

## FUNNEL OUT: HOW JESUS'S MODEL GENERATED MULTIPLYING IMPACT (DIRECTOR'S CUT)

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We can't adequately grasp Jesus' multiplication method—what we called his “funnel” in the previous chapter—until we understand how his disciple-making proceeded over the course of his ministry. To do this, we will take a tour through the Gospels, which we hope will allow you to see unfamiliar truths in familiar stories that yield lessons for the church today. Before we look at what the Gospels recount stage by stage, however, two important preliminaries help us structure what we see there.

The first is the meaning of a term frequently found in the Gospels—the word “follow.” At its broadest, “following Jesus” meant physically going where he was to see what he was doing and hear what he was saying. There was more than one level of following, however. First, there were large crowds who followed Jesus to hear him teach and to be healed. (For example, Matthew 4:25: “Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed him.”) At the same time, however, Jesus invited individuals to follow him, which meant something much more intensive—the relationship of a disciple to his teacher. Finally, Jesus authorized some of those followers to go, preach, and heal in his name, and Jesus often took these disciples to follow him without anyone else accompanying them.

In other words, Jesus interacts with three classes of followers throughout the Gospels. Many people are **listening**; these are generally known as “the crowd(s)” or “the multitude(s).” A smaller subset is **learning**; these are usually known as “the disciples” although there are some (especially women) who plainly act as disciples without being labeled as such. A still smaller subset is **going**; sometimes they are simply called “disciples” as well, but they are often known by other titles, such as “the Twelve.”

Throughout the Gospels, then, Jesus is doing three things simultaneously: **(1) attracting crowds who listen, (2) calling disciples who learn, and (3) sending the Twelve and others who go.**

He does all three activities (especially the first two) more or less continually, yet he also exercises restraint in all three. He does not call everyone he attracts, and he does not send everyone he calls. He even tries to limit how many he attracts, vainly demanding that people he heals not spread the word. Even so, he never turns away those who insist on listening (such as the crowd that chases him

around the lake, Mark 6:32–37), learning (such as Mary, Martha’s sister, Luke 10:38–42), and even going in his name without explicit authorization (such as the anonymous exorcist, Mark 9:38–40), even when other followers want him to stop them.

The second preliminary to understand is the timeframe of Jesus’ ministry, which students of the Gospels have tried for centuries to piece together by comparing Matthew, Mark, Luke, and John. Estimates of the total length of Jesus’ ministry have ranged from several months to almost four years. We believe that Jesus operated over a two-year period. He was baptized not long before a Passover celebration (John 1:29, 43; 2:1, 12–13). A major transition occurred in Jesus’ ministry around the next Passover (John 6:4). And Jesus was crucified and raised from the dead at the Passover after that.<sup>1</sup> (Please note that throughout this chapter, detailed biblical evidence and reasoning is provided in the endnotes.)

Looking at Jesus’ ministry this way, we see a pattern emerge of how he made disciples and prepared to multiply. **The pattern repeats itself each of Jesus’ two years of ministry:**

- Jesus starts with no followers or drastically reduces his followers.
- Jesus attracts listeners and calls learners.
- Jesus reveals something unusual to a handful of learners.
- Jesus sends goers.

This pattern is the essential backdrop of Jesus’ multiplication funnel. After we examine how the pattern played out in Jesus’ first two years of ministry, we will also look at how it continued with slight modification in the first few months of the church. Then we will describe Jesus’ multiplication funnel itself to set up its significance for ministry today.

## JESUS’ FIRST YEAR

To understand how Jesus launched his disciple-making ministry, we first must confront the Gospels’ differing accounts of what happened in the days following Jesus’ baptism. The Synoptic Gospels (Matthew, Mark, and Luke) state that Jesus went into the wilderness to be tempted by the devil; characteristically, Mark says this happened “immediately” (1:12 ESV). By contrast, John describes weeks or months of activity with an early group of disciples that began literally the day after Jesus’ baptism.

