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 Title: "And He Appointed Twelve"  
 Text: Mark 3:13-19  
 Theme: The choosing of the twelve - Jesus chooses twelve who will be with Him and who He will send forth to perpetuate what He has initiated.

**Introduction:**

Mark wants us to understand the tremendous animosity that existed against Jesus by the religious leaders, the political leaders, and the significant misunderstanding that existed among the mass of people concerning His person and work. It is in light of this that He selects twelve in whom He will invest His time and mission.

From the massive group of individuals who had gathered in 3:7-12 our Lord Jesus chose twelve to be a part of a select group to whom He would entrust truth and through whom the mission would continue.

He went up the mountain; here and elsewhere the mountain is associated with solemn moments and acts in the mission and self-revelation of Jesus (Mark 6:46; 9:2-8; 13:3). Jesus acts with authority as he summoned those whom he wanted, and they came to him.

**Questions:**

1. Why does Jesus choose the twelve?
2. Do you think there was an element of resentment or jealousy by those who were not chosen to be a part of the twelve?
3. What was their mission and what does the mission look like for us?
4. Who among us can boast of our own work or as to why Jesus chose us?

**To Know:** The Holy Spirit desires for us to know the grace of God in His desire to use earthen vessels.

**To Choose:** The Holy Spirit desires for us to choose Him as our Lord, our mentor, our teacher.

**To Feel:** The Holy Spirit desires for us to feel the joy of resting in and under the grace filled tutelage of Jesus Christ.

**The Eternal Value:**

There are two practical problems addressed in our text. First, how do you make something permanent? Second, how do you make something popular? Jesus answers both problems by passing on what He knows to His disciples and spreading the work load to a team of people.

**The Present Danger:**

Our danger is to be lost in all things good and fail to realize what is best. Again it is the issue of shadows versus substance. We can get lost in the ministry of doing good and

fail to actually keep Jesus center stage. I am not interested in the value of anything that is strictly for the purpose of entertainment. We have enough mindless functions that can be done with little thought or reflection. We must see Jesus in everything or we will be lost in the mundane and the routine. In our Lord's selection of the twelve, there was intent. God's selection of us is not random. There is a reason as to why we exist as individuals and as a church family. There is purpose for our being here. I trust this will become more evident and pronounced as we consider our text for this morning's study.

### The Storyline:

"At this point Jesus officially gathers together his apostles, at least according to the biblical texts. The fact that he picks twelve, rather than ten or fifteen, is a reference to the twelve tribes of Israel. Calling his disciples on a mountain is supposed to evoke Moses' experiences on Mt. Sinai. At Sinai there were twelve tribes of the Hebrews; here there are twelve disciples. At Sinai Moses received the laws directly from God; here, the disciples receive power and authority from Jesus, the Son of God. Both stories are instances of the creation of bonds of community."

<http://atheism.about.com/od/biblegospelofmark/a/mark03c.htm>

There are three movements within the passage: the selection, the mission, and the mystery. Let us begin with the selection of the twelve.

#### I. The selection (v. 13)

There are three thoughts that I would highlight from this selection that I believe are still true for us.

##### A. The selection is individual ("He Himself wanted")

From the generic invitation to come, there is a specific invitation to become the object of intense and intentional instruction.

He appointed twelve [whom he also named apostles] that they might be with him. Literally "he made," i.e., instituted them as apostles to extend his messianic mission through them (Mark 6:7-13). See the notes on Matthew 10:1 and 10:2-4. Luke tells us that Jesus spent the entire night in prayer before He selected those to whom He would entrust the carrying on of His mission.

<sup>12</sup> "It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. <sup>13</sup> And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles" (Luke 6:12, 13).

"There are many interesting connections with this group. There are brothers (James and John, Peter and Andrew); business associates (Peter, James, and John, were all fishermen); opposing political viewpoints (Matthew the Roman-collaborating tax collector, and Simon, the Roman-hating zealot); and one who would betray Jesus (Judas Iscariot)." <http://www.enduringword.com/commentaries/4103.htm>

What is of interest is that Jesus chose individuals to be a part of a larger community, a fellowship if you will. Christianity is not lived in isolation. The idea of being a hermit for Jesus is untenable.

