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**APOSTOLIC VERSE BY VERSE BIBLE STUDY**

**Straightway Church of Christ, Inc.**

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**“THE SECOND SABBATH**

**AND THE FIRST APOSTLES”**

**Luke 6:1-17**

***Luke 6:1-2***

***1 "And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing [them] in [their] hands."***

***2 "And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?"***

A unconventional feature of Jesus’ ministry was that He did not require the disciples to conform to the legalistic practices of the Pharisees. The criticism of Jesus by the Pharisees continued. When he and his disciples passed through grainfields on a Sabbath day, the Pharisees saw them plucking the heads of grain to eat, and they became furious, accusing them of breaking the law of Moses about the Sabbath. Eating corn from a neighbor's field was not stealing. The law permitted the Israelites to pick some of their neighbor’s grain for a bite to eat when they were hungry.

***Deuteronomy 23:25 "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn."***

The Pharisees weren’t questioning this practice. Instead, they were questioning the fact that they were doing it on a Sabbath. There was a law against reaping and against threshing. Pulling these ears of corn would be classified as work. In the law, there was no work at all to be done on the sabbath (Exodus 20 and Numbers 15). God had commanded Israel to remember the Sabbath as a time of rest, spiritual refreshment, and no labor. Even in the tenth chapter of Nehemiah, the gates were closed to stop trade on sabbath. But the Pharisees were extra-scrupulous. They added numerous laws to God’s law about what kind of activities constituted “labor.” As far as they were concerned, Jesus and his disciples were “harvesting” and, thus, breaking the law. Jesus used this situation to arise to teach the disciples, the scribes, and the Pharisees the lesson that God made sabbath for man's benefit. God knew that the human body needed to rest in one out of 7 days. Jesus is telling them not to be so technical. Understand the meaning behind sabbath.

***Luke 6:3-5***

***3 "And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;"***

***4 "How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?"***

***5 "And he said unto them, That the Son of man is Lord also of the sabbath."***

Jesus informed them that not only did they not understand the intention of the law, but they also didn’t understand their Bibles very well. He pointed to an Old Testament passage (1 Samuel 21:1-9) in which David and his men ate the bread of the Presence, even though it was only intended for the priests. Jesus is saying here, you men of the law do you not know your own Scriptures? Then He quotes to them about David going into the temple and eating the forbidden bread. You can read about this bread that was reserved for the priests in Exodus 29:32. The thing that Jesus is trying to make them realize is that the law was given to help man, not to box him in where he was just keeping ordinances with no reasoning behind them. Jesus is trying to teach them the purpose behind the ordinance. Jesus is Lord of everything.

***Mark 2:27 "And he said unto them, The sabbath was made for man, and not man for the sabbath:"***

You see, the rules that the Lord set up for us to live by are for our benefit. Jesus, in verse five above, is letting these scribes and Pharisees know that He is Messiah (the Anointed One), the Christ. As God’s anointed one, David was authorized to eat the bread because of his extreme need. If this was true in David’s case, it was even more so in the case of God’s true Anointed One (Messiah). For Jesus was Lord of the Sabbath. By saying this, Jesus indicated that he knew better than them how the Sabbath was to properly function. He also was making a not-so-subtle affirmation of his deity. Since God had given the Sabbath command, Jesus would have to be equal to God to consider himself “Lord of the Sabbath.”

***Luke 6:6-8***

***6 "And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered."***

***7 "And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him."***

***8 "But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth."***

The Sabbath was a frequent matter of contention between Jesus and the religious leaders. On another Sabbath, he was teaching when he saw a man with a shriveled hand. We see, here, a continuation of the teaching on the law of sabbath, even though this was at least a week later than the teaching of going through the corn field. There were scribes and Pharisees present, and Jesus knew they were watching to see if he would “break” the Sabbath so that they could pounce on him. But Jesus wasn’t one to back down from a fight. One of the main differences, in this and the eating of the corn, is that the first one is outside the church, and this one is in the synagogue. Notice that it appears these scribes and Pharisees are sent by the authorities to try to trip Jesus up. It seems to be their job. They are there at every hand. In verse 7, it makes it sound like it is bad to heal someone, at least in the sight of these scribes and Pharisees. It was illegal to heal on the sabbath. Jesus will not disappoint them. He, without hiding or sneaking around, tells the man to boldly stand to receive his healing so that all might see. The man had sought Jesus out for just this purpose, and he was not about to lose this chance. He arises and stands in the midst of the people for all to see.

***Luke 6:9-11***

***9 "Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy [it]?"***

***10 "And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other."***

***11 "And they were filled with madness; and communed one with another what they might do to Jesus."***

He challenged them, asking whether one should do good on the Sabbath or do evil. His point was that if one chose not to do good to someone by alleviating his suffering, it was evil. Here, again, we see Jesus asking a question that they cannot answer. They would be trapped themselves if they answer either way. This was a strange request to a man who could not stretch forth his hand. The power of the Word of the Lord caused the diseased hand to obey and stretch forth. As the man extended his hand, he was made totally whole. Jesus restored the man’s hand. This should have resulted in rejoicing by anyone who witnessed the miracle; instead, these leaders were filled with rage, and they conspired to do away with him. This anger they felt should have been joy for the poor man's hand being healed but, their anger was fueled by jealousy, because they could not heal. Jesus was making them look bad. They wanted to get rid of Him before everyone followed Him. Luke doesn't even find it necessary to mention that these scribes and Pharisees were not able to do anything to Jesus.

