



Fans to Followers

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BIG IDEA – Jesus didn't pick disciples at random; He chose them deliberately in prayer, calling ordinary people (not religious elites) to be with Him, learn His way, and be sent. Crowds will be crowds, but Jesus wasn't building a movement of religious lookie-loos; He wanted committed apprentices in relationship with Him, an early glimpse of what the Church would become.

Scripture Focus – Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve that they might be with him and that he might send them out to preach and to have authority to drive out demons. Mark 3:13-15 NIV

Blurb: At first glance, Jesus' choices in building His kingdom, look random; calling a diverse group of working men. But Jesus wasn't building a fan club. His first priority was to call a few and shape each of them for mission. He cared for crowds, but He also knew crowds can be fickle.

So, what is the Church filled with today, fans or followers? When things aren't just right, do we complain and quit... or commit and jump in to help? If the Church is a cruise ship, we expect a turndown and towel service. But if it's a battleship, we expect resistance, rough seas and wait to report to our station, standing ready for orders.

The followers of Jesus are real men and women, with actual lives and families. The men who were disciples of Jesus, mostly in their twenties were from different professions, different societal groups, and with a few, different political preferences (Matthew, worked for Rome. Simon was some kind of Zealot, Andrew, Peter, James and John were business partners in the fishing industry,



Jesus began his ministry by **calling followers**, even before Jesus' first miracle at the wedding in Cana – turning water into wine.

- **In Mark** it was Simon/Andrew, then James/John **then** an exorcism in Capernaum (Mark 1:21-26) and healing Peter's mother-in-law (Mark 1:29-31)
- **In Matthew**, it was **Jesus calling the four fishermen before the healings and exorcism drawing a crowd** in (Matthew 4:23-25).
- **In John**, **disciples were called**, then the first "sign" in Cana (John 2:1-11)
- **In Luke**, miracles come first, exorcism in Capernaum (Luke 4:31-37) and healing at Simon's house (Luke 4:38-39). **Then, Luke tells us about the miraculous catch of fish and the fishermen's decision to "leave everything,"** (Luke 5:1-11). Even though the miracles came before the callings, it is only because Luke's gospel has purpose in telling the events for spiritual purposes, not historical, chronological reasons.

1. There is **no single, universally agreed "order"** that every Gospel follows on **when or how Jesus called each of them to follow him.**

- **John has the clearest "day-by-day"** start for the disciple's calling.
 - **John's writing has a more consecutive days & narrative order**, from the first contact with Jesus.
 - John the Baptist has two of his own disciples follow Jesus; one is **Andrew** the other is not named.



- It is **Andrew that brings Simon Peter** to Jesus. Then, the next day Jesus calls **Philip** and **Philip brings Nathaneal** (also known as Bartholomew). So, **John gives an account of four of the disciples (Andrew, Simon Peter, Phillip and Nathaneal) and how they originally met Jesus. Immediately we see the results of close relationships and how each of them are eager they are to share the biggest, newest discovery in their life!**
 - "The following day John was again standing with two of his disciples. As Jesus walked by, John looked at him and

declared, "Look! There is the Lamb of God!" When John's two disciples heard this, they followed Jesus.

- Jesus looked around and saw them following. "What do you want?" he asked them. They replied, "Rabbi" (which means "Teacher"), "where are you staying?" "Come and see," he said. It was about four o'clock in the afternoon when they went with him to the place where he was staying, and they remained with him the rest of the day.
- **Andrew**, Simon Peter's brother, was one of these men who heard what John said and then followed Jesus. **Andrew went to find his brother, Simon**, and told him, "**We have found the Messiah**" (which means "Christ"). Then **Andrew brought Simon to meet Jesus**.
- Looking intently at Simon, Jesus said, "**Your name is Simon, son of John—but you will be called Cephas**" (which means "Peter").
- **The next day Jesus decided to go to Galilee**. He found **Philip** and said to him, "**Come, follow me.**" Philip was from Bethsaida, Andrew and Peter's hometown.
- Philip went to look for **Nathanael** and told him, "**We have found the very person Moses and the prophets wrote about! His name is Jesus, the son of Joseph from Nazareth.**" "Nazareth!" exclaimed Nathanael. "Can anything good come from Nazareth?" "Come and see for yourself," Philip replied.
- As they approached, Jesus said, "Now here is a genuine son of Israel—a man of complete integrity." "How do you know about me?" Nathanael asked. Jesus replied, "I could see you under the fig tree before Philip found you." Then Nathanael exclaimed, "**Rabbi, you are the Son of God—the King of Israel!**" Jesus asked him, "**Do you believe this just because I told you I had seen you under the fig tree?** You will see greater things than this." Then he said, "I tell you the truth, you will all see heaven open and the angels of God going up and down on the Son of Man, the one who is the stairway between heaven and earth." **John 1:35-51 NLT**