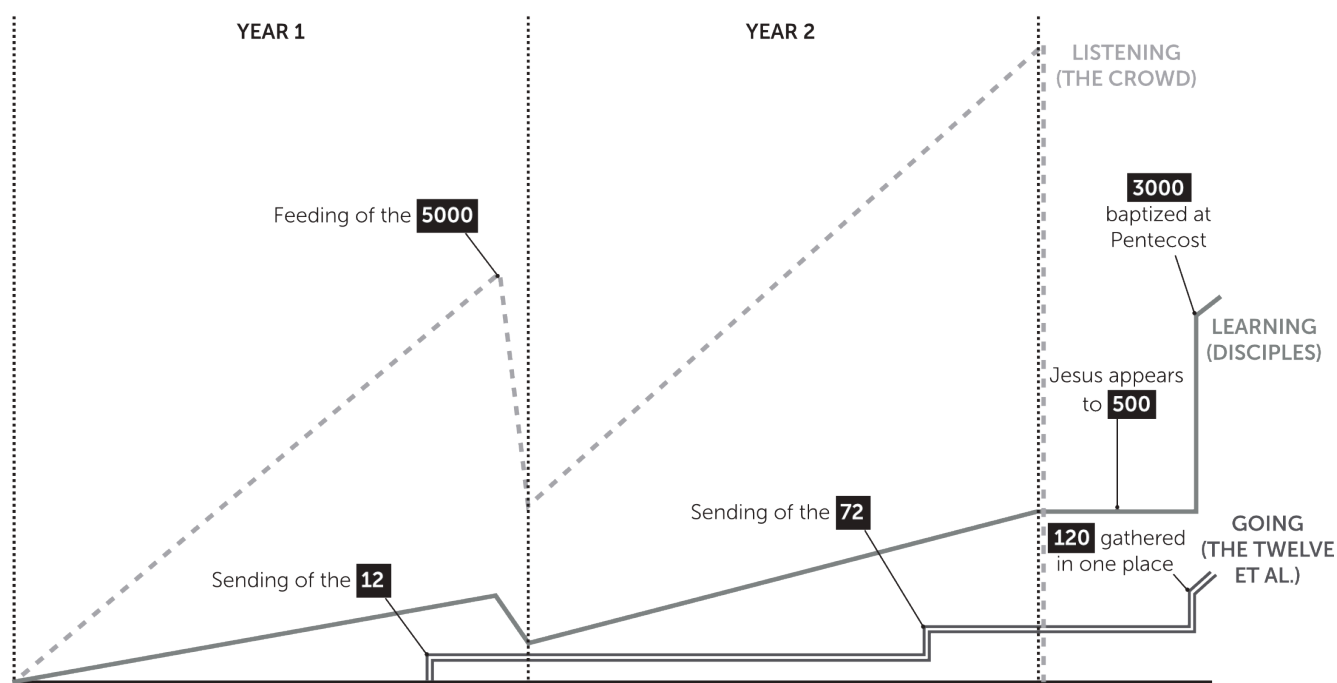
These different accounts are difficult to reconcile. What adds to the difficulty is that it is unclear how much each Gospel is arranged thematically instead of chronologically.<sup>2</sup>

Here we reconstruct the story on the view that the first five chapters of John describe roughly the first four months of Jesus’ ministry, and the chapters of the Synoptics that depict Jesus’ early ministry describe the following period of about eight months. But even if we do not get the chronology quite right, debating the details does not nullify the big pattern that any reader of any of the Gospels can see: Jesus rapidly attracted crowds of listeners and called a smaller number of learners (disciples), and at critical moments he sent some of the learners on mission as goes (figure 1).

**(1) Jesus starts with no followers and (2) attracts listeners and calls learners**

From day one, Jesus begins attracting a crowd and calling disciples, although at first it is John the Baptist who does it for him. Huge crowds—mostly Judeans from southern Palestine—are listening to John and being baptized by him (Matt. 3:5; Luke 3:7). John draws their attention to Jesus by calling him “the lamb of God, who takes away the sin of the world” (John 1:29). The next day John

Figure 1 – Change in the Number of Jesus’ Followers (not to scale)



demonstratively makes the same remark to two of his disciples, who take the hint and start following Jesus (John 1:35–37). Over a day or two Jesus acquires a group of disciples that he takes with him to his native region of Galilee in northern Palestine.

How many disciples go with Jesus? Five are mentioned—including an unnamed disciple of John, who may well be the “disciple Jesus loved” who appears later in the Gospel—but there may already be seven or even more.<sup>3</sup> Over the next few weeks, these early disciples go on the ride of their lives (John 2–4). They see Jesus turn water into wine at a wedding in Galilee and watch him wreck commerce in the Jerusalem Temple in Judea during the Passover. Rather than come home at the end of the feast, they go to the Jordan River where Jesus imitates John and his disciples baptize people on his behalf. When Jesus draws a bigger crowd in Judea than John does, he takes his disciples home through Samaria, where he convinces the town of Sychar that he is the Messiah. Then he winds up in Galilee, now as a known entity to Galilean pilgrims who had seen him in Jerusalem, and heals a Herodian official’s child miles away from where the boy is suffering.