***Luke 6:12 "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."***

Given this significant moment and the mounting hostility to his ministry, Jesus sought time with his Father. He spent all night in prayer to God. This was how the Son of God approached critical moments. How do you approach them? If we would take an example from Jesus and take more time to pray, we would be better prepared to make Godly choices and find greater things happening in our own lives. An important decision was to be made. Jesus' and the Father's wishes must be one. A study of the prayers Jesus prayed give us insight into His nature, His heart, and His mission on earth. The prayers of Jesus also inform and encourage us in our own prayer lives. Far more important than where He prayed, when He prayed, and in what position He prayed, or how long He prayed is the indisputable fact that “He prayed.” If God incarnate found it necessary to commune with the Father frequently in prayer, how much more do we need to do so? Jesus faced persecution, trials, heartache, and physical suffering. Without regular and continual access to the throne of God, He would surely have found those events unbearable. In the same way, Christians must never neglect to “approach God’s throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need” (Hebrews 4:16). The theme of His prayers is instructive for all of us.

***Luke 18:1 “And he spake a parable unto them to this end, that men ought always to pray, and not to faint;”***

Prayer was an integral part of Jesus’ time on earth, and He prayed regularly: “Jesus often withdrew to lonely places and prayed” (Luke 5:16). What is often called “The Lord’s Prayer” is actually “The Disciples’ Prayer” and is a teaching tool of Christ as part of His Sermon on the Mount. In addition to His regular times of prayer, Jesus prayed at some important events in His life: He prayed at His baptism (Luke 3:21-22); before feeding the 5,000 (Luke 9:16) and the 4,000 (Matthew 15:36); and at the moment of His transfiguration (Luke 9:29). Jesus prayed at the return of the 72 disciples (Luke 10:21). Jesus prayed at [Lazarus’](https://www.gotquestions.org/Lazarus-in-the-Bible.html) tomb (John 11:41-42). In Jerusalem the week of His arrest, Jesus predicted His soon-to-come death, and prayed a very short prayer: “Father, glorify your name!” (John 12:28). Spending a last few minutes with His disciples on the night of His arrest, Jesus prayed an extended prayer known today as His “high priestly prayer” (John 17). Jesus prayed in the [Garden of Gethsemane](https://www.gotquestions.org/garden-of-Gethsemane.html) just before His arrest (Matthew 26:36-46). Jesus even prayed from the cross, in the midst of His agony (Matthew 27:46). Jesus also prayed for the forgiveness of those who were torturing Him to death (Luke 23:34). Here, before Jesus chose His twelve disciples, He “spent the night praying to God” on a mountainside (Luke 6:12).

***Luke 6:13 "And when it was day, he called [unto him] his disciples: and of them he chose twelve, whom also he named apostles;"***

It appears there were many disciples who followed Jesus. Luke has previously described how Jesus called some of his disciples (5:4-11, 27-28). Now he describes how he chose twelve of them to be his apostles. After praying all night, Jesus calls them all to Him and choses 12 apostles. This demonstrates the power of God’s sovereign election. These would be the leaders of the larger group. This would be the close knit group that He would teach so that they might be the leaders in His church.

***John 15:16 “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”***

***Matthew 22:14 “For many are called, but few are chosen.”***

The word "apostle" means one who is sent or ambassador. In the New Testament, there are two primary usages of the word apostle. The first is in specifically referring to the [twelve apostles](https://www.gotquestions.org/twelve-apostles-disciples-12.html) of Jesus Christ. The second is in generically referring to other individuals who are sent out to be messengers/ambassadors of Jesus Christ. The twelve “foundational” apostles held a unique position. In referring to the New Jerusalem, Revelation 21:14 states, “The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.” It was these twelve apostles who were the first messengers of the gospel after the death and resurrection of Jesus Christ. It was these twelve apostles who were the foundation of the church, with Jesus being the cornerstone.

***Ephesians 2:20 “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;”***

However, beyond the unique twelve foundational apostles of Jesus Christ, there were also “continuation” apostles who have the same gift and authority to continue the work that was began by the original apostles. Barnabas is referred to as an “apostle” in 13:2 and 14:4. [Adronicus](https://www.gotquestions.org/Junia-Junias-apostle.html) and Junia are identified as apostles in Romans 16:7. The same Greek word usually translated “apostle” is used to refer to Titus in 2 Corinthians 8:23 and Epaphroditus in Philippians 2:25.