2. Mark has the cleanest "follow me" call sequence in Galilee. Giving us this raw, bold invitational command.

- You have to go over to Mark's gospel to find out what **each of these men were doing when Jesus challenged them to follow him**. Mark is clear that these four fishermen **left** their business and **left** their family to become an apprentice.
- **Follow Mark's account from Mark 1 – it all seems so casual... "one day as Jesus was walking along."**
- One day as Jesus was walking along the shore of the Sea of Galilee, he saw **Simon** and his brother **Andrew** throwing a net into the water, for they fished for a living. Jesus called out to them, "**Come, follow me, and I will show you how to fish for people!**" And they **left their**

nets at once and followed him. A little farther up the shore Jesus saw Zebedee's sons, **James and John**, in a boat repairing their nets. **He called them at once, and they also followed him**, leaving their father, Zebedee, in the boat with the hired men. **Mark 1:16-20 NLT**

- **Jesus calls these guys into a rather unusual mentoring program!** Jesus' "Follow me" fits the discipleship category, but **his approach is striking because he recruits and mobilizes ordinary individuals into a mission-shaped apprenticeship rather than a purely classroom-shaped one. All four of the gospel's show a rhythm of "doing life together." Where one went, others wanted to go with them.**

- Matthew follows Mark's shoreline order, and highlights his own calling. Giving us a more technical aspects.

3. Luke gives the most expanded "why" moments. Giving us not only the motivation of a miracle, but also the emphasis that **Jesus spent a night in prayer for those he called to join with him.**

- a. One day soon afterward **Jesus went up on a mountain to pray**, and he **prayed to God all night.** At daybreak he called together all of his disciples and **chose twelve of them to be apostles.** Here are their names: Simon (whom he named Peter), Andrew (Peter's brother), James, John, Philip, Bartholomew, Matthew, Thomas, James (son of Alphaeus), Simon (who was called the zealot), Judas (son of James), Judas Iscariot (who later betrayed him). **Luke 6:12-16 NIV**

I never realized this but **each gospel contains a specific piece of the puzzle concerning the calling of the first disciples.**

It takes reading all four accounts to really understand the what, where, when and how God began to build His Church.

There are many similarities in the stories, but not enough to think that **Jesus' calling was some kind of systematic program that would fit into a Ted Talk called, "How to Call Others to Die for You."**

4. Follower formation

The followers did grow in numbers, but it came in the middle to late timing of Jesus' ministry here on earth.

It's only found in Luke's narrative, that Jesus sends out the 72 at the start of the "toward Jerusalem" phase. It comes after an earlier mission of the Twelve. Luke records Jesus sending the Twelve first in Luke 9:1-6, **then later sending the 72 in Luke 10:1-20.**

It comes after Luke's major "turning point" toward Jerusalem.
Luke 9:51 NLT marks a shift:

"As the time drew near for him to ascend to heaven, Jesus resolutely set out for Jerusalem."

Chapter 10 opens with the 72 being sent out.

The Lord now chose seventy-two other disciples and sent them ahead in pairs to all the towns and places he planned to visit. These were his instructions to them: “The harvest is great, but the workers are few. So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields. Luke 10:1-2 NLT

And it is in this “mission appointment,” that we find the emphasis of why it is critical to have committed followers and not just fans!

When Jesus sent out the 12, it was a pivotal point in Jesus' ministry, as He empowers His closest followers to extend His work and message. He gave a list of TWENTY INSTRUCTIONS. With the 72 there was a different urgency and emphasis.

Target audience and scope: With the 12, the main focus was on the people of Israel, with the 72 it was expanded to everyone in the towns that Jesus would be visiting.

Same core: travel light, enter homes, speak peace, heal, announce the kingdom, move on from rejection. (Matthew 10:7–15; Luke 10:4–12)

Different emphasis:

- **Matthew 10:** “This will cost you—keep confessing me; take up your cross.” (Matthew 10:32–39)
- **Luke 10:** “This is urgent—go ahead of me; focus on receptivity; don't get distracted by power.” (Luke 10:1–11, 17–20)



DIG DEEPER: Instructions to the Twelve vs the Seventy-Two.