Jesus has by now attracted crowds in three regions (Galilee, Judea, and Samaria) and has drawn disciples as well. So far, the disciples whose names we know are from northern Palestine—from Galilee or from the town of Bethsaida in Gaulanitis (a region on the northeast of the Sea of Galilee) near the Galilean border. But in John 5 Jesus takes another trip to Jerusalem in southern Palestine to call more disciples there.<sup>4</sup>

The evidence is that after Jesus returned to Galilee following the feast mentioned in John 5:1, his brothers (for their own reasons) encouraged him to go back to Judea again “so that **your disciples there** may see the works you do” (John 7:1–3). We know some of them by name. Mary, Martha, and Lazarus lived in Bethany, just outside Jerusalem, and somehow they became very intimately connected with Jesus (John 11:1–5). Another of Jesus’ disciples was Judas Iscariot, whose appellation means “man of Kerioth,” a town in Judea. Joseph of Arimathea, a wealthy member of the Council, was considered a disciple of Jesus, albeit a secret one (John 19:38).

Then there is the Gospel of John itself. Despite that its authorship is traditionally ascribed to John son of Zebedee, the Gospel itself does not say so. John son of Zebedee was a fisherman from Galilee, but this Gospel is written by someone known to the high priest (John 18:15–16), and almost the whole book takes place in Judea.<sup>5</sup> This may be one reason why it is so different from the Synoptics—the

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beloved disciple followed Jesus closely whenever he came to Judea, and he recorded what he personally witnessed there (John 21:24), but he had comparatively little firsthand experience with what went on in Galilee.

By the end of John 5 Jesus has to leave Jerusalem to stay alive,<sup>6</sup> and it may be that he does not return for over a year. Instead he sets up his home base in Capernaum in Galilee around the time John the Baptist is arrested (Matt. 4:12–13). Yet very early on Jesus is running something akin to a multisite disciple-making church, one site centered in Capernaum in northern Palestine and the other in Jerusalem/Bethany in the south.

From this point on, his popularity explodes. Awed by his power to heal, crowds are attracted to Jesus from every direction (Matt. 4:24–25), but Jesus is never content merely to attract a crowd. Instead, he makes a major effort to call disciples. This time it is not for a short-term tour or part-time study, however; now he requires disciples to leave their jobs and follow him everywhere, which Peter's calling dramatically displays (Luke 5:1–11).<sup>7</sup> Yet this is not too high a bar for recruitment, because after some months, Jesus has enough disciples that Luke can call them a “large crowd” (6:17).

### **(3) Jesus reveals something unusual to a handful of learners**

Around this time, Jesus makes his first move to organize a third level of followers. These are the apostles—envoys who are sent with the authority of the sender. Out of his large pool of disciples, Jesus selects 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 3:14–15). The apostles have a different status than the rest of the disciples and also a different task—although they are continuing to learn (with considerable difficulty), they are also authorized to preach.

For a while after they are appointed, however, the Twelve do not do anything different from the rest of the disciples. (When we see the words “the disciples” in these early chapters of the Synoptics, we should picture a larger group than the Twelve.)<sup>8</sup> During this period, however, there comes an unusual episode in which Jesus picks out three of them to experience something none of the others do (Mark 5:35–43).

Jesus is on his way to heal the gravely ill daughter of a synagogue leader when he is informed that she has already died. Telling the crowd following him to stay where they are—and presumably leaving disciples behind to ensure that they do—Jesus takes only Peter and the sons of Zebedee, James and John, with him to the house. In their presence, with only the girl's parents watching, he brings their daughter back to life.

Why does Jesus take only these three to witness this miracle? It might have been to prevent a noisy entourage from barging into a grieving home. He was also motivated to keep things as discreet as possible, even urging her parents not to tell anyone what he did. But there is probably a deeper reason for calling out the three that had to do with his disciple-making plan, because Jesus would later make other unusual disclosures to these three in keeping with this experience of raising the dead.

When Jesus sends the Twelve apostles in pairs to do the job he chose them for, there are now in effect multiple Jesuses moving through Galilee.

### (4) Jesus sends goers

Eventually Jesus sends the Twelve apostles in pairs to do the job he chose them for: proclaiming the coming kingdom and healing people throughout the Jewish communities of Lower Galilee. At this point,

multiplication officially begins—there are now in effect multiple Jesuses moving through Galilee, which thoroughly disturbs the area's ruler, Tetrarch Herod Antipas (Luke 9:1–9). Yet this dramatic expansion of Jesus' disciple-making ministry also sets up a jarring turning point at the transition from Year 1 to Year 2.

## JESUS' SECOND YEAR

### (1) Jesus drastically reduces followers

The turning point comes at the run-up to Passover (John 6:4), one year after Jesus made a splash by driving vendors and moneychangers out of the Temple. It also roughly coincides with Herod's execution of John the Baptist, which may have taken place while the Twelve were on their ministry tours (compare Matt. 14:1–13; Mark 6:1–31). By now Jesus has become so popular that he and his disciples can hardly even eat a meal in Capernaum anymore. In addition to this attention being highly fatiguing, it also suggests an upsurge of pressure on Jesus in Galilee, because Herod proved that he was willing to kill popular prophets.

