice that the verb *to raise* (Hebrew. *mūsār*, Greek. *trefo* and *paodeo*)¹ is present in different forms in the text of the Holy Scriptures. We only take into account texts that refer to the educational dimension in the formation of the Chosen People and Jesus' disciples.

1.1 Old Testament texts

In English the verbs like : “discipline”, “love”, “teach”, “led” and so on are forms of the Hebrew verb “*mūsār*” (*to raise*) at first glance they are not related. In the text, we denote the Hebrew word “*mūsār*” as “bold”, a diverse meaning of one Hebrew verb. Accordingly, one verb has several meanings that may not fit into the whole, that is why they are incomprehensible. Forms of the verb *to raise* can be found in the following places:

- Deuteronomy 8:5-6 (two times) So know in your heart that just as a man **disciplines** his son, so the LORD your God **disciplines** you. Therefore you shall keep the commandments of the LORD your God, walking in His ways and fearing Him.
- Hosea 11:1-4 “When Israel was a child, I **loved** him...It was I who **taught** Ephraim to walk, taking them by the arms...I **led** them with cords of human kindness, with **ties of love**. To them I was like one who **lifts** a little child to the cheek, and I bent down **to feed** them.
- 2 Maccabees 6,16 He never withdraws his mercy from us. Although he **disciplines** us with misfortunes, he does not abandon his own people.
- Psalm 94,10.12 Does the one who **guides** nations not **rebuke**? The one who teaches man not have knowledge? Blessed the one whom you guide, LORD, whom you teach by your instruction.
- Sirach 18:13 Merciful to those who accept his guidance, who are diligent in his precepts. Reproving, **admonishing, teaching**, as a shepherd guides his flock.

Other biblical places in which the word *raise* is mentioned, but not in the direct context of God's educational dimension towards Israel, are: 2 Kgs 10:6; Est 2,7; 1 Mac 6,17,55; 11,39; Wise 7:4; Sir 4:11; 10.1; 30.2; 37.23; Isa 23:4; Day 1.5.

We notice that God's educational dimension is most often expressed through the father-son allegory, raising children. Other biblical passages can also be understood in the context of God's intervention: As God raises Israel, so a father raises his son. Other translations are also associated with the term *to raise*, such as: to punish, to teach, to feed. Of course, all in a very positive context of the preserved Father and Son relationship.

¹ Cf. The Hebrew word *mūsār* also means the gift of wisdom as well as discipline. By means of metaphors, biblical writers and Prophets portray God's educational dimension towards Israel. The Greek word *trefo* and *paideu*,w can be understood in two contexts: nourished, to feed, support, and to raise, shape, form. Cf. *Wielki Słownik greco-polski Nowego Testamentu*, ed. R. Popowski, Oficyna Wydawnicza „Vocatio”: Warszawa, 1995, p. 40. 456.

1.2 New Testament texts

Looking for the word *to raise* among individual lines, we found several places. Of course, it should have taken into account all the different variants of verb forms and nouns (education). According to the introductory note on the syntagm of the word *to raise*, in the New Testament texts we are talking about the Greek *trefo* and *paideo*.

The expression *trefo* takes the following forms: *auantrefo* (to feed: Acts 7:20; *to raise*: Acts 7:21; 22:3; *to raise* and feed: Lk 4:16 - about the raising and feeding of Jesus; to feed, support someone, God thus gives food according to Mt 6:26; Lk 12:24; breastfeeding Lk 23:29); *euktrefo* (to feed, to nourish: Eph 5:29; *to raise*: Eph 6:4); *evntrefomai* (to bring up with something: 1 Tim 4:6); *paideu,w* (bring up, shape, teach: Acts 7:23; 22:3; exercise, correct: 2Tim 2:25; punish, whip: Heb 12:6,7; 1Cor 11:32; 3:16; Lk 23:16,22 Rev. 3:19); *trefo* (to feed and raise Lk 4:16)².

On the basis of New Testament texts, we notice that the verb *to raise* appears more often in the Old Testament, while in the New Testament it is indirectly connected with the educational mission of Jesus Christ and His revelation. Education in the New Testament, and especially in the Synoptic Gospels, takes on a new meaning. Jesus is the one who teaches, feeds, and also introduces discipline among His disciples. This is all a fact of Jesus' special upbringing.

