

The Dream Team? – Mark 3:13-19

The Wave Starts in the Student's Section – Because here's the thing...

You do not want to back up on your own goal line with 99 years to go for a game winning touchdown...especially if you are backed up to the Student's Section.

- If you think about the most raucous environment in all of sports, it's usually at a college Stadium. It is because of the students, not the regular fans, not the boosters...the students
- The Cameron Crazies at (Duke) – Rowdy Reptiles (Florida) – 12 Man (Texas A&M)

The Wave Starts in the Students Section

- I said a couple of weeks ago that in the history of the church, there had never been a mighty move of God disconnected from **prayer**.
- Most mighty moves of God in Church history are not only connected to prayer, but they are usually connected to students.

Jesus' Popularity Soars

- Wherever Jesus went, immense crowds gathered to hear Him teach, drawn by an authority they had never before witnessed (Mark 1:22; 2:2; 3:7-8).
- Not only did people flock to hear His words, but they also brought to Him the sick, the lame, the blind, and those afflicted by demons. Jesus healed countless individuals, powerfully demonstrating His divine compassion and authority (Mark 1:32-34; 3:10-12).
- In the midst of Jesus' soaring popularity and expansion of His influence He chose 12 men to carry on His mission to carry the good news around the world.

Mark 3:13-14 - And He went up on the mountain and called to *Him* those He Himself wanted. And they came to Him. ¹⁴ Then He appointed twelve, that they might be **with Him** and that He might **send them** out to preach,

Title of the Message this morning is: **The Dream Team?**

He did not choose just anybody – He chose the young, the **uneducated** and **untrained**.

- We know from the book of Acts that these were (**Acts 4:13**) "Now when they saw the boldness of Peter and John, and perceived that they were **uneducated and untrained men**, they marveled. And they realized that they had been with Jesus. **Not cream of the crop**
- Not only were they uneducated and untrained, they were (more than likely), they were **young**.

I have come to believe they were young men – Robby Gallaty first introduced me to this line of thinking. In his book *Redefining Discipleship*, he gives four primary reasons for believing the majority of the disciples were teenagers, likely between the ages of 12 and 20:

1. The Titles Jesus Used for Them

- Jesus called His disciples *Mee-krOs* ("Little Ones" in Mt 10:42) and *Tek-nien* ("Little Children" in Jn 13:33).
- These are not terms you would use for grown men in their thirties.

2. The Temple Tax

- According to Exodus 30:13-14, the temple tax was required only from males age 20 and over.
- When asked if he paid the Temple Tax, Jesus told Peter to catch a fish and in its mouth you'll find money for me and you. (Matthew 17:27). Others were apparently not old enough (exempt)

3. Their Marital Status

- In Jewish culture, a boy's marriage was typically arranged before age 18, and bachelors were looked down upon. Yet the only disciple we know for certain was married is Peter (Matthew 8:14). This strongly suggests the others were simply too young to be married.

4. The Pattern of Jewish Education

- According to the Mishnah (Jewish Commentary on the OT), by age 15 a boy either continued studying under a rabbi or was apprenticed to a trade. Since the disciples were already working as fishermen, they had been passed over by the formal rabbinical system.
- A teenager leaving his trade to follow a rabbi was culturally acceptable; a man over 30 abandoning his livelihood would have been deeply frowned upon.

Gallaty's point: "Do we know for sure the majority of the disciples were teenagers? No. Whether they are teenagers or not doesn't alter the gospel message at all. In fact, it enhances it." These were not seasoned religious leaders—they were ordinary, young, unremarkable people whom God used to change the world. (Gallay, *Rediscover Discipleship*, p. 74-78)

"If Jesus—the Son of God, the King of Kings, the Messiah—chose to invest His three years of earthly ministry primarily in a group of young men, likely between the ages of 12 and 20, then we must ask ourselves: What are we doing with the young people in our midst?"