So after the Twelve return, Jesus takes his disciples out of the area by voyaging a little more than two miles along the shoreline to the area near Bethsaida, out of Antipas's territory (Luke 9:10).<sup>9</sup> Jesus and his disciples take a single boat, which strongly suggests that for the first time Jesus takes only the Twelve away with him and leaves the rest of his disciples behind—a pattern repeated through Jesus' second year.

Yet on a trip that short that nearly hugs the shore, Jesus cannot stop the rest of his disciples from following him by land—including the beloved disciple, who makes a rare appearance in northern Palestine (John 6)—along with an enormous crowd of five thousand men and their families. Presumably thanks to contrary winds, the crowd gets where Jesus is going before he does.

Out of compassion for the crowd, Jesus teaches them and then miraculously feeds them. In these respects, Jesus remains welcoming. But when he returns to Galilee the next day, he takes decisive action to reduce his following by insisting that those who want an association with him have to eat his flesh and drink his blood. This drives many disciples away and presumably turns off some of the crowd as well, although other disciples, including the Twelve, stick by him (John 6:59–69).

Jesus' reasons for driving away followers are somewhat mysterious. Lowering his risk of arrest until his disciples are fully trained may have something to do with it. In any case, he seems to be unconcerned about the loss of the masses and even of disciples, because the Twelve, his “goers,” stick by him. They represent the future of his disciple-making movement.

## **(2) Jesus attracts listeners and calls learners and (3) reveals something unusual to a handful of learners**

For a while Jesus stays away from Galilee by taking the Twelve alone to regions north and east—Phoenicia, Gaulanitis, and the Decapolis (Mark 7:24–9:29). Toward the end of these travels, Jesus asks them pointed questions about his identity. Peter proclaims his belief that Jesus is the Messiah. Jesus affirms this but sternly warns the Twelve not to tell anyone (Mark 8:27–30). For the first time he also begins telling them with escalating specificity that he is going to be betrayed, condemned by Judea's rulers, and executed by the Romans but will be raised from the dead on the third day (Mark 8:31; 9:31; 10:32–34).<sup>10</sup>

Yet Jesus' Messiahship and impending death and resurrection are not the most unusual and intimate things he discloses. For the second time he takes Peter, James, and John alone with him, this time to the top of a mountain, where they see him transformed into the appearance he will have when he comes in glory. Jesus again predicts his resurrection when he commands them not to tell anyone about the vision until after he rises (Matt. 17:1–13).

At that time the three also ask Jesus a question about the timeline of the end of the age (specifically how the second coming of Elijah fits into it). Their question prefigures another conversation months

Jesus drives away followers, but the Twelve, his “goers,” stick by him. They represent the future of his disciple-making movement.

later in which Peter, James, and John—this time accompanied by Peter’s brother Andrew—again ask Jesus about the end of the age (this time focusing on the destruction of the temple; Mark 13). A pattern is developing: while Peter, James, and John do not have more authority or a different function than the rest of the Twelve apostles whom Jesus sends, they do receive a fuller understanding and appreciation of the future that Jesus’ activity presses toward.

Meanwhile, throughout Jesus’ second year, his popularity grows once more. Crowds seem to surround him at every opportunity. New learners appear to join the larger group of disciples or at least attempt to do so (Luke 9:57–62).<sup>11</sup> And after a long hiatus Jesus returns to Judea for ministry at his southern site at least three times. On the first two journeys—the Feasts of Tabernacles (John 7:1–10:21) and the Dedication (Hanukkah, John 10:22–42)—he barely escapes with his life. On the third, raising Lazarus from the dead sends Jesus’ popularity soaring so high that the Sadducees on the Council finally agree with the Pharisees that Jesus must be eliminated the next time he comes to Jerusalem, even though a silent minority of leaders actually believe him (John 11:1–54; 12:42–43).

#### (4) Jesus sends goers

Nevertheless, “when the days drew near for him to be taken up, [Jesus] set his face to go to Jerusalem” one last time—the third and final Passover of his ministry (Luke 9:51). This will be the decisive moment that Jesus completes his mission.

But a few months before Jesus sets out, he also prepares the way by promoting more learners to goers—a lot more. Jesus appoints “seventy-two others”<sup>12</sup> (that is, other than the Twelve) to go in pairs to preach the kingdom and heal in every location on the way from Galilee to Jerusalem (Luke 10:1).<sup>13</sup> Jesus’ appointment of the Seventy-Two indicates that even though he has devoted increased attention to the Twelve during his second year, he has not neglected training the rest of his disciples. By the run-up to the Passover, Jesus has multiplied his missionaries by a factor of seven to a total of eighty-four.

