



# The MBPC Texter

## ... get into scripture – an ancient form of text messaging

Issue 7

Lectionary Year C

Wednesday, February 6, 2019

Selected scripture readings for the upcoming Sunday are cited below. When you have a few minutes, look them up and read them.




**Sunday, February 10, 2019**

**5<sup>th</sup> Sunday in Ordinary Time**  
**5<sup>th</sup> Sunday after Epiphany**

**Gospel Reading (sermon text)**  
**Luke 5: 1 -- 11**  
*Jesus Calls the First Disciples*

**Reading from Old Testament Prophets**  
**Isaiah 6:1-8**  
*A Vision of God in the Temple*  
“In the year that King Uzziah died, I saw the Lord sitting on a throne, ...”

Read more....

-  God's Calls for Both Isaiah and Jeremiah
-  12 Disciples?....or perhaps a Baker's Dozen
-  Teaching Children about Jesus' Call of Disciples





## God's Calls for Both Isaiah and Jeremiah

Last Sunday, February 3, 2019, Pastor Lant Davis preached on Jeremiah's call from God (Jeremiah 1:4-10); and this upcoming Sunday, February 10, the first scripture reading will describe the call of Isaiah (6:1-8). By reading some of the textual notes for these two "call passages" in the Harper Collins Study Bible, we can think about some of the similarities and differences. First of all, Isaiah *sees* the kingly vision of a throne and court of angels, whereas Jeremiah *hears* the voice of God, with no visions described. Second, Isaiah responds boldly, "Here am I; send me!" However, Jeremiah seems more afraid and unsure of himself saying,

*"Ah, Lord God! Truly, I do not know how to speak,  
for I am only a boy" (1:6).*

This response of Jeremiah is more like the response of Moses when God speaks to him out of the burning bush in Exodus 3:1-12):

*"Who am I that I should go to Pharaoh,  
and bring the Israelites out of Egypt?"*

In fact, notes in the HarperCollins Study Bible point out that there are other striking parallels between the Jeremiah's call and the call of Moses. Furthermore, the introduction to the book of Jeremiah in this same study Bible suggests that Jeremiah's overall message to the Judeans was to recommit themselves to the Ten Commandments and adherence to the covenants Moses made with God.

In contrast, Isaiah's vision of God sitting on a throne reflects a "Zionist Vision" described on page 913 of the HarperCollins Study Bible, which contains these three aspects:

- God is the great king of heaven and earth.
- Jerusalem's temple (atop Mt. Zion) is God's royal dwelling place.
- Kings of the Davidic line will become God's anointed vice-regents on earth.

Glimpses of this vision appear again and again throughout the book of Isaiah, as well as in many psalms. We can better understand from reading about the calls of both Isaiah and Jeremiah in the Bible that calls can come in different ways. To us, today, they can come as voices, things we see, or in other forms.



## 12 Disciples??? .... or perhaps a Baker's Dozen

If asked how many disciples of Jesus were named in the Bible, most of us would quickly settle on the answer of “12” or “a dozen.” All three synoptic gospels – Matthew, Mark, and Luke – mention the number of disciples as 12, and many scholars relate it to the 12 tribes of Israel. Even so, in comparing information about the disciples from all four gospels -- Matthew, Mark, Luke, and John – the more accurate answer to the “how many?” question may be “a baker’s dozen.” Here is a list of disciple names from the Bible. The first 12 are from Luke 6:12-15.

1. Peter (a.k.a. Simon)
2. Andrew (Peter’s brother)
3. James (son of Zebedee)
4. John (son of Zebedee, James’s brother)
5. Philip
6. Bartholomew
7. Matthew (a tax collector)
8. Thomas
9. James (son of Alphaeus)
10. Simon (the Zealot)
11. Judas (son of James)
12. Judas Iscariot (who betrayed Jesus)
13. Levi (mentioned in Mark and Luke; a tax collector; maybe same person as Matthew)
14. Thaddeus (mentioned in Matthew and Luke)
15. Nathanael (mentioned in John 1:43-51)

The gospel of Matthew is traditionally attributed to the disciple Matthew and classifies him as a tax collector (10:3). Tax collectors were despised by Jews for their presumed dishonesty and collaboration with Roman authorities. The fact that a tax collector became a disciple illustrates Jesus’ association with social outcasts. Mark does not mention Thaddeus but mentions two who were named “Judas.” The gospel of John tells us that Peter and Andrew were originally followers of John the Baptist (1:35-42), but John instructed them to shift their focus to following Jesus. Furthermore, John named Jesus as the expected Messiah and told them that he, himself, was sent to “prepare the way of the Lord.”



## Disciple or Apostle?

The HarperCollins Bible Dictionary defines “disciple” as an apprentice or pupil attached to a teacher or movement – one whose allegiance is to the instruction and commitments of the teacher or movement (p 22). “Apostle” is the English word for Greek, “one who is sent out” (HCBD, p 40). The Bible names as apostles both the original inner circle of followers (a Baker’s Dozen), as well as others who led the early church and were sent out by the Holy Spirit to spread the good news of Jesus around the Mediterranean Sea and in the Middle East. The Bible interchanges these two words to describe Jesus’ followers who traveled with him. Apostles who did not travel with Jesus, who were later sent out to tell the world about him include Paul, Timothy, and Silas. Today, all of us can be both disciples and apostles!



## Teaching Children about Jesus’ Call of Disciples

On page 318, *The Children’s Bible in 365 Stories* tells about how Jesus enlisted the aid of those who would become his disciples and who would travel with him during his ministry. Judiciously, however, author Mary Batchelor does not mention a certain number (perhaps because of differences in gospel records).

Additionally, On YouTube there is a fun song about the calling of the disciples and the link is <https://www.youtube.com/watch?v=zfi3JRR1Nfc>. It’s to the tune of “Jesus Loves Me” but with an accompanying drum rhythm. Screen images during the song are helpful and reinforcing. Try out the video on a computer, TV, or your phone. The last part of the song suggests that disciples include not only the 12 men from ancient times who left their fishing boats to follow Jesus, but all of us today can learn how to be disciples of Jesus from reading stories in the Bible and allowing those stories to guide our actions. Toward the end of the video is the following little saying:

*Fishers of men –  
You catch ‘em;  
God cleans ‘em.*