- **The Twelve appointed:** Mark 3:13-19; Luke 6:12-16
- **The Three** (Peter, James, John) present at key moments: Mark 5:37; Mark 9:2; Mark 14:33
- **The Twelve sent on mission:** Matthew 10:1-15, Mark 6:7-13, and Luke 9:1-6.
- **The Seventy-Two** sent on mission: Luke 10:1, 17
- **About 120 gathered** and devoted before Pentecost: Acts 1:15
- **About 3,000 added** on the day of Pentecost: Acts 2:41



It wasn't just the disciple's calling that fascinated me – it was also the response of the crowds.

The crowds followed as well. It just wasn't in any kind of intimacy, any sort of learning or life-changing curiosity. It seemed more miracle-driven: healing, deliverance, provision, and spectator style.

The crowds often pursued Jesus, it was just their motives that were in question.

Of course, Jesus wanted to meet their needs – “it's the sick that need the doctor.” But he also wanted so much more! Jesus wanted everyone to experience an abundant life, a life here as well as life that would extend beyond just the temporal earth.

- They saw where he was headed and ran ahead to get there first: “many... recognized them and ran there on foot... and got there ahead of them.” (Mark 6:33)
- After he withdrew by boat, they followed on foot: “the crowds heard it... followed him on foot.” (Matthew 14:13)
- Crowds pressed so hard he used a boat as a buffer (implied: they're actively pursuing him): (Mark 3:9–10)

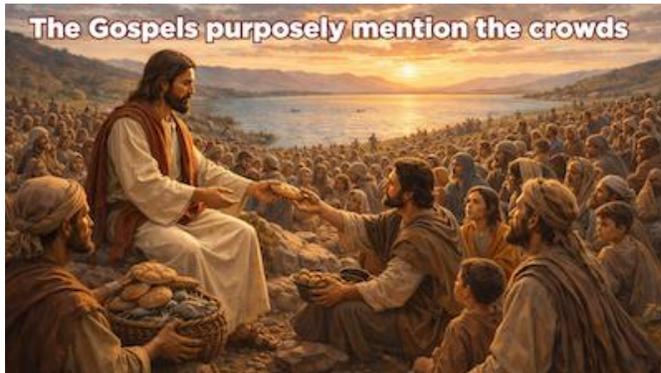
1. People were definitely hungry for a miracle!

- John is explicit about motive: “a large crowd followed him, because they saw the signs...” (John 6:2)
- After the feeding, they look for him across the lake and **Jesus confronts the motive: “you are seeking me... because you ate your fill of the loaves.”** (John 6:24–26)
- After that same sign, **some push a political agenda: “they were about to come and take him by force to make him king.”** (John 6:14–15)
- “The crowds sought him... and tried to keep him from leaving them.” (Luke 4:42)
- Early in Mark: “**Everyone is looking for you.**” (Mark 1:35–37)
- “**A great crowd followed him and thronged about him.**” (Mark 5:24)
- “Many followed him, and he healed them all.” (Matthew 12:15)
- “The crowd... went and met him... because they heard he had done this sign.” (John 12:18) — in context, the Lazarus sign (John 12:9–11, 17–18)

2. Luke lets us know that Jesus was well aware of what was happening.

“Great crowds accompanied him,” and then he turns and gives costly discipleship terms. (Luke 14:25–27)

“The crowd” isn’t always evil (many are sick, poor, desperate). The point is the Gospels repeatedly show motive testing and costly allegiance.



The Gospels purposely mention the crowds

Key New Testament Numbers: crowds vs committed

These are the main explicit counts in the New Testament that contrast mass interest (miracles/food/spectacle) with a smaller committed core.

Crowd:

- 5,000 men fed (plus women and children implied): Matthew 14:21; Mark 6:44; Luke 9:14; John 6:10
- 4,000 men fed (plus women and children implied): Matthew 15:38; Mark 8:9
- "Many thousands" gathered: Luke 12:1

It was the Apostle John that tied the crowd to their motives!

Jesus replied, “I tell you the truth, you want to be with me because I fed you, not because you understood the miraculous signs. But don’t be so concerned about perishable things like food. Spend your energy seeking the eternal life that the Son of Man can give you. For God the Father has given me the seal of his approval.” **John 6:26-27 NLT**

They asked Jesus for miraculous signs, like manna from heaven. Jesus declared that He is the “bread of life.” They pressed him further, not understanding what Jesus was saying,

Then the people began arguing with each other about what he meant. “How can this man give us his flesh to eat?” they asked.” John 6:52 NLT

Jesus pushed it to the extreme absolute truth, and because of it, history recorded it as absurd, claiming that Jesus was teaching cannibalism!

So Jesus said again, “I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you cannot have eternal life within you. But anyone who eats my flesh and drinks my blood has eternal life, and I will raise that person at the last day. For my flesh is true food, and my blood is true drink. Anyone who eats my flesh and drinks my blood remains in me, and I in him. John 6:53-56 NLT.