The number of Jesus’ listeners has also risen to a new peak. When he finally enters Jerusalem, it is with enough disciples to be considered a “multitude” (Luke 19:37 *ESV*), not to mention the crowds of Galilean pilgrims and fascinated Judeans (John 12:17–19).

## THE CHURCH’S FIRST MONTHS

The birthdate of the church is generally considered to fall on the Pentecost after Jesus’ ascension,

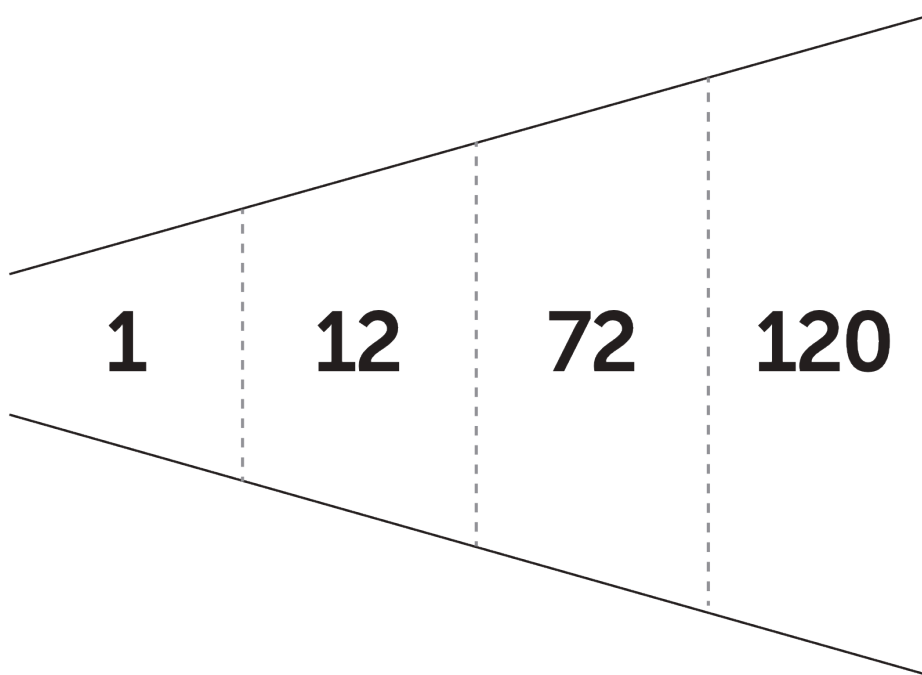


but from the perspective of Jesus’ disciple-making pattern, the launch of the church begins with his trials and death. All four elements of the pattern appear in the two months between Passover and Pentecost but in a different order.

First, as at the prior Passover, **Jesus drastically reduces his followers**. This time he does not lose any disciples except Judas Iscariot, “the one doomed to destruction so that Scripture would be fulfilled” (John 17:12). He does, however, lose his entire crowd of listeners when he dies.

Second, **Jesus reveals something unusual to a handful of learners**. He reveals the extremely unusual phenomenon of his resurrection to five hundred people—which we may reasonably surmise includes all of his disciples at that point, far more than just the goers (1 Cor. 15:6)—but he reserves some intimate moments to a smaller number of disciples. He only celebrates the Passover and shares final teaching with the Twelve and possibly a few others.<sup>14</sup> It also seems likely that only the surviving Eleven hear the Great Commission on a mountain in Galilee (Matt. 28:16–20).

Figure 2 – Jesus’ Multiplication Funnel of “Goers”



Yet Jesus has moments with even fewer individuals as well. Only Peter, James, and John are near him when he prays in Gethsemane before his arrest. Peter also sees Jesus one on one after his resurrection (Luke 24:34; 1 Cor. 15:5) and later has a heart-to-heart with him (the beloved disciple eavesdropping, John 21:15–23). A few women, principally Mary the Magdalene, are the first to see Jesus (Matt. 28:1–10; Mark 16:1–8; Luke 24:1–11; John 20:1–18). He also appears to Cleopas and another disciple on the way to Emmaus (Luke 24:11–32). Perhaps most intriguingly, Jesus specially appears to his brother James (1 Cor. 15:7; cf. Gal. 1:19) even though up to this point there is no evidence that James believed him at all (Mark 3:21; John 7:5). This foreshadows that in fifteen to twenty years, instead of Peter, James son of Zebedee, and his brother John being the most in the know, the most influential trio would be Peter, James brother of Jesus, and Paul.