- Think about it. Jesus could have chosen the most influential figures of His day. He could have recruited from the Sanhedrin, the Pharisees, the wealthy merchants of Jerusalem. Instead, He walked past the religious elite and called teenagers from fishing boats and tax booths. He poured His life into them. He taught them. He corrected them. He modeled for them. He sent them out. And those young men turned the world upside down.
- Here is the sobering truth: If we neglect the next generation, we are not following the example of Jesus. He demonstrated that the most strategic investment we can make is in young people who are still moldable, still passionate, still willing to leave everything to follow Him.
- Every great revival in church history—from the Haystack Prayer Meeting to the Welsh Revival to the Jesus Movement—was sparked and carried by young people. Why? Because young people are not yet cynical. They are not yet settled. They are desperate for something worth giving their lives to.
- The question is not whether God can use young people. He already proved He can. The question is whether we will invest in them the way Jesus did.
- As Gallaty writes, 'These were ordinary, hard working men who answered an invitation from a Galilean Rabbi that would change the world.' And that same invitation is being extended to a new generation today. May we be faithful to invest in them, disciple them, and send them out to do the same." (Gallay, *Rediscover Discipleship*, p. 74-78)

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Process of Calling His Disciples – "...He appointed...that they might be **with Him**..."

Mark 3:14 -¹⁴ Then He appointed twelve, that they might be **with Him** and that He might **send them** out to preach,

Blank Live - Process of Calling His Disciples

The Process was CounterCultural

Mark 3:14 - And He went up on the mountain and called to *Him* those **He Himself wanted.**

There's something radically different about what Jesus does here...

- In those days, if you wanted to learn from a rabbi, *you* sought him out. You approached *him*. You said, "Rabbi, teach me. I want to follow you."
- The rabbi didn't typically go around summoning students like a military commander drafting soldiers. That wasn't how it worked.

In Ancient Judaism, the initiate was on the part of the Aspiring Student, not Rabbi

- When a student was around around 15, He would go to the rabbi (at least 30 years old)
 - Which how old Luke says Jesus was when He started His ministry
- The Student might say..."Rabbi Shamai Rabbi Halel, Rabbi Akiva - Can I learn from you?"
 - The Rabbi would ask questions – To see ... Is the student good enough; Is he smart enough – Does he have the passion, the drive.
 - Then if he thought you did and had the potential he would drill you with an oral exam equivalent to the entrance to a PhD program.
 - The Rabbi would ask questions about Torah, and all phases of Jewish life and teaching.
- If he thought the student was smart, good enough, intelligent enough, passionate enough, he would say the three word every student wanted to hear... **Come Follow Torah – Law (First 5)**

But Jesus doesn't do any of that – M of F, Jesus Flips the script

Mark 3:14 - And He went up on the mountain and called to *Him* those **He Himself wanted.**

- He didn't say, "Come follow the Torah." He didn't say, "Come study my teachings." He said "Come *follow me*."
- And when Jesus did that—when He personally summoned these men and they came—He was doing something culturally shocking - He was claiming an authority that only God possessed.
- He was saying, wordlessly but unmistakably: *I am the center. Not the law. Not the temple. Me.*
- And they came. Just like that. Twelve men left everything because one man called them.
- That's where we're starting. That's the beginning of the church—not with a program or a list of rules, but with a personal summons from Jesus Christ Himself.

Process of Calling His Disciples was not only Counter-Cultural

The Process was Intentional

Mark 3:13-14 - And He went up on the mountain and called to *Him* those He Himself wanted. And they came to Him. ¹⁴ Then He appointed twelve, that they might be **with Him** and that He might **send them** out to preach,

They were outsiders from the Religious Establishment

- They possessed neither exceptional natural ability nor remarkable intellectual insight.
- They were not highly educated.

When we look at the men Jesus chose as His disciples, a clear pattern emerges. T

- hey were not men of worldly power, prestige, or influence. Jesus called fishermen like Peter, Andrew, James, and John from the shores of Galilee and Matthew from his tax booth—ordinary, working-class men rooted in everyday life.

- This was no accident. Jesus intentionally bypassed the influential and impressive, choosing those the world would overlook. In doing so, He revealed a foundational truth about God's kingdom: He delights in using ordinary people to accomplish extraordinary purposes.

God's work does not depend on human status, strength, or credentials. Instead, He works through the humble so that the glory belongs to Him alone (1 Corinthians 1:26–29).

1 Corinthians 1:26-27 - For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*. ²⁷ But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;

1 Corinthians 1:29 ²⁹ that no flesh should glory in His presence.

Blank Slide - The Process was **Intentional**

There was nothing haphazard about Jesus' training the disciples – Process of taking people far from God to Fully Formed disciple

- John 1 – Come and See – Miracles – Noblemen's Son, Peter's Mother-in-law
- John 2-4 - Sharing the Good News of Forgiveness Samaritan Women & Nicodemus
- All along He is teaching with Authority, casting out demons
- Over time, they come to realize that Jesus is no ordinary man – He is God in the flesh
- Peter – Thou art the Christ, the Son of the Living God
- We know from the book of Acts that they carry the Gospel to the ends of the Earth!