This hit very hard among the fans, who were shocked to hear these words.

In [Jamieson-Fausset-Brown Bible Commentary](#), it says, “The truth really conveyed here is no other than that expressed in John 6:51 when Jesus said, “I am the living bread that came down from heaven. Anyone who eats this bread will live forever; and this bread, which I will offer so the world may live, is my flesh.” though in more emphatic terms—that **Jesus Himself, in the virtue of His sacrificial death, is the spiritual and eternal life of men; and that unless men voluntarily appropriate to themselves this death, in its sacrificial virtue, so as to become the very life and nourishment of their inner man, they have no spiritual and eternal life at all.**”

Without that belief, without that understanding of the work of Christ as he **gave His life as a complete and total substitution for our own death because of sin – there is no forgiveness. There is no eternal life. There is no reunion between us and God!**

When the teaching became difficult...

because Jesus laid it all out clearly, not in a parable, not in a story or object lesson. Not even to peak our curiosity, but rather to shock us with the truth!

Many of his disciples said, “**This is very hard to understand. How can anyone accept it?**” Jesus was aware that his disciples were complaining, so he said to them, “Does this offend you? Then what will you think if you see the Son of Man ascend to heaven again? The Spirit alone gives eternal life. Human effort accomplishes nothing. **And the very words I have spoken to you are spirit and life. But some of you do not believe me.**” (For Jesus knew from the beginning which ones didn’t believe, and he knew who would betray him.) **John 6:60-64 NLT**

Then John recorded, the fan’s, the crowd’s decision –

At this point many of his disciples turned away and deserted him. John 6:66.

Isn’t it interesting that the one verse where people turn away from Jesus and leave – happens to be 666? I know it’s just irony, but it’s still CREEPY.

Jesus then turned to his own disciples and asked them,

“Are you also going to leave?” John 6:67

Peter answers the question that cuts through all the lines of thought to whether we are just fans or are we followers.

Peter says,

“Lord, to whom would we go? You have the words that give eternal life. We believe, and we know you are the Holy One of God.” John 6:68-69

Let’s take a moment to answer Jesus’ question.

Knowing what you know, are you also going to leave?

Folks get frustrated with life, angry at others, hurt by the church or disappointed with family – all of which are very real issues to struggle with.

And people have “left Jesus” for other reasons as well.

Many have believed a lie that they can find another god more suitable to their goals and aspirations. And there are plenty of demi-gods, falsely pretending to be THE God out there. There are even con-gods convincing people that they can be their own god, promising to manifest their own destiny.

Some have threatened God because they didn’t get what they wanted, or blamed God for taking something or someone they dearly loved.

Oh, it’s very real and very convincing. It is why we are exploring this month’s question about the Church. Is it a cruise ship or battleship?

I believe it’s a battleship, in preparing us for the battles that take place over the ownership of our soul. We’re in a real war with very real consequences, not all of which are the final ones after death.

Some are choosing and losing right now.

REFLECTIONS

- Jesus wasn’t against the crowds or the fans who wanted to see miracles in their lives. It’s just that he wanted more of their lives because he was going to be giving his **entire life** on their behalf. Crowds will be crowds, but Jesus wasn’t building a movement of religious lookie-loos
- Jesus choosing his apprentices then is much like it still is today. **He chooses individuals who are so excited about Jesus that they invite their closest family and friends.**
- The calling, mission and sending is an early glimpse of what Jesus expected his Church to look like.

APPLICATION

Church: Cruise Ship or Battleship – Fans or Followers?

- **Crowds are real and cultural peer pressure is intense:** Jesus did not reject crowds, but he refused to be reduced to a provider of benefits (John 6:26).
- **Formation is intentional: disciples are called to be with Jesus and then be sent** (Mark 3:13-14; Luke 10:1).
- **Discipleship is relational: Being and making disciples like the first followers of Jesus. Word spread through existing networks (brothers, partners)** (Luke 5:10; John 1:40-42).
- **Followers are forged without elite credentials** (Acts 4:13): **the difference is proximity to Jesus and obedience to his mission.**
- **Sifting is normal:** Life and hard teachings reveal motives; Jesus was willing to "lose the crowd" to keep the mission honest (John 6:66-67).