Third, **Jesus sends goers**, once again increasing their total number. Those who run into the streets to preach the gospel in other languages at Pentecost may be estimated at 120, the size of the group that formally replaced Judas Iscariot with Matthias (Acts 1:15–26). To review, near the end of Jesus' first year of ministry he had twelve that he was willing to send out on mission. One year later he increased that number by a factor of seven ( $12 + 72 = 84$ ). A few months later he increased the original number by a factor of ten (figure 2). This also represents the merger of Jesus' two ministry sites; now all his disciples, both Galileans and Judeans, are together in Jerusalem.

Fourth, this is the first time that Jesus increases the number of goers ahead of **attracting listeners and calling learners**. With the power of the Holy Spirit on the 120, the results are dramatic: in one day the number of listeners goes from zero to tens of thousands and the number of learners goes from five hundred to thirty-five hundred (Acts 2:41).

## LESSONS FROM JESUS' DISCIPLE-MAKING PATTERN

We took this extended tour of Jesus' disciple-making ministry to glean insights for how we can do the same. Jesus displays a multiplication funnel with very different results from the diminishing returns of the assimilation funnel. Yet Jesus' example also suggests that the multiplication funnel does not contradict "attractional" ministry—in fact, when the priority is in the right place, the two go hand in hand.

The following are four lessons from Jesus' disciple-making for us to ponder.

**First, Jesus was highly attractional but built nothing on the listeners he attracted.** It is true that Jesus tried to modulate how much attention he got so that he would not be killed before his time.

Table 1 – Jesus’ Disciple-Making Process

	11 months	13 months	21 months	25 months	26 months
<b>Listening (Crowd)</b>	Tens of thousands in northern Palestine	Major reduction	New peak in northern Palestine, tens of thousands in Judea	None	Tens of thousands of pilgrims to Jerusalem
<b>Learning (Disciples)</b>	Hundreds in northern Palestine, dozens (?) in Judea	Major reduction	New peaks in northern Palestine and in Judea	500	3,500
<b>Going</b>	12 (apostles)	12	84 (12 + 72)	84	120

Yet he accepted John the Baptist’s promotion of him, and he made his first big splash by driving merchants out of the Temple on the busiest day of the year. He traveled from village to village, and he healed every sick, disabled, and demonized person brought to him. He scattered the seed of the message of the kingdom as broadly as he could within Israel. There were thousands upon thousands of people around him as often as they could get near him.

Paradoxically, however, Jesus placed none of the weight of his ministry on the crowd. He did not make money from it and he did not build any physical or human structure for it. He held the crowd so loosely that he severely cut it down twice (the second time, at his death, all the way to zero), and losing it had no impact whatever on his personal activity or the success of his ministry.

To put what Jesus did in terms we have used in this book, Jesus’ church was not House Church. It was Future Church with a robust Lower Room—in fact, the best imaginable thanks to the power of the Holy Spirit to heal people of disease and feed them bread. Nevertheless, Jesus had no resources invested in the Lower Room. He built no building, he hired no staff, and he took no salary. He and his disciples survived on the periodic generosity of wealthy women who followed him, but they did not know where their next meal was coming from.

Jesus’ Upper Room did not rest on his Lower Room. It was built on pillars that drove through the Lower Room to the foundation. The Lower Room could be and was demolished, yet the Upper Room still stood. Jesus went on without missing a beat; he had nothing to lose.

**Second, Jesus called learners who were highly committed and winnowed out those who weren't.** He was constantly on the lookout for new disciples. He acted on the assumption that his real church was far smaller than those who got a piece of him here or there. His heart broke for the masses of wayward people, yet he seemed to embrace the reality that only a tiny fraction of them would follow him to the end and do what he said.

Jesus ensured this would be so by making discipleship not only as exciting as possible but also as risky as possible. It wasn't long before he told people to leave their jobs, not to bury their parents, and not even to say goodbye to their families. They did not know where they would sleep each night, but they did know they were associates of a wanted man. He told them to expect to be crucified. And if that was not enough, one day he appeared to demand that they become cannibals. Anyone who could tolerate all of that and still stick around was a learner indeed.

By this standard, it should be evident that in most churches, the actual number of true learners is considerably less than the number of worship attenders, even fewer than small group attenders. Indeed, many of us leaders ourselves may not qualify.

**Third, Jesus invested in goers and preserved them above all else.** Jesus' ideal that every disciple would become a disciple-maker is implicit in his Great Commission. But it is not for nothing that he initially delivered that commission to the Eleven. He accepted the practical reality that at each moment there would be fewer goers than learners even though the numbers of both kept increasing.

The art of Upper Room leadership is to operate as Jesus did in the first century in the context of the institutional church of the twenty-first century.

