

Disciple

(μαθηται = 'mathite')

A learner, pupil, student, disciple.

Matthew 5:1, "And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him." The root of this word is 'math', which is "thought accompanied by endeavor or action," and it denotes "someone who follows another's teaching." Therefore, a "**disciple**" was not only a pupil but also a follower, that's why they are spoken of as imitators of their teacher (John 8:31).

"And when He was seated His disciples came to Him." It was the custom for rabbis to sit while teaching and Jesus did the same. When He'd found a suitable spot, His disciples gathered round. However, after a time, the *disciples* probably included a much wider audience. The Greek word translated disciple, means a student '*one who is being taught*', but a better paraphrase would be '*one who is being taught to teach others to be teachers*'. A disciple teaches others, to teach others to teach! It is a recurring action brought about by a divine calling. A distinct process that Jesus started, having prior and full knowledge of the outcome... **"Therefore, go make disciples of all nations"** (Matthew 28:19). True disciples would impact on nations and frame the tapestry of a new society. Social and moral standards would be measured against God's word. The church and the state would become one – under One God.

Drink / Made to Drink

(ποτιζω = 'potizo')

To drink, give to drink, to furnish drink, to water, irrigate (plants, fields etc.), to saturate.

1 Corinthians 12:13, "For by one Spirit we were all baptised into one body - whether Jews or Greeks, whether slaves or free - and have all been made to drink into one Spirit." The word "drink" ('potizo') literally means, "to make to drink" - it has to do with 'infilling'. In the Modern Greek it is used most often in relation to watering plants, fields etc. and for pouring liquid into another vessel, or pouring fluid onto another object. It's where we get the word 'ποτήρι', which means glass (as in glass of water). It also has to do with "being made full" or "fully absorbing" that which is being poured out. When we drink water, we deliberately open our mouths to receive it before pouring it out. "Drinking" the Holy Spirit is very similar. It is the intentional act of receiving that which the Spirit is pouring out.

We "drink" by simply believing (wholeheartedly) that the Holy Spirit wants to pour Himself into human vessels. Therefore, learn to trust in His grace, and in doing so; God will flood you with the presence and power of the Holy Spirit. Keeping in mind that God designed you to be *continually filled* (Ephesians 5:18). Why? By virtue of the fact that He will never stop being a fountain of life to mankind.

In John 7:37 Jesus says, **"If anyone thirsts, let him come to Me and drink."** As mentioned before, 'drinking' represents an active process of receiving. The 'infilling' of the Holy Spirit cannot be received by a negative, or passive attitude. No one can drink except of his own active volition; and no one can drink with a closed mouth. As it is in the natural, so it is in the spiritual. The Lord says in Psalm 81:10, **"Open your mouth wide, and I will fill it."** God cannot fill a closed mouth. Simple though it may seem, there are those who fail to receive the fullness of the Spirit, simply because they fail to open their mouths (figuratively speaking).

Throughout the Word of God, **water** is a symbol (a "type") of the Spirit of God, and is often used to represent Holy Spirit, that is, the divine nature and power of God. In Scripture, God the Father also refers to Himself as a "*spring of living water*" (Jeremiah 2:13; Isaiah 44:3, 4). Think about water and what it means to us. Water is essential to life - we die without it. The average person can go about 60 days without food before he starves to death, but one can go only about three days without water. In fact, the human body is mostly water. Whenever someone forsakes God, "*the spring of living water*", he has no choice but to do what Jeremiah 2:13 says, **"to throw out his own broken cistern."**

Why is this? Quite simply, because “it won’t hold water any more.” Just as actual water gives life physically and is integral to one’s physical life, so the spiritual water we are told to “drink” (the gift of the Holy Spirit) gives life to the spirit man. Consider this same parallel between water and the Spirit of God in the following verses, where Jesus is speaking to a woman He met at a local well (John 4:13 and 14). ***Jesus answered, “Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.”***

To the Church, Jesus first “poured out” the Holy Spirit on the Day of Pentecost (as recorded in Acts 2). In this classic verse, Peter is speaking to the amazed crowd assembled in the Temple on that historic day, and it is most significant that he also compares the gift of Holy Spirit to water, ***“Exalted to the right hand of God, He has received from the Father the promised Holy Spirit and has poured out (like water) what you now see and hear”*** (Acts 2:33). The same Jesus is pouring out His Spirit ‘like water’ today! And we, who believe, are all being made to “drink” of the same Spirit.

Dwell / Tabernacle

(ἐσκήνωσεν = ‘eskinnosen’)

To dwell, tabernacle, to fix one’s tabernacle, have one’s tabernacle, abide (or live) in a tabernacle.

John 1:1, 14, “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” Two of the words in John 1:14 are really important in their relationship between the Hebrew Old Testament and the original Greek translation. First, you will find that the Hebrew word ‘*dabar*’, usually translated “word” in our Bible, was represented in the Greek version by the word “*logos*”, and that the two are almost exact in meaning. Second, when these Jewish scholars were translating the Hebrew word ‘*shahkan*’ (to dwell), and the related noun ‘*mishkan*’ (tabernacle), they chose the Greek word ἐσκήνωσεν, from the noun ἐσκήνω, again meaning “to tabernacle” or “to dwell”. The original Greek text reads, ***“And the word flesh became, and tabernacled among us, and we discovered His glory, a glory as of an only begotten with a father, full of grace and truth.”***

It is obvious that John wants to connect the “abiding presence” of God in the Old Testament with the “glorious presence” of God in Christ. This is confirmed when we realise that somewhere in the history of ancient languages, both the Hebrew word and the Greek word must have had a common ancestor. After all, were they not both written by the same Holy Spirit? Therefore, in my mind there is no doubt that John was thinking about the “Shekinah Glory” and “the Tabernacle” (God manifesting Himself physically), when he confidently states, ***“The Word became flesh, and dwelt (tabernacled), among us.”***