SCRIPTURES

John 1:35-51 ON SCREEN

The following day John was again standing with two of his disciples. As Jesus walked by, John looked at him and declared, "Look! There is the Lamb of God!" When John's two disciples heard this, they followed Jesus. Jesus looked around and saw them following. "What do you want?" he asked them. They replied, "Rabbi" (which means "Teacher"), "where are you staying?" "Come and see," he said. It was about four o'clock in the afternoon when they went with him to the place where he was staying, and they remained with him the rest of the day. Andrew, Simon Peter's brother, was one of these men who heard what John said and then followed Jesus. Andrew went to find his brother, Simon, and told him, "We have found the Messiah" (which means "Christ"). Then Andrew brought Simon to meet Jesus. Looking intently at Simon, Jesus said, "Your name is Simon, son of John—but you will be called Cephas" (which means "Peter"). The next day Jesus decided to go to Galilee. He found Philip and said to him, "Come, follow me." Philip was from Bethsaida, Andrew and Peter's hometown. Philip went to look for Nathanael and told him, "We have found the very person Moses and the prophets wrote about! His name is Jesus, the son of Joseph from Nazareth." "Nazareth!" exclaimed Nathanael. "Can anything good come from Nazareth?" "Come and see for yourself," Philip replied. As they approached, Jesus said, "Now here is a genuine son of Israel—a man of complete integrity." "How do you know about me?" Nathanael asked. Jesus replied, "I could see you under the fig tree before Philip found you." Then Nathanael exclaimed, "Rabbi, you are the Son of God—the King of Israel!" Jesus asked him, "Do you believe this just because I told you I had seen you under the fig tree? You will see greater things than this." Then he said, "I tell you the truth, you will all see heaven open and the angels of God going up and down on the Son of Man, the one who is the stairway between heaven and earth."

Mark 1:16-20 NLT ON SCREEN

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their nets. **He called them at once, and they also followed him**, leaving their father, Zebedee, in the boat with the hired men.

Luke 6:12-16 NIV ON SCREEN

One day soon afterward **Jesus went up on a mountain to pray**, and he **prayed to God all night**. At daybreak he called together all of his disciples and **chose twelve of them to be apostles**. Here are their names: Simon (whom he named Peter), Andrew (Peter's brother), James, John, Philip, Bartholomew, Matthew, Thomas, James (son of Alphaeus), Simon (who was called the zealot), Judas (son of James), Judas Iscariot (who later betrayed him).

Luke 9:51 NLT

As the time drew near for him to ascend to heaven, Jesus resolutely set out for Jerusalem.

John 6:26-27 NLT

Jesus replied, "I tell you the truth, you want to be with me because I fed you, not because you understood the miraculous signs. But don't be so concerned about perishable things like food. Spend your energy seeking the eternal life that the Son of Man can give you. For God the Father has given me the seal of his approval."

Luke 10:1-2 NLT

The Lord now chose seventy-two other disciples and sent them ahead in pairs to all the towns and places he planned to visit. These were his instructions to them: "The harvest is great, but the workers are few. So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields."

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John 6:52 NLT

Then the people began arguing with each other about what he meant. "How can this man give us his flesh to eat?" they asked."

John 6:53-56 NLT

So Jesus said again, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you cannot have eternal life within you. But anyone who eats my flesh and drinks my blood has eternal life, and I will raise that person at the last day. For my flesh is true food, and my blood is true drink. Anyone who eats my flesh and drinks my blood remains in me, and I in him."

John 6:60-64 NLT

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them, “Does this offend you? Then what will you think if you see the Son of Man ascend to heaven again? The Spirit alone gives eternal life. Human effort accomplishes nothing. **And the very words I have spoken to you are spirit and life. But some of you do not believe me.**” (For Jesus knew from the beginning which ones didn't believe, and he knew who would betray him.)

John 6:66 NLT

At this point many of his disciples turned away and deserted him.

John 6:67 NLT

“Are you also going to leave?”

John 6:68-69 NLT

“Lord, to whom would we go? You have the words that give eternal life. We believe, and we know you are the Holy One of God.”



DIG DEEPER NOTES



Disciples Profession & Origin

Simon Peter

- **Profession:** fisherman
- **Origin: Bethsaida** (hometown language: “city of Andrew and Peter”)
- **Known residence:** a house in **Capernaum** is implied (“house of Simon and Andrew”)

Andrew

- **Profession:** fisherman
- **Origin: Bethsaida**
- **Known residence:** shares the Capernaum house context with Peter

James (son of Zebedee)

- **Profession:** fisherman (called from boat/nets; family fishing operation)
- **Origin: not stated** (beyond Galilee/Sea of Galilee setting)

John (son of Zebedee)

- **Profession:** fisherman (same call scene with James)
- **Origin: not stated** (beyond Galilee/Sea of Galilee setting)

Philip

- **Profession: not stated**
- **Origin: Bethsaida**

Bartholomew

- **Profession: not stated**
- **Origin: not stated** (he appears in the lists only)

- **Common identification note:** Many identify Bartholomew with **Nathanael**, but the New Testament **does not explicitly equate the names**—so **I cannot confirm this**. Nathanael is called “from Cana in Galilee.”

