

Lesson 23
The Choosing of the Twelve Apostles
Luke 6:12-19

In Luke 6:1 we saw the controversy over the Sabbath. The occasion was that Jesus had been teaching His disciples the true intent of the Law given to Moses over and against the rabbinic laws that had been added to it. As He was passing through some grain fields on a Sabbath His disciples were picking the heads of grain, rubbing them in their hands, and eating it. This did not violate the biblical Sabbath, but it did violate at least three and perhaps as many as four laws of the rabbinic Sabbath; reaping, threshing, winnowing and storing grain. The Pharisees were horrified by their actions. So in verse 2 some of the Pharisees said, “Why do you do what is not lawful on the Sabbath?” Jesus wasn’t eating the grain, so they were addressing His disciples, but Jesus answered in verse 3, “Have you not even read what David did when he was hungry, he and those who were with him, how he entered the house of God, and took and ate the consecrated bread which is not lawful for any to eat except the priests alone, and gave it to his companions?” Jesus’ reference is to 1 Sam 21 where the priest had given David the showbread, perhaps on a Sabbath, which was reserved for the priests. His point was that if they insisted on condemning Jesus’ disciples for eating this grain on Sabbath they would also need to condemn David for eating the showbread. They were not willing to do this. Furthermore, in verse 5, Jesus said, “the Son of Man is Lord of the Sabbath,” meaning He was the one who had authority to interpret the law of Sabbath because He was the one who gave the law of Sabbath at Mt Sinai. The law of Sabbath did not say one could not reap grain, thresh grain or eat grain for a snack. The spirit of the Sabbath was one of rest and relaxation. If one became hungry he could snack. It would contribute to leisure and enjoyment of life, which the Sabbath was meant to be. In verse 6, on another Sabbath He entered the synagogue and was teaching, as was His custom. On this occasion there was a man there whose right hand was withered. The text indicates that the man had lost the use of his hand in a prior accident. In verse 7 we learn that the scribes and Pharisees had planted this man in the assembly and were watching Jesus closely to see if He healed on the Sabbath. Their attitude was one of trying to find a reason to accuse Him, not to believe in Him. But in verse 8, Jesus knew what they were thinking, and He said to the man with the withered hand, “Get up and come stand in the middle.” And he got up and stood in the middle. At this time, Jesus posed a question to them, “I ask you, is it lawful to do good or to do evil on the Sabbath, to save a life or to destroy a life?” After giving them time to answer, they kept silent, and after looking around, Mark says with anger and grief over their hardness of heart, Jesus said to the man in verse 10, “Stretch out