***Ephesians 4:11 “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;”***

***Acts 1:2 “Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:”***

***Acts 1:25 “That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.”***

***1 Corinthians 12:28-29***

***28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.***

***29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?***

***2 Corinthians 11:13 “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.”***

***Luke 6:14-16***

***14 "Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,"***

***15 "Matthew and Thomas, James the [son] of Alphaeus, and Simon called Zelotes,"***

***16 "And Judas [the brother] of James, and Judas Iscariot, which also was the traitor."***

Luke names the twelve men whom Jesus designated as apostles, including the one who would become a traitor. These handpicked men would travel with Jesus, learn from him, and be granted special authority to share in the responsibility of proclaiming his kingdom message. It is believed that Bartholomew, here, and Nathanael are the same person. Simon, whom Jesus called Peter, was surnamed "Cephas", which literally means a mass of rock. James and John were sons of Zebedee, sons of thunder, this "sons of thunder" came from the name Mark gave them of Boanerges. Peter, James, and John were the three Jesus had with Him the most. They seemed to be the closest to Jesus. Matthew was the tax collector. Thomas was the doubter. This "Zelotes" is a group Simon belonged to. Judas the brother of James and Judas Iscariot completed the 12. Of course, there were many more disciples, these were just the chosen group Jesus entrusted His church to. The original 12 apostles, like the prophets before them all died waiting for the promise.

***Hebrews 11:39-40***

***39 And these all, having obtained a good report through faith, received not the promise:***

***40 God having provided some better thing for us, that they without us should not be made perfect.***

The only apostles whose deaths the Bible records are James (Acts 12:2) and Judas (Acts 1:18). The circumstances of the deaths of the other apostles are related through church tradition. The most commonly accepted church tradition in regard to the death of an apostle is that the apostle Peter was crucified upside-down in Rome in fulfillment of Jesus’ prophecy (John 21:18). The following are the most popular “traditions” concerning the deaths of the other apostles: **Matthew** suffered martyrdom in Ethiopia, killed by a sword wound. **John** faced martyrdom when he was boiled in a huge basin of boiling oil during a wave of persecution in Rome. However, he was miraculously delivered from death. John was then sentenced to the mines on the prison island of Patmos. He wrote his prophetic book of Revelation on Patmos. The apostle John was later freed and returned to what is now modern-day Turkey. He died as an old man, the only apostle to die peacefully. **James,** the brother of Jesus (not originally an apostle), was the leader of the church in Jerusalem. He was thrown from the southeast pinnacle of the temple (over a hundred feet down) when he refused to deny his faith in Christ. When they discovered that he survived the fall, his enemies beat James to death with a club. This is thought to be the same pinnacle where Satan had taken Jesus during the temptation. **Bartholomew also known as Nathanael**, was a missionary to Asia. He witnessed in present-day Turkey and was martyred for his preaching in Armenia, being flayed to death by a whip. **Andrew** was crucified on an x-shaped cross in Greece. After seven soldiers whipped Andrew severely, they tied his body to the cross with cords to prolong his agony. His followers reported that, when he was led toward the cross, Andrew saluted it in these words: “I have long desired and expected this happy hour. The cross has been consecrated by the body of Christ hanging on it.” He continued to preach to his tormentors for two days until he died. **Thomas** was stabbed with a spear in India during one of his missionary trips to establish the church there. **Matthias,** the apostle chosen to replace the traitor Judas Iscariot, was stoned and then beheaded. **Paul** was tortured and then beheaded by the evil Emperor Nero in Rome in AD 67. There are traditions regarding the other apostles as well, but none with any reliable historical or traditional support. It is not so important how the apostles died. What is important is the fact that they were all willing to die for their faith. If Jesus had not been resurrected, the disciples would have known it. People will not die for something they know to be a lie. The fact that all of the apostles were willing to die horrible deaths, refusing to renounce their faith in Christ, is tremendous evidence that they had truly witnessed the resurrection of Jesus Christ.

***Luke 6:17 "And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;"***

Having been on a mountain, Jesus descended and stood on a level place with a great crowd of people who had traveled from far and wide to hear him teach and be healed. We see, now, that after chose the 12 out of all the disciples to walk the closest to Him, He comes down the mountain with His disciples and meets a large company of people. Many want to be healed. Many came to hear His teachings because His message was full of hope.

**QUESTIONS**

1. What forbidden thing did His disciples do on this second sabbath?
2. What 2 things did the picking and rubbing represent?
3. What lesson was Jesus teaching them in all of this?
4. What had David done when his men were hungry?
5. Who is Lord of the sabbath?
6. What was wrong with the man's hand who came to the temple to be healed?
7. What effect did this have on the Pharisees?
8. What was the real reason they wanted to stop Jesus' ministry?
9. Where did Jesus go when He prayed all night?
10. What did Jesus do when morning came?
11. How many disciples did Jesus choose to be His closest associates?
12. What does "apostle" mean?
13. What was Peter's other name?
14. Who was Peter's brother?
15. What is another name for Bartholomew?
16. What does the name "Cephas" mean?
17. What besides James and John, were they called?
18. Who were the 3 disciples closest to Jesus?
19. Which disciple had been a tax collector?
20. Which disciple was known as the doubter?
21. When He came down from the mountain, where had many people gathered from?