2. GOD THE EDUCATOR OF ISRAEL

A significant role in the communication between God and man is played by the educational dimension of the Chosen People, that is, Jesus' disciples. Using an allegory or metaphor, man remains in relation to God as a child and a parent or as a student and a teacher. From God's side, this relationship is characterized by great love for man. God implements His plan of salvation through the education of individuals and nations.

2.1 Yahweh Educates his people

Based on the analysis of biblical texts, God's preoccupation with the growth of the Chosen People is obvious. The educational dimension is called the economy of salvation, especially by St. Paul (cf. Gal 4:1-7; 3:24 ff). He connects upbringing with the metaphor of the role of father and child. God educates His people not only with lessons but also with trials. It is a special kind of upbringing, typical in God's actions. That is how God becomes the model of an educator.³

God breathes into a human being His Spirit (Heb. רוח Gen 1:2) and raises a person according to This Holy breathe gives the soul life, restores it, shapes it. God's Spirit harmonizes human life with God's educational dimension, that is, with the com-

² Cf. *Wielki Słownik greco-polski Nowego Testamentu*, p. 828.

³ Cf. *Rječnik biblijske teologije*, ed. X. Léon-Dufour, transl. M. Križman, Kršćanska sadašnjost: Zagreb 1980, p. 750-751.

mandments. The Holy Spirit cleanses man from sin and thereby makes him capable of submission to God⁴.

The biblical writer emphasizes God as the only educator of man and the entire Chosen People. The prophets emphasize this role the most, although it is visible during the reading of certain Old Testament writings. "While Israel was a child, I kissed him... And I taught Ephraim to walk, holding his hands... I drew them with ropes for people, with ropes of love... I bent over him and gave him food" (Hos 11:1-4). "Acknowledge then in your heart that Yahweh, your God, is raising and correcting you, just as a man raises his son. And keep the commandments of Yahweh, your God, walking in his ways and fearing him!" (Deut 8:5). Also, the prophetic speech about raising up Israel is expressed in an allegory. Ezekiel talks about a child found by the side of the road (Ezek 16). The word "educate" does not appear in the text, however, the context allows us to guess the intention of the author.

In order to understand the contextual speech about the upbringing of children in Israel compared to the upbringing of the Chosen People, one must definitely know the culture of that country and time. Education is characterized by two features: wisdom - the teacher teaches the child wisdom, discernment and lessons about life, and family pedagogy. Parents played a big role in raising children. Education is a difficult skill, therefore whipping was allowed (Sir 22:6; Prov 23:13)⁵.

Education understood as wisdom or as a discipline takes on a revelatory sign, and the meaning of education in the context of discipline becomes a kind of pedagogy⁶. This is exactly how the Lord is raising Israel.

2.2 Jesus Christ the educator of the New Israel

God's plan for raising Israel as a parent and teacher is focused on the revelation of Jesus Christ - the Only Begotten. Through Jesus, who acts like a Jewish teacher, God announces the fulfilment of His plan. He takes upon Himself the whips (punishments) that man has deserved. According to the textual analysis, we did not come across the verb *to raise* which would be related to Jesus in the sense of raising disciples. Therefore, we can guess by synthesizing biblical texts that it is about Jesus' formation of disciples, which in its essence takes on an educational dimension. "There is, of course, no specific vocabulary that would support this dual aspect"⁷.

According to Xavier Léon - Dufour, although there is no verb to *educate* in the Gospels, Jesus is the educator of the New Israel. These are His apostles and disciples. In this context, Jesus Christ is the Revealer and Redeemer. Jesus raises His disciples in faith, slowly leading them to know and accept Him as the Messiah. Jesus teaches as one Who has authority (Mt 7:28; Mk 1:27) and works miracles (Mt 8:27; Lk 4:36). Furthermore, He reveals to them the mystery of the cross, and His upbringing becomes

⁴ Cf. A. Rebić, *Središnje teme Staroga zavjeta*, Kršćanska sadašnjost: Zagreb 1996, p. 63-64.

⁵ Cf. *Rječnik biblijske teologije*, p. 751-752.

⁶ Cf. *Biblijski Leksikon*, eds. M. Grgić, J. Kolanović, M. Žagar, Zagreb: Kršćanska sadašnjost: Zagreb 1972, p. 233.

⁷ *Rječnik biblijske teologije*, p. 754.

more and more demanding. All He asks of his disciples is faith, trust and love in the service of God's kingdom (cf. Jn 21:15)⁸.