Matthew (also called Levi)

- **Profession:** tax collector / toll collector
- **Origin: not stated** (called while at a tax booth by the lake; location is Galilee context, but hometown is not given)

Thomas (also called Didymus)

- **Profession: not stated**
- **Origin: not stated** (named among disciples; no hometown given)

James (son of Alphaeus)

- **Profession: not stated**
- **Origin: not stated**

Thaddaeus (also listed as “Judas son of James”)

- **Profession: not stated**
- **Origin: not stated**
- **Name note:** Matthew/Mark list **Thaddaeus**; Luke/Acts list **Judas son of James**—the text doesn’t explain the naming difference.

Simon “the Zealot”

- **Profession: not stated** (descriptor “called the Zealot”)
- **Origin: not stated**

Judas Iscariot

- **Profession: not stated**, but he functioned as **keeper of the money bag**
- **Origin: uncertain / debated** — **I cannot confirm this**. Some proposals connect “Iscariot” to a place (“man of Kerioth”), but scholarship notes competing explanations; Britannica summarizes an alternative connection to *sicarius* (“assassin”) rather than a hometown.

The first disciples: backgrounds and social profile

• **Working-class Galilee (fishing families and partnerships)**

Peter and Andrew, and James and John, are called from fishing work (Matthew 4:18-22; Mark 1:16-20). Luke explicitly states that James and John were Simon’s partners (Luke 5:10), indicating an existing relational/work network. Mark notes Zebedee had “hired men” (Mark 1:20), implying a family enterprise with employees (at minimum, not an isolated subsistence situation).

• **A socially contested insider: Matthew/Levi the tax collector**

Matthew (also called Levi in the call narrative) is identified as a tax/toll collector (Matthew 9:9; Mark 2:14; Luke 5:27). The Gospels repeatedly pair “tax collectors” with “sinners” in the public criticism of Jesus’ table fellowship (e.g., Matthew 11:19; Luke 15:1-2), showing that the occupation carried a moral and social stigma in at least some settings. At the same time, the extent of universal

hatred/ostracism is debated in scholarship; some argue the stereotype is often overstated.

- **Simon "the Zealot": political insurgent or simply zealous?**

Simon is labeled "the Zealot" (Luke 6:15; Acts 1:13). Some interpreters connect this to later revolutionary movements, but it is not certain that the label means he belonged to an organized rebel party during Jesus' ministry. A careful historical argument is that "zealot" could function as a positive descriptor (zealous for God/Law) and that the specific rebel group called "Zealots" is attested in Josephus during the Jewish War era.

- **Several apostles are "named, not profiled"**

For Philip, Bartholomew, Thomas, James son of Alphaeus, Thaddaeus/Judas son of James, the New Testament provides minimal biographical detail beyond their names in the lists (e.g., Mark 3:16-19; Acts 1:13).

Interpersonal relationships and group dynamics

- **Relational ties already existed**

- Two sets of brothers: Peter/Andrew and James/John (Matthew 4:18-22; Mark 3:16-17).
- Work partnerships: James and John partnered with Simon (Luke 5:10).
- Connector pattern: Andrew brings Peter after meeting Jesus (John 1:40-42).

- **Not a "smooth chemistry" team**

- They argued about status and "who was the greatest" (Mark 9:33-34).
- James and John receive the nickname "sons of thunder" (Mark 3:17), hinting at temperament.
- Judas Iscariot was among the Twelve (Mark 3:19), showing the group was not curated for optics.

- **Social/cultural status: not credentialed elites**

- After Pentecost, Jerusalem leadership perceived Peter and John as "uneducated/ordinary" men (Acts 4:13), yet recognized they had "been with Jesus". This supports the contrast between institutional credentials and formation through discipleship.