“The Christian is something which from the beginning had to be discovered and lived out in a fellowship. The whole essence of Christianity was that it bound men to their fellows, and presented them with the task of living with each other and for each other.” (William Barclay, Mark, 73, 74).

This is why John 13:34, 35 says that the overriding characteristic of the Christian community is our love for one another. This is why John in his letter, 1 John, says that if you do not love your brother you do not love God. This is why I believe every believer needs to identify themselves with a specific flock through membership, under the oversight of shepherds. The community might be flawed, but the greater issue is isolation versus identification.

#### B. The selection is intimate (“They would be with Him)

We will come back to this idea throughout the study, but the intent or purpose as to why Jesus chose these people was so that they might be with Him.

As a fellowship we have made much of the idea that every believer is a disciple of Jesus Christ. Unfortunately, this discipleship will often look very stunted. Yet we would be negligent if we failed to once more clarify the idea of discipleship and what was happening in the selecting of the twelve.

What is a disciple? “A disciple was a student, but not in a classroom and lecture sense. A disciple learned by being with a hearing from his master. A disciple was an *apprentice*, and learned from the master first hand.” <http://www.enduringword.com/commentaries/4103.htm>

Jesus appointed twelve. Why? That they might be with Him. The first job of the disciples was simple to be with Jesus, to learn from being around Him. Then, in a secondary sense He chose them that He might send them out to preach. <http://www.enduringword.com/commentaries/4103.htm>

A preacher will only be as useful to Jesus to the extent that He has “been with” Jesus. There is little done for eternal good by those who preach without having a real, personal relationship with Jesus Christ. <http://www.enduringword.com/commentaries/4103.htm>

“A disciple was a learner, a student, but in the first century a student did not simply study a subject; he followed a teacher. There is an element of personal attachment in ‘disciple’ that is lacking in ‘student.’” (Morris) <http://www.enduringword.com/commentaries/4103.htm>

### C. The selection is intentional (“and to send them out”)

There is a reason as to why God chose you and gather us into a fellowship of families called Waukesha Bible Church. This leads us to verses 14 and 15.

## II. The mission (vv. 14, 15).

Those whom He selects to continue His work are to continue His work. The work is not about us or our agenda, but Him and His. The mission entrusted to us is four-fold: to preach, to have power, to heal the sick, and to cast out demons.

“The business of a minister of Christ is, first, to *preach* the *Gospel*. Second, to be the *physician* of souls. And third, to *wage* war with the *devil*, and destroy his kingdom.”  
(Clarke)

I find this study highly stimulating. It is as if the church of Jesus Christ limps along in a fog of self-induced lethargy. We barely exist and hardly know or understand why we are here. Our text defines the mission of God with four thoughts.

### A. The mission of companionship (“to be with Jesus”)

Jesus does not call us slaves or servants, but friends. God is gathering for Himself a people who love Him, who worship Him, and who are the benefactors of being in union with God. This is what we are, and this is why we exist.

There are four infinitives support the two purpose statements: to preach, to have power, to heal, and to cast out.

### B. The mission of citizenship (“to preach” [as we go make disciples – Matt. 28:19])

The purpose of the gospel is to rescue the damned from their damnation. Salvation moves those who are citizens of a kingdom marked by darkness and death into a kingdom that is governed by light and life. It moves people who are the seed of Satan to become a son of God. The book of Acts and the letters of Paul will help us see how those rescued are to be gathered in assemblies called “churches.”

### C. The mission of caring (“to heal the sick” v. 15)

The purpose of the gospel is to reach out to those who are in bondage from deficiency and inequality in a fallen world. Christianity is inseparably linked to caring. You cannot not care, if you are a Christian.

#### D. The mission of conquest (“to cast out demons” v.15)

The purpose of the gospel is to invade the lands under the authority of the prince of darkness. We must see ourselves as an advancing and invading army. We are taking back what was forfeited at the fall and fully restored at the cross. Each advance is secured by the establishing of outposts that the New Testament identifies as “churches.” Verses 16-19 give us a listing of the selected and contain for us a mystery.