Once Jesus chose disciples whom he could send in his name, they got the best of his time. He clearly chose them well: of all of them, only Judas Iscariot fell away. What qualified the Twelve for their missionary role was certainly not intelligence or insight; their thickheadedness is well-known. Their main qualifications were that when he called them,

they came; where he sent them, they went; and they did not give up until Jesus was arrested (as the Scriptures foretold they would). After they received the Holy Spirit, none of them gave up, even when they themselves were arrested.

**Fourth, Jesus revealed some of the future only to core successors.** Jesus chose three of his apostles to experience and learn some things that others did not see and hear. Almost all of it had to do with the coming of his kingdom. Although their missionary function did not differ from that of

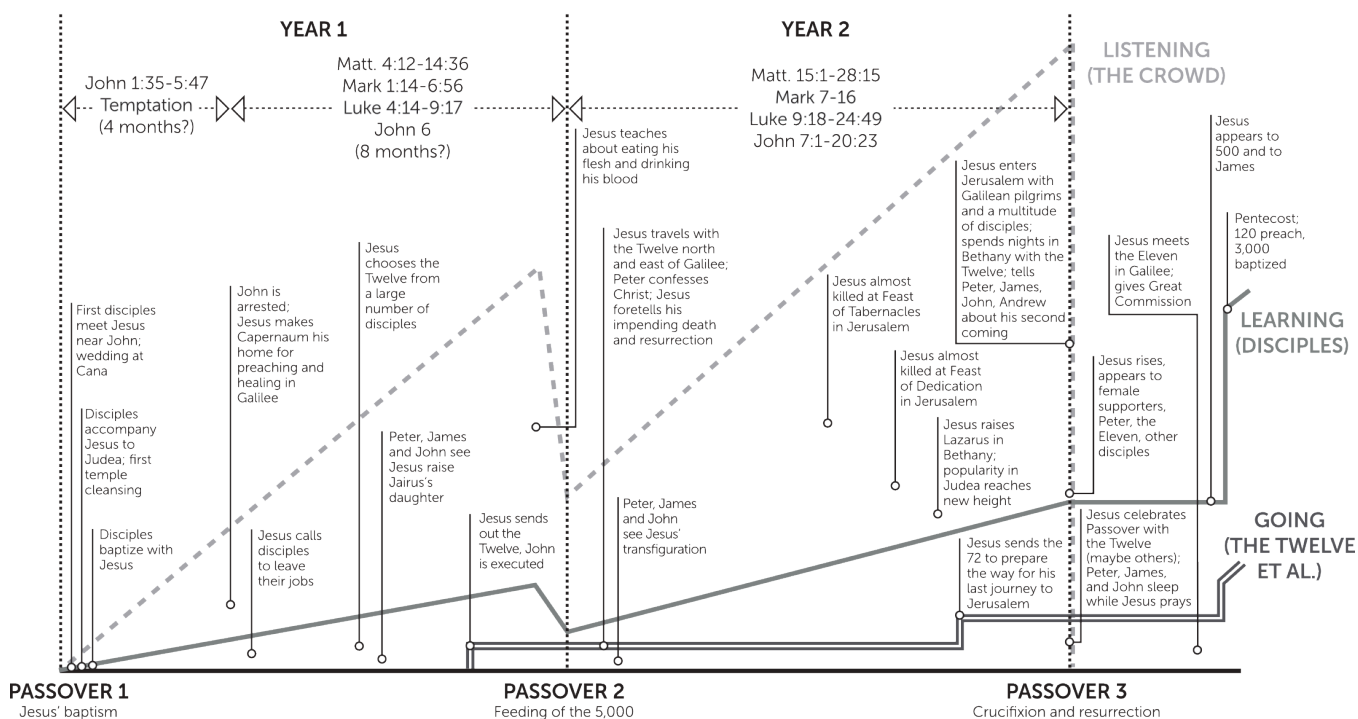
the other apostles, their grasp of the Master’s mind was greater. They were positioned to share what they learned with the rest of the disciples after Jesus’ resurrection, and for a while they were the heart of the transition from life with Jesus to life without him.

This suggests that in modern disciple-making churches, it is right for there to be a plurality of missionary leaders as the vanguard of the church. Yet it is also right that a few of them have an exceptional grasp of the direction that the church is headed and what God is going to do next.

Jesus’ disciple-making pattern and multiplication funnel are in many ways alien to Program Church. Yet the Lower Room is where modern ministry leaders find themselves and the people they serve.

The art of Upper Room leadership is to take these lessons of Jesus’ funnel and superimpose them on the assimilation funnel—in effect, to operate as Jesus did in the first century in the context of the institutional church of the twenty-first century. That balancing act is the essence of leadership in Future Church.