Matthew 10 — Instructions to the Twelve

1. **Go with Jesus' authority**

- He **gives them authority** over unclean spirits and to heal disease/affliction. (Matthew 10:1)

2. **Target audience for this mission: Israel first**

- **Do not** go to Gentiles or Samaritans; go to **"the lost sheep of the house of Israel."** (Matthew 10:5-6)

3. **Core message**

- Proclaim: **"The kingdom of heaven is at hand."** (Matthew 10:7)

4. **Minister with power and mercy**

- Heal the sick, raise the dead, cleanse lepers, cast out demons. (Matthew 10:8)

5. **Serve without pay-to-play ministry**
 - “Freely you received; **freely give.**” (Matthew 10:8)
6. **Travel light; depend on God’s provision through hospitality**
 - No gold/silver/copper, no extra bag/tunic/sandals/staff (the emphasis is simplicity and dependence). (Matthew 10:9–10)
7. **Strategy in a town: find a worthy home and stay there**
 - Seek a worthy person; remain there until you leave. (Matthew 10:11)
8. **Bless receptive homes; disengage from rejection**
 - Let your peace rest on a worthy house; if not, let it return. (Matthew 10:12–13)
 - If a town/house won’t receive you, **shake off the dust** and move on. (Matthew 10:14–15)
9. **Expect danger; be wise and innocent**
 - “I send you out as sheep among wolves... be **wise as serpents** and **innocent as doves.**” (Matthew 10:16)
10. **Expect opposition from religious and civil systems**
 - Delivered to courts, flogged, dragged before governors/kings. (Matthew 10:17–18)
11. **Don’t panic about speeches; rely on the Spirit**
 - Don’t be anxious about what to say; the **Spirit** will give words. (Matthew 10:19–20)
12. **Expect relational fracture—even family betrayal**
 - Betrayal within families; disciples hated “for my name’s sake.” (Matthew 10:21–22)
13. **Endure; when persecuted, relocate**
 - “The one who endures... will be saved.” (Matthew 10:22)
 - “When they persecute you in one town, **flee to the next.**” (Matthew 10:23)
14. **Expect to be treated like Jesus; don’t fear people**
 - A disciple is not above his teacher; if they call the master evil, they will malign the servants. (Matthew 10:24–25)
 - Do not fear those who kill the body; fear God. (Matthew 10:26–28)
15. **Remember God’s detailed care and your value**
 - Sparrows and numbered hairs: you matter to the Father. (Matthew 10:29–31)
16. **Public allegiance matters**
 - Acknowledge Jesus before people; he will acknowledge you before the Father. (Matthew 10:32–33)
17. **Don’t expect “peace” socially; loyalty to Jesus divides**
 - “Not peace but a sword” (division), even within households. (Matthew 10:34–36)
18. **Jesus must be loved above family; discipleship is cross-bearing**
 - Not worthy if family is loved above him. (Matthew 10:37)
 - “Take up your cross and follow me.” (Matthew 10:38)
19. **Life paradox**
 - Lose life for Jesus’ sake and find it. (Matthew 10:39)
20. **How people treat the messengers counts; hospitality receives Jesus**
 - Receiving you = receiving Jesus = receiving the Father. (Matthew 10:40)
 - Rewards for receiving a prophet/righteous person; even a cup of cold water matters. (Matthew 10:41–42)



Instructions to the 72

Strong overlaps

1. **Kingdom announcement**
 - Twelve: "The kingdom of heaven is at hand." (Matthew 10:7)
 - 70/72: "The kingdom of God **has come near.**" (Luke 10:9, 11)
 2. **Heal as part of the message**
 - Twelve: heal... (and additional miracles listed) (Matthew 10:8)
 - 70/72: **heal the sick** (Luke 10:9)
 3. **Travel light / dependence**
 - Twelve: no money bag / extra gear (Matthew 10:9–10)
 - 70/72: carry no purse/bag/sandals (Luke 10:4)
 4. **House-based ministry strategy**
 - Twelve: find a worthy house; stay there; give "peace" (Matthew 10:11–13)
 - 70/72: stay in the same house; "peace" language (Luke 10:5–7)
 5. **How to handle rejection**
 - Twelve: shake dust; judgment language (Matthew 10:14–15)
 - 70/72: wipe dust; "kingdom has come near" still announced (Luke 10:10–12)
 6. **Danger/vulnerability imagery**
 - Twelve: "sheep among wolves" + "wise/innocent" (Matthew 10:16)
 - 70/72: "lambs among wolves" (Luke 10:3)
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Key differences - where the instructions are different

1) Target audience and scope

- Twelve: explicitly restricted—no Gentiles/Samaritans; Israel only (Matthew 10:5–6).
- 70/72: **no explicit restriction in the instructions; focus is geographic/strategic—towns Jesus is about to visit** (Luke 10:1).

2) Urgency and pace

- 70/72 unique: "**Greet no one on the road**" (**urgency**) (Luke 10:4).
- Matthew 10: urgency is present, but the road-greeting instruction is not (Matthew 10:9–14).

3) Hospitality details

- 70/72: "Eat what is set before you" and "**the laborer deserves his wages**" (Luke 10:7–8).
- Twelve: similar dependence principle ("worker deserves his food"), but **Matthew frames it more as not stockpiling and staying with the "worthy"** (Matthew 10:10–13).