We see this Pattern in the Great Commission:

Matthew 28:18-20 - And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹ Go therefore and **make disciples** of all the nations, **baptizing** them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ **teaching** them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age." Amen.

Engaged Explorers – Go & Make Disciples

In the life of Jesus – Andrew and John asked Jesus where are you staying – "Come and See"

In the life of the Church

- We share the Good News of Jesus life, death, burial and resurrection – Through Faith and Repentance we can have our sins forgiven and be assured of an eternity with Jesus!
- Who is in your Sphere of Influence that does not yet know the good news?
- Greek word is Oikos - FRANs

Connect Believers – Baptizing Them

In the life of Jesus –

- He spent time with Jesus – at this point, they went everywhere together.

In the life of the Church

- Through Baptism – Public Profession of Faith – Part of the Family – You Belong to us! We belong to You! Welcome Home
- Through Church Membership – End of Service, people come forward to Join the Church
 - Transfer of Letter – has roots in Early Church – Letter of Commendation,
 - **Acts 18:27** — The brothers in Ephesus "wrote to the disciples" in Achaia to welcome Apollos.

- **2 Corinthians 3:1** — Paul references the common practice of "letters of recommendation."
- When a believer moved from one community to another, the sending church would provide a written confirmation of their standing in the faith

Grow Disciples – Teaching Them to Observe all

In the life of Jesus – As they were with Him, he taught them to take on His Character and Conduct
In the life of the Church

- Through Gatherings and Groups: We meet together to encourage each other in the faith
- The Church has been given leaders to equip the body for service

Through this process, Jesus took young, untrained and uneducated men, and turned them in the greatest missionary force the world has ever seen.

They were prone to mistakes, mishaps, and misunderstandings.

- They had lapses in faith, and were ... at least at times ... slow learners
- They spanned the political spectrum of the day

John 15:16 - You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in My name He may give you.

Purpose of Calling His Disciples – "...*and that* He might *send* them out to preach,..."

Mark 3:13-14 - And He went up on the mountain and called to *Him* those He Himself wanted. And they came to Him. ¹⁴ Then He appointed twelve, that they might be *with Him* and that He might *send them* out to preach,

Being before doing!

The Purpose was Relational – "Come be with Me"

- A massive majority of the Gospels are dedicated to Jesus living with and training a small group of followers.
- Jesus spent far more time teaching His disciples relationally than He did preaching to large crowds
- Jesus Primary Method was not lecturing from a distance, Jesus invited them into everyday life.
- They went where Jesus went. They saw Jesus in all kinds of situation
- Through that process they took on His character and his conduct

Acts 4:13 - Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. ***And they realized that they had been with Jesus.***

- They had something the Religious Leaders of the day did not have...they had a personal relationship with Jesus!

Acts 5 – They "...filled Jerusalem with their (Jesus') doctrine

Being before doing!

Jesus designed His Church to Relational -

Ephesians 2:13- But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Ephesians 2:19-22 - Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, ²⁰ having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, ²¹ in whom the whole building, being fitted together, grows into a holy temple in the Lord, ²² in whom you also are being built together for a dwelling place of God in the Spirit.

Hebrews 10:24-25 - And let us consider one another in order to stir up love and good works, ²⁵ not forsaking the assembling of ourselves together, as is the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.

Being Before Doing

Abide & Connect Before Share

- Love God; Love One Another comes before Loving the Lost
- God Time, Gather Time, Group Time comes before Give Time and Go Time.

The Purpose was Missional

Luke 6:40

Mark 1:17 -

Fully trained – be like master

- Fishers of Men – Mark 1:17
- Witness – Acts 1:8
- Ambassadors – 2 Cor. 5:19-20

We exist to Relentlessly Pursue God's Design so that we will bring hope and renewal to every person and every place in Thorsby and beyond for the glory of Jesus' name.

End with list of Great moves of God

What does God want me to know about Himself & Humanity

God can use anybody – He can use me!