#### III. The mystery (vv. 16-19)

The Bible does tell us why Jesus chose whom He did. His selection was motivated by grace and for the purpose of negating human boasting and celebrating divine enablement. As you step back and see the name of Judas, you have to wonder what our Lord was thinking. He placed in motion those elements that would lead to His destruction at the hands of His enemies.

A man once asked a theologian, “Why did Jesus choose Judas Iscariot to be his disciple?” The teacher replied, “I don’t know, but I have an even harder question: Why did Jesus choose me?” <http://www.enduringword.com/commentaries/4103.htm>

This is the sense of gratitude and humility that must mark His people. Discuss and dissect the great theological issues of the centuries, but never forget that somehow in a way that is past explaining, God saved you.

There are six thoughts concerning His selection that I believe is still true today.

##### A. Their availability

Those who followed Jesus were willing to follow. Some might desire a student/teacher relationship, but the desire is only shown by the dedication. If a person is not willing to commit themselves to the process under the leadership of a teacher, then the process breaks down. These men were willing to place themselves under the tutelage of Jesus Christ.

I have already accented this idea, but a profession of discipleship is marked by a pattern of dedication. The entire key to biblical discipleship is that you are in an intentional and intimate relationship with Jesus Christ. In discipleship, He is a real and vital part of your daily walk.

##### B. Their inability

It was because of their weakness that God would show Himself strong. We must never forget who we were and where we came from in the working of God.

### C. Their fallibility

In the men noted, all had tremendous failures. This is good. Those who would follow will fail. We must develop a biblical theology of failure.

Notice who God selects and what this group would look like. Matthew is a social outcast and someone who has sold his proverbial soul to the devil. Simon the zealot was patriotic to a fault and hated the likes of Matthew. Yet God puts two unlikely people together in a group that would now have to love one another and get along for the sake of the mission. This is where I think we fail miserably as a church family. In any conflict or inconvenience we leave the church instead of pushing through seeking resolution and reconciliation.

“Christianity began by insisting that the most diverse people should live together and by enabling them to do so, because they were all living with Jesus.” (William Barclay, Mark, 74).

### D. Their bravery

Let us not forget that the words and works of Jesus were being met by stiff opposition. Both the religious and political establishment sought to destroy Jesus. Those who were identified by their alliance with Jesus were equally scorned and despised.

### E. Their loyalty

Let us make no mistake despite all of their flaws they loved Jesus. They were drawn to Him and they loved him.

### F. Their identity (“He gave the name” vv. 16, 17)

“The renaming of persons implies a reversal of identity.” (Bede, “Homilies on the Gospels,” 1:21 in Ancient Christian Commentary on Scripture: New Testament II - Mark, 40).

It is safe for us to assume that Jesus through the renaming of His group was laying claim to the group. He owned them. This is what naming implies and communicates to the immediate audience. Their identity was no longer their vocation but their community. They were Christians, followers of Christ.

“This is not mere arbitrariness, but in order that they may have a hallmark to remind them of the goodness of God. By this means, a perpetual memory of the prophecy conveyed by the name sounds forth in the ears of those who receive it.” (Chrysostom, “Homilies on St. John, Homily 19, in Ancient Christian Commentary on Scripture: New Testament II - Mark, 40).

## APPLICATION (What's the NEXT STEP?)

1. Let us thank God that our selection by God is by grace alone through faith alone in Christ alone. There is nothing in and of ourselves in which we can boast.
2. Let us thank God that the ministry entrusted to us is His and not of our own doing.
3. Let us thank God that His wisdom transcends ours, and that we do not have to figure out why He does what is done.
4. Know that God desires more than you do an individual and intimate relationship with you.
5. Know that your reason for existence is clear and intentional. You are here for a reason.
6. Know that there is no greater work than the one you are currently engaged in as you use it for His glory and see it as a shadow of a greater substance.
7. Know that God's love for you is greater than your love for Him.
8. Know that His choice of you is based on Him and not on your merit.
9. May these truths fill you with a sense of awe and a deep seated action of gratitude and humility.