4) Miracles listed

- Matthew 10 (Twelve): includes the broader list—**heal, raise dead, cleanse lepers, cast demons** (Matthew 10:8).
- Luke 10 (70/72): **highlights healing the sick**; later reports demon submission, but not the full commissioning list (Luke 10:9, 17).

5) Persecution emphasis (Matthew is far heavier)

- Matthew 10: detailed warnings about courts, flogging, governors/kings, family betrayal, hatred, flight, and cross-bearing (Matthew 10:17–39).
- Luke 10: **acknowledges rejection and pronounces woes on unrepentant towns, but doesn't develop the long persecution/family-division** section here (Luke 10:10–16).

6) Debrief and what to rejoice in

- 70/72 unique: **report: demons submit** (Luke 10:17)
 - Jesus: **authority over the enemy**, but don't rejoice in that—**rejoice your names are written in heaven** (Luke 10:19–20)
 - Matthew 10: no parallel “rejoice about your names” instruction inside the mission discourse.
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“crowd vs committed” contrasts

1) Bread-seekers vs the Twelve who stay

- **Crowd:** follows because of signs and food (John 6:2, 26)
- **Committed:** when teaching gets hard, “many... turned back,” but the **Twelve remain** (John 6:60, 66–69)

2) “Great crowds accompanied him” vs costly discipleship

- **Crowd:** large crowds travel with Jesus (Luke 14:25)
- **Committed:** Jesus raises the cost: “cannot be my disciple” without cross-bearing / total allegiance (Luke 14:26–33)

3) Spectators who hear parables vs disciples who ask and learn

- **Crowd:** hears parables in public (Mark 4:1–2)
- **Committed:** “when he was alone... those around him with the Twelve asked” and receive explanation (Mark 4:10–20)

4) Miracle-demand vs mission-priority

- **Crowd:** presses for healings (Mark 1:32–34) and tries to keep him from leaving (Luke 4:42)

- **Committed:** Jesus refuses to be controlled by demand: “Let us go... that I may preach... for that is why I came” (Mark 1:35–39; Luke 4:43–44)

5) The mob that wants outcomes vs those who do God's will

- **Crowd:** gathers around Jesus (Mark 3:7–9)
- **Committed:** Jesus defines his true family as those who **do** God's will (Mark 3:31–35)

6) Sign-based “belief” vs word-based trust

- **Crowd:** many “believed” because they saw signs, but Jesus “did not entrust himself to them” (John 2:23–25)
- **Committed:** Samaritans believe not because of a spectacle but because they hear and receive his word (John 4:39–42)

7) The almost-disciple vs the all-in disciple

- **Crowd/near follower:** the rich ruler wants eternal life but walks away when cost hits possessions (Mark 10:17–22)
- **Committed:** Peter contrasts, “We have left everything...” and Jesus affirms the cost/reward (Mark 10:28–30)

8) “Lord, Lord” talkers vs doers

- **Crowd/nominal:** calls Jesus “Lord” but doesn't do what he says (Matthew 7:21–23)
- **Committed:** hears and **does**, like the wise builder (Matthew 7:24–27)

9) Praise-crowd vs the crowd that demands crucifixion (narrative contrast)

- **Crowd:** public acclaim at entry (“Hosanna”) (Mark 11:9–10)
- **Crowd:** later public pressure for execution (“Crucify him”) (Mark 15:13–14)
*Note: The Gospels don't prove it's the exact same individuals; the contrast is the **public mood/voice** in the narrative.*

10) The crowd seeking a king vs the disciple who follows to the cross

- **Crowd:** wants to take Jesus by force to make him king (John 6:14–15)
- **Committed:** discipleship is cross-shaped; Jesus calls followers to deny self and take up cross (Mark 8:34–35)

Suggested Independent Study Questions (based on your notes)

1. In Mark 3:13–15, which phrase is most challenging for you: **“be with him”** or **“be sent out”**—and why?
2. Where do you personally relate most: **customer service** posture or **docent** posture? What would repentance look like in practice?
3. In John 1, who “brought” you closer to Jesus (Andrew → Peter pattern), and who are you bringing now?
4. If Luke 6:12–16 is true for Jesus (all-night prayer before choosing), what does that imply about spiritual leadership and selection today?
5. In John 6, what exactly makes the crowd leave—confusion, offense, unmet expectations, or loss of control?
6. When your expectations of God aren’t met, what is your default: **complain/quit** or **commit/jump in**?
7. What “battleship station” (role/service) do you believe God is calling you to report to right now?