3. JESUS' EDUCATIONAL DIMENSION IN THE FORMATION OF DISCIPLES

In the biblical text, we can find Jesus' invitation addressed to the first disciples or apostles: "Follow me and I will make you fishers of men" (Mk 1:17), "come to me" (Mt 11:28), "learn from me" (Mt 11:29). As we have noticed, the word "educate" does not appear in these passages, but they belong to the texts that talk about the formation of disciples in the context of God's kingdom.

The response of the invited is the beginning of their spiritual formation. Formation also includes the human dimension of education. The formation is for the sake of God's kingdom (cf. Mt 6:33; Lk 17:20-25), and as Jesus would say in the fourth gospel, "entering the kingdom of God" (cf. Jn 3:3). It is also the educational dimension of God towards man.

Throughout the Gospel, the theme of education and formation of students is reflected. We dare to say that the entire gospel is permeated with a collection of Jesus' teachings and instructions spoken not only to the first disciples, but also to the current reader. The Gospel bridges the teaching of Jesus through literary forms, but primarily through inspiration, and modernizes the principles of Jesus' formation. Accordingly, the educational dimension of Jesus in the formation of the first disciples affects new disciples from generation to generation. The goal is one: God's kingdom!

The formation of Jesus is demanding and exceeds the well-established religiosity and way of life of the people of that time. Sometimes it causes astonishment (cf. Mk 10:26), sometimes admiration (Lk 2:18), and in the confrontation of individual students it becomes the reason for leaving (Mk 10:17-22; Jn 6:66-68). However, his formation is based on love for God and for other people (Mt 22:34-40). This fact is confirmed by all the evangelists.

In the multitude of Jesus' words, it seems convenient to determine in the biblical text the limits of speaking about the educational dimension of Jesus' disciples. We suggest narrowing down the research to the synoptic gospels, taking as a starting point Jesus' sentence: "Come to me, all you who are weary and burdened, and I will refresh you." Take my yoke upon you and learn from me, for I am meek and lowly in heart. And you will find rest for your souls" (Mt 11:28-29) and the final sentence: "Whoever wants to come after me, let him deny himself, take up his cross daily and follow me" (Lk 9:24). In the framework of these two calls, we will look for Jesus' dimension of the formation of his disciples.

⁸ Cf. *Rječnik biblijske teologije*, p. 755.

3.1 Arrival, receiving, learning - jesus' dimension of upbringing

“Come to me, all you who are tired and burdened, I will refresh you. Take my yoke upon you and learn from me, for I am meek and lowly in heart. And you will find rest for your souls” (Mt 11:28-29).

Jesus is a demanding teacher. Requirement soaked in God's love and busyness for man comes on God's initiative. It is offered in the order of grace and leaves open the perspective of human response. God gradually raised the nation of Israel. This role is assumed by Jesus in raising and forming the New Israel. As already mentioned, the educational dimension of Jesus goes in two directions: revelation and redemption.

It is worth pointing out that Jesus' call “Come to me” reveals the educational dimension of the Teacher from Nazareth. It was on Jesus that the prophecies were fulfilled (cf. Jn 1:45). The Old Testament is fully revealed in the New Testament (DV 19). The role of Yahweh as the educator of the Israelite nation is identified with Jesus. In His appearances, Jesus speaks as personified Wisdom (Prov. 8). This bridges the educational role. The invitation is open to all, especially to those whom the Pharisees wrote off ('am ha-'arec), but also to the Pharisees themselves⁹.

Jesus' call is open to anyone who is weary and burdened in spirit. With this, Jesus invites every human being into a true educational dimension¹⁰. It is God's calling that is associated with the feeding and formation of disciples. Education also includes the dimension of taking over obligations and instructions from the teacher. In this particular case, Jesus calls for the taking of the yoke and the burden for the purpose of education¹¹. Learning is also included in the education process. These two dimensions' complement each other and shape the disciple of Jesus. Although in this place, according to the indications of the meaning of the expression *paideo* it is not a matter of whipping for the purpose of shaping, still a dose of Jesus' severity intertwined with love can be seen. Coming and taking the yoke of Jesus on the disciple becomes a special form of teaching, which is reminiscent of Sir 6:24-3. The term yoke is identified with wisdom. Only then will students be able to find the spiritual peace they are looking for. Yoke can also mean an oppressed person (Isa 9:4; 58:6; Jer 27-28), but it was also used in the good sense of service to God (Jer 2:20; Lam 3:27)¹². He truly becomes a symbol of the upbringing of the new Israel. On the one hand, it seems like a big negativity, but on the other hand, it becomes sweet and easy. Taking upon oneself the offer of the Educator ensures peace and rest which is associated with the eschatological and apocalyptic dimension as indicated by the expression *anapauein*. Jesus points out that this peace can only be achieved through His words, by coming to Him and obeying His words. This was conditioned by the severance of relations with other educators and teachers¹³.