- We don't have to wait for the next super star to show up and show out
- We need to look for people who will answer the call to follow Jesus!
- God works in us first – then works through us for His Glory
 - We walk with Jesus – Abide – the Spirit transforms us into the image of Jesus
 - We work for Jesus – Share – Time, Talent and Treasure – build the body, reach those far from God.

God has something bigger going on than we can see

- Jesus called the men to be with him, to send them out to preach – little did they know how far their reach would be

What does God want me to do? Take Your Next Step

Repent and Believe – Be Baptized – Join the Church

Invite a FRAN

If you are Young – Consider the Call!

Seasoned – Invest in Next Gen

In Church History, Mighty Moves of God have a couple things in Common – Prayer & Youth

1. The Haystack Prayer Meeting (1806)

- Five college students from Williams College, including Samuel Mills, were caught in a thunderstorm and took shelter under a haystack. As they prayed together, a burden for world missions was kindled in their hearts. That small gathering led to the formation of the American Board of Commissioners for Foreign Missions and launched the modern American missionary movement, sending the first American missionaries to foreign lands.

2. The Student Volunteer Movement (1886)

- At D.L. Moody's summer conference for college students, 100 young men volunteered to become foreign missionaries. This sparked the Student Volunteer Movement, which over the next several decades mobilized over 20,000 college students to serve as missionaries around the world under the motto, "The Evangelization of the World in This Generation."

3. The Welsh Revival (1904–1905)

- This great revival was led by Evan Roberts, a 26-year-old former coal miner. Meetings were largely led by young people, with teenagers praying, singing, and witnessing in the streets. Within months, over 100,000 people came to faith, and the moral fabric of Welsh society was transformed—crime dropped, bars closed, and even miners' horses had to be retrained because their drivers no longer cursed at them.

4. The Fulton Street Revival (1857–1858)

- It began with a 47-year-old businessman, Jeremiah Lanphier, who started a noontime prayer meeting in New York City. But it was young clerks, shop assistants, and students who filled the meetings. Within six months, over 10,000 businessmen and young professionals were gathering daily for prayer across the city, and an estimated one million people were converted nationwide.

5. The Asbury College Revival (1970)

- A routine chapel service at Asbury College in Kentucky turned into a spontaneous revival that lasted 185 hours—day and night. Students prayed, confessed sins, and worshipped. The revival then spread to hundreds of other college campuses across the United States.

6. The Jesus Movement (Late 1960s–1970s)

- Thousands of young people—hippies and countercultural youth—came to faith in Christ. This movement birthed contemporary worship music, Calvary Chapel, and countless young believers who went on to become pastors, missionaries, and ministry leaders.

Each of these examples echoes the very pattern you are preaching on: God consistently chooses the young, the ordinary, and the unlikely to accomplish His extraordinary purposes.

Articles to Link:

- **Rumblings of Revival Among Gen Z?**- [Link](#)

Forgotten Jesus Podcast – “How Jesus Changed the World with Teenagers” [Link](#)

Research –

Not sure if the follow goes under Process: *Intentional* or Purpose: *Missional*

- ***Thought – Could touch on it in Intentional phase; dive deep in Missional***

Craig Etheredge, “A disciple is more than a learner, he is a follower who is determined to become like his master and to carry on the work. (Etheredge, Craig. **Bold Moves**: KL 574).

The practice of transferring letters of membership among modern evangelical churches has its roots in these New Testament examples of letters of commendation.

While the early church did not have a formal, standardized “membership transfer letter” like we see today, the biblical principle is the same: when a believer moved from one community to another, the sending church provided written confirmation of their standing in the faith. This served as a safeguard against false teachers and a means of ensuring that genuine believers were properly received and cared for.

The progression is clear:

- **Acts 18:27** — The brothers in Ephesus “wrote to the disciples” in Achaia to welcome Apollos.
- **2 Corinthians 3:1** — Paul references the common practice of “letters of recommendation.”
- **Romans 16:1-2** — Paul commends Phoebe to the church in Rome, effectively vouching for her.
- **3 John 5-8** — John commends traveling brothers to Gaius, urging him to support them.

From these seeds grew the more formalized practice of church membership and letters of transfer that many churches use today. The form has changed, but the function has not: it is a way for one local church to affirm to another that a believer is in good standing, walking with the Lord, and ready to be received into full fellowship. Far from being an unbiblical tradition, it is a wise application of Scriptural principles of accountability, order, and care for the body of Christ.

Mark 3:14–15 (NKJV): “Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to cast out demons.”

