

## **The disciples called by Jesus in the view of the Synoptic Gospels writers. Points of references of the contemporary biblical research**

The writers of the synoptic gospels with no exception recorded the list of names of the apostles (Mk 3,16–19; cf. Mt 10,2–4; Lk 6,14–16; see also Acts 1,13), but there are some discrepancies. In the first four places we find the disciples Jesus called first, among these the ‘pillars of the church’. Most of the New Testament scholars agree that the differences did not regard the identity of the Twelve. The misunderstandings are due to the fact that some disciples had different names. The number of the disciples is symbolic because Jesus laid claim upon all the twelve tribes of Israel. Jesus through his disciples gathered God’s old-new people for salvation. The composition of the group of disciples shows a great variety: there were poor and rich, tax collectors and zealots. Jesus gathered the representatives of the different social and political categories and in spite of all their awkwardness and lack of understanding moulded them into new persons.

The subjects of the vocation and of mission are the Father, Jesus Christ and the Holy Spirit. The basis and the aim of the Father’s calling and sending is Jesus. Between Jesus’ transfiguration and return the subject of the vocation and of the mission is the Holy Spirit. Jesus is able to make the stones cry out (Lk 19,40), and still he calls ordinary people to proclaim his eternal message. In spite of the apparent restriction Jesus’ call in Mt 11,28a refers to everyone. Jesus’ universal call becomes evident in Mk 13,10 and eventually in his command that sends to every creature (Mk 16,15) and every nation (Mk 28,19; cf. Lk 24,47) all over the world. The universal call is delivered as a personal call (Mt 8,19–22; cf. Lk 9,57–62). The triune God calls everybody, because claims everybody and turns the obedient ones into disciples and gives them commission.