⁹ Cf. B.T. Viviano, *Evandjelje po Mateju*, in: *Komentar evandelja i Djela apostolskih*, VKT: Sarajevo 1997, p. 196.

¹⁰ Cf. C. Mitch, E. Sri, *The Gospel of Matthew*, Baker Academic: Denver 2010, p. 160.

¹¹ Cf. K. Romaniuk, A. Jankowski, L. Stachowiak, *Komentarz praktyczny do Nowego Testamentu*, Pallotinum: Poznań 1999, p. 73.

¹² Cf. R.T. France, *Evandjelje po Mateju*, Logos: Daruvar 1997, p. 208-209.

¹³ Cf. J. Homerski, *Ewangelia według św. Mateusza*, Pallotinum: Poznań-Warszawa 1970, p. 202.

3.2 Following Jesus and carrying the cross in personal renunciation

“If anyone wants to follow me, let him deny himself, take up his cross daily and follow me” (Lk 9:23).

Although neither the verb *to raise* nor its verb form appears in this place, we can still conclude that it is a disciple of Christ who is completely devoted to the education of his Master. Education at Jesus School is completely open and free. Everyone has access to it. However, the decision always depends on the student... “Who wants” or “If he wants”. The greatest value of that decision is Jesus Himself Who emphasizes “because of me”. The student decides to be educated not for himself but for the sake of the Educator. This assumes spiritual formation, which is contained in all Greek and Hebrew forms of the expression *to raise* (Heb. *mūsār*, Greek. *trefo* and *paideo*). Jesus’ request is very serious “Whoever wants to save his life will lose it; and whoever loses his life for my sake will save it” (Lk 9:24). Let’s recognize in this a very radical upbringing addressed to the disciples. Evangelists Mark and Luke point out that this request was not directed exclusively to the apostles, but to everyone¹⁴.

Being a Christian does not mean indulging yourself. The first disciples had the opportunity to see what it means to carry the cross¹⁵. They saw their townspeople carrying the cross accompanied by Roman soldiers and never returned. Following Jesus and carrying the cross requires complete self-denial. This indicates a very demanding way of education the Teacher from Nazareth, because here is the call to follow Jesus completely until death. This is a life-threatening requirement that has eliminated the desire to avoid suffering. It is indispensable¹⁶.

In this place, the cross does not mean weaknesses, troubles or accidents of life, but an invitation to everyone to take part by word and deed in the presence of the kingdom of God like Jesus. This is actually expressed by the expression *every day*, which underlines not a one-time martyrdom but the daily dimension of the upbringing of the one who followed Jesus¹⁷. Interesting because in this place Luke uses the word “cross” for the first time, emphasizing a very powerful effect. Following Jesus and carrying the cross is, therefore, a daily decision characterized by the expression of following Jesus¹⁸. According to what has been said, upbringing in the school of Jesus is truly every day and very serious until the loss of life, regardless of the consequences.

The teaching of Jesus, as well as his form of raising the New Israel, is, without a doubt, true in everything, because behind the request stands Jesus Himself, Who walked the path to which He calls¹⁹. The educator does not demand impossible things from His formed ones. He Himself went that way before them.

¹⁴ Cf. K. Romaniuk, A. Jankowski, L. Stachowiak, *Komentarz praktyczny do Nowego Testamentu*, p. 322.

¹⁵ Cf. L. Morris, *Evandjelje po Luki: uvod i komentar*, transl. R. Gajer, Logos: Daruva 1997, p. 181.

¹⁶ Cf. P.T. Gadenz, *The Gospel of Luke*, Baker Academic: Michigan 2018, p. 181.

¹⁷ Cf. R.J.Karris, *Evandjelje po Luki*, in: *Komentar evandelja i Djela apostolskih*, ed. T. Vukšić, VKT: Sarajevo 1997, p. 325.