- The verb *appointed* (ποιέω, *poieō*—“to make” or “constitute”) establishes the Twelve’s formal status. Two infinitives follow, expressing purpose: (1) *to be with Him* (εἶναι μετ’ αὐτοῦ, *einai met’ autou*)—communion and apprenticeship precede mission, (2) *to send them out to preach* (ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, *hina apostellē autous kēryssein*).
 - The term *apostellē* (apostle, “one sent”) etymologically derives from *apostello* and foreshadows the disciples’ apostolic identity. *Kēryssein* (*preach*) refers to proclamation of the kingdom with authority, not mere teaching. Verse 15 appends authority “to cast out demons” (ἐξουσία ἐκβάλλειν τὰ δαιμόνια, *exousia ekballein ta daimonia*)—power matching the ministry Jesus has been performing, signaling continuity and delegation of authority.
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Christological Authority and Sovereign Election

Mark 3:13–19 presents a strikingly *Christocentric* doctrine of calling rooted in Jesus' unilateral initiative. The text emphasizes that Jesus *called those He desired* (3:13)—employing *proskaleō* (summon) rather than receiving volunteer disciples. This reflects **Jesus' sovereign authority as the one who constitutes the kingdom's leadership structure**. The phrase "those He desired" (*hous ēthelen*) employs the imperfect tense, suggesting deliberate, purposeful selection reflecting Jesus' will—not human ambition or qualification. This is exegetically critical: Mark presents the Twelve's calling not as response to a public advertisement but as **sovereign divine election clothed in Jesus' person**. The renaming of Simon as *Cephas* (3:16) further establishes Christological prerogative—Jesus alone reconstitutes identity within the covenant community, a power reserved in the Old Testament for God's covenantal establishment (cf. Abram→Abraham, Genesis 17:5). This guards against both **Pelagian notions of human merit in spiritual calling** and **Gnostic separatism**: the disciples are chosen by Jesus' explicit will, yet their selection operates through personal encounter, not esoteric knowledge or predetermined fate divorced from relational reality.

Ecclesiology: Being Before Doing, Communion Before Commission

The two-fold purpose articulated in 3:14—that *they might be with Him and that He might send them out to preach*—establishes **relational apprenticeship as theologically foundational to apostolic mission**. The *hina* ("so that") structure privileges *being with Him* (*einai met' autou*) before *being sent to preach* (*apostellē...kēryssein*). This sequencing is not incidental but pneumatically intentional: **intimate communion with Christ precedes authoritative proclamation**. The Twelve are constituted as an *ekklesia* (called-out assembly) through their gathering around Jesus before they function as proclaimers. This establishes the church's identity as fundamentally relational—the body exists first for communion with Christ (1 John 1:3, John 15:4–5), from which missional fruitfulness flows as a derivative rather than primary reality. The authority to cast out demons (3:15)—matching Jesus' own exorcistic ministry—indicates that the Twelve's power is not inherent but *delegated through relational participation*. This addresses the heresy of **functional substitutionism** (the notion that apostolic authority replaces Christ's mediation) by grounding all apostolic power in sustained connection to Jesus. Subsequent New Testament development confirms this: Peter's authority is conditioned on his "rock" identity only as he remains aligned with Christ's revelation (Matthew 16:17–18); the apostles' signs follow their being "filled with the Holy Spirit" (Acts 4:8, 13), indicating that power flows from Spirit-empowered communion, not office alone.

Come and See
Follow Me
Fish for Men

Cross References – No direct, but Matthew and Luke emphasize this differently

While the *Study Bible MCP* resources indicate no direct cross-references, the calling of the Twelve appears in parallel form in **Matthew 10:1–4** and **Luke 6:12–16**, with Luke's version providing the richest theological detail through its emphasis on Jesus' night of prayer preceding the selection. These parallels establish the event's historicity and allow for comparative exegesis: Matthew emphasizes the *authority* granted to the Twelve (ἐξουσία, *exousia*), Luke stresses the *prayerful deliberation* of Jesus' choice, while Mark uniquely foregrounds the *relational purpose*—"to be with Him"—which becomes programmatic for understanding apostolic formation throughout his Gospel. Mark also echoes the choosing of the Twelve in **Mark 6:30–44**, where the apostles return from their mission reporting "all things, both what they had done and what they had taught," demonstrating the outworking of the dual purpose articulated here.