Figure 3 – Jesus’ Disciple-Making Timeline (not to scale)



## NOTES

<sup>1</sup> Perhaps surprisingly, the difference between a two-year and a three-year length for Jesus' ministry hinges on a textual variant in John 5:1. Some manuscripts read that Jesus went up to Jerusalem for "**the** Feast of the Jews," which is almost certainly a reference to Passover. This would constitute a fourth Passover in Jesus' earthly ministry in addition to the three others clearly referred to in the Gospel of John. Other manuscripts, however, read "**a** feast of the Jews," which not only makes it possible but even probable that it was **not** the Passover. (The Pentecost following the Passover of John 2 is a good possibility, though this is speculative.) The editors of **The Greek New Testament**, 5th rev. ed. (also known as UBS5) decisively favor "a feast of the Jews" as the original reading, a judgment followed by virtually all English translations. Barbara Aland et al., **The Greek New Testament, Fifth Revised Edition Apparatus**, prepared by the Institute for New Testament Textual Research, Stuttgart/Westphalia, under the direction of Holger Strutwolf (Stuttgart: Deutsche Bibelgesellschaft, 2014), John 5:1, Accordance, ver. 1.8; **The NET Bible, First Edition Notes**, John 5:1, Accordance, ver. 4.2.

<sup>2</sup> For example, in Luke 4, Jesus' preaching in Nazareth is positioned as the first thing to happen in his ministry. But in the account, Jesus refers to miracles he had already performed in Capernaum (v. 23), which appear to be recounted later in the chapter.

<sup>3</sup> Four are named in John 1: Andrew, Simon Peter, Philip, and Nathanael (probably the same person as the Synoptics' Bartholomew—i.e., Bar-Talmai, "son of Talmai") plus the unnamed disciple. We also learn in the Book of Acts that Jesus had a number of followers "beginning from John's baptism," including Joseph (Justus) Barsabbas and Matthias (Acts 1:21–23), and there may have been more still.

<sup>4</sup> We tentatively suppose that Jesus went to Jerusalem for the feast of Pentecost. Jesus' northern disciples are not mentioned in the account, perhaps because they stayed home, their last pilgrimage (for Passover) having taken much longer than they expected.

<sup>5</sup> The Gospel of John is so Judea-focused that it even records that Jesus left Judea because "a prophet has no honor in his home country" (John 4:44)—meaning Judea, not Nazareth! (Compare Matt. 13:57; Mark 6:4.)

<sup>6</sup> Perhaps Jesus was tempted in the wilderness on the way back from this feast, notwithstanding Mark's "immediately" comment.

<sup>7</sup> Jesus' northern disciples met Jesus in Judea because all of them temporarily went to see John the Baptist. When Jesus was heading back to Galilee, so were they. Then they went back to Judea with Jesus for the Passover, where as faithful Jews they would have gone anyway. After that they essentially took the long way home. When they finally got back to Galilee, it is reasonable to conjecture that they resumed normal life, more or less, yet listened to Jesus whenever they could.

<sup>8</sup> We get hints of this in a few places. For example, after Jesus tells confusing parables to the crowd, "the Twelve **and the others around him** asked him about the parables" (Mark 4:10). That evening, Jesus takes disciples to the other side of the lake in a boat. A first-century Galilean boat could hold thirteen people rather snugly; nevertheless, "there were also other boats with him" (v. 36), most likely carrying more disciples.

<sup>9</sup> Mark does not state where the feeding of the five thousand occurs, but he records that Jesus and his disciples go to Bethsaida after it takes place (Mark 6:45). The Gospel of John has them returning to Capernaum after the episode (John 6:17); Matthew says Gennesaret, three miles further down the lakeshore from Capernaum (Matt. 14:34).

<sup>10</sup> Jesus gives the crowd hints of this as well without speaking as forthrightly as he does to the Twelve (Mark 8:34; Luke 14:25–27; John 12:32–34).

<sup>11</sup> Matthew puts the same event earlier in Jesus' ministry (Matt. 8:18–22). The exact placement of this particular event is not important; what is important is Luke's indication that this sort of thing was still happening later in Jesus' ministry.

<sup>12</sup> The textual evidence is evenly split between a reading of "seventy-two" and "seventy." Aside from the arguments for the authenticity of one or the other, we like seventy-two as a clean multiple of twelve, which in turn is echoed by 120 "goers" later.

<sup>13</sup> Jesus' initial plan seems to have been to proceed directly through Samaria, but due to Samaritans' hostility, he takes a less direct route east of the Jordan through the Decapolis and Perea instead (Luke 9:52–56).

<sup>14</sup> The others include a young man mentioned in Mark 14:51 and the beloved disciple if he is not one of the Twelve.