¹⁸ Cf. L. Morris, *Evandjelje po Luki: uvod i komentar*, p. 181.

¹⁹ Cf. F. Gryglewicz, *Ewangelia według św. Łukasza*, Pallotinum: Poznań- Warszawa 1974, p. 194.

4. EDUCATION AND FORMATION OF JESUS' DISCIPLES

It is worth gathering all the observations in one place and looking at the educational dimension of Jesus in the formation of the disciples reported by the synotypes. We should always read the educational dimension from the context of certain biblical events. First of all, Jesus' words were addressed to specific disciples. But there are also assumed disciples. These are today's listeners and readers of the gospel. Jesus' speech refers to the "inappropriate" of the first disciples, that is, the apostles. For example, a student quarrel over who is the biggest among them. Of course, this is not only a characteristic of the man of the Old Testament environment, but it also concerns the man of today. Even today Jesus' disciples argue about who is the greatest among them (cf. Mk 9:30-32). It seems that a "whip" would be welcome in this place, because this possibility is also assumed by the word *paideo* (cf. Lk 23,16,22; 1Cor 11,32; 3,16; Heb 12,6,7; Rev 3,19).

Jesus takes the educational role in the formation of the New Israel from the Father. He performs in front of His students at that time, but also now as a rabbi. He is the famous Teacher from Nazareth whom many admired (Lk 4:25). He taught them as one Who has authority, not as their scribes (Mk 1, 21-28). Thus through Him God personally announces the fulfilment of His purpose. In addition, the Teacher becomes a servant in the school of raising and forming his students, He takes on Himself all the beatings and punishments²⁰. Old Testament prophecies were also fulfilled in Jesus' educational task. He takes upon Himself the "educational measure", that is, the punishment that threatens the students (Is 53:5). He carries on Himself the illnesses of His children (Mt 8:17) and takes on Himself all the guilt and sin (Jn 1:29)²¹.

Due to the uniqueness of Jesus' method of education in the formation of disciples, we suggest that we combine not only the process of education, but also the formation of Jesus' disciples, with the open anthropology proposed by Božo Lujčić²² in his research. The novelty of the new or open anthropology is precisely contained in the key call to follow Jesus. First of all, at the centre of Jesus' teaching is a man (disciple). Any request does not exceed his capabilities²³. The student is always invited to answer in complete freedom. Even though the evangelist Mark emphasizes that between the students and their Educator, not only normal human communication was broken, but also a state of fear reigned. Fear and insecurity always came from the students²⁴. Of course, Jesus' educational instructions are very demanding, but they should not accidentally cause fear of Jesus among the disciples. In defence of this claim, the facts of Jesus' concern for man, which we have just talked about, speak for themselves. He is a teacher and educator who stands behind his every word, which is confirmed by the testimony of his life.

²⁰ Cf. *Rječnik biblijske teologije*, p. 754.

²¹ Cf. *Rječnik biblijske teologije*, p. 756.

²² B. Lujčić, *Isusova otvorena antropologija*, Kršćanska sadašnjost: Zagreb 2005.

²³ Cf. B. Lujčić, *Isusova otvorena antropologija*, p. 473.

²⁴ Cf. B. Lujčić, *Isusova otvorena antropologija*, p. 258.

In the researched context, the imperative of self-denial in case of commitment to Jesus is very sharp and unusually strong. Denying oneself is paradoxical in itself because it lies in opposition to loving oneself, but if we understand this imperative differently than Peter, we will get the true outcome. Therefore, to renounce oneself means to renounce one's human plans²⁵. Every disciple is invited to that. This request of Jesus presupposes also a departure from oneself, from one's own framework. In this context, carrying the cross becomes an understandable request: to give up yourself for the sake of Jesus and your neighbours²⁶.

Once again, the student is left with the fundamental freedom of choice: to want to follow Jesus. The Greek term θέλω (I want, I will) has several meanings in the biblical language. First of all, it is about the attitude that leads to the meeting. But it is also the motive of desire: wanting to desire (intention). And in the third semantic meaning, the Greek term θέλω means: I decide²⁷.

Coming to Jesus presupposes a certain attitude of wanting and intending to change one's identity - and this is called *metanoia*. The educational dimension serves exactly that: the conversion of disciples.

CONCLUSION

Our research has led us to the following conclusions: The verb to educate (Heb. *mūsār*, Greek. *trefo* and *paideo* is present in different forms in the text of the Holy Scriptures. In the literal sense, it is represented in the Old Testament, while in the New Testament it appears indirectly with a certain context. The Hebrew word *mūsār* also means the gift of wisdom as well as discipline. By means of metaphors, biblical writers and prophets portray God's educational dimension towards Israel. The Greek words *trefo* and *paideo* can be understood in two contexts: to feed, support, and to raise, shape, form. Most of the places where the mentioned verbs are found are in the Wisdom literature and in the prophets. We notice that God's educational dimension is most often expressed through the father-son allegory, raising children. God is raising Israel.

The Old Testament texts are also the basis for Jesus' formation of disciples. Jesus continues to do what His Father does - He raises the New Israel. Although the verb *to raise* does not appear in the Gospel, we have noticed that it is about raising. The role of educator is assumed by Jesus as the Father's messenger among people. Jesus' invitation is addressed to everyone: "come to me, all of you" (Mt 11:28), "learn from me" (Mt 11:29), but it primarily concerns the apostles. However, the formation of Jesus' disciples includes everyone who is "tired and burdened" (Mt 11:28) and who wants to follow Jesus. "If anyone will follow me" (Lk 9:24).

The educational dimension is focused on the formation of a new person. That is why, according to B. Lujčić, we can talk about the New Anthropology. That is, New Testament anthropology at the school of Jesus of Nazareth.

²⁵ Cf. B. Lujčić, *Isusova otvorena antropologija*, p. 477.

²⁶ Cf. B. Lujčić, *Isusova otvorena antropologija*, p. 479.

²⁷ Cf. B. Lujčić, *Božja vladavina kao svijet Novog čovjeka*, Kršćanska sadašnjost: Zagreb 2010, p. 315-317.

We also conclude that the formation of Jesus' disciples is closely related to the freedom of choice and following the only Master. Jesus' upbringing is demanding. Every connotation of the Greek expressions of the verb *to raise* is contained in the speeches of Jesus. Although we are talking about upbringing in love, there is still a lack of elements related to "stick", of course, with a certain context.

Jesus' educational dimension of disciples is above all time. The answer remains for the student whether he wants to follow Jesus and surrender to His education.

JESUS THE EDUCATOR AND FORMATOR OF HIS DISCIPLES IN THE SYNOPTIC GOSPELS

SUMMARY

The paper points to the educational dimension of Jesus in the formation of Jesus' disciples. With special attention, it is narrowed down to the synoptic gospels. In the research, the author of the article took into account the Old Testament context of the texts in which the verb 'to raise' is used. Jesus continues the work of His Father in the process of forming and raising the New Israel. The invitation to go to the school of Jesus is addressed to everyone. The student always has a free answer.

JESUS ALS ERZIEHER UND FORMATOR SEINER JÜNGER IN DEN SYNOPTISCHEN EVANGELIEN

ZUSAMMENFASSUNG

Der Beitrag zeigt die erzieherische Dimension Jesu bei der Formung der Jünger Jesu auf. Mit besonderer Aufmerksamkeit wird auf die synoptischen Evangelien eingegrenzt. Bei der Recherche berücksichtigte der Autor des Artikels den alttestamentlichen Kontext der Texte, in denen das Verb 'erheben' verwendet wird. Jesus setzt die Arbeit seines Vaters fort, indem er das neue Israel formt und erhebt. Die Einladung, in die Schule Jesu zu gehen, richtet sich an alle. Der Student hat immer eine kostenlose Antwort.

JEZUS JAKO WYCHOWAWCA I FORMATOR SWOICH UCZNIÓW W EWANGELIACH SYNOPTYCZNYCH

STRESZCZENIE

Niniejszy artykuł ukazuje wymiar wychowawczy Jezusa w formacji Jego uczniów. Szczególną uwagę poświęcono ewangeliom synoptycznym. W swojej analizie autor artykułu wzięt pod uwagę starotestamentowy kontekst tekstów, w których użyty jest czasownik 'wychowywać'. Jezus kontynuuje dzieło swojego Ojca, formując i wychowując nowego Izraela. Zaproszenie do pójścia do szkoły Jezusa jest skierowane do każdego. Uczeń zawsze ma wolną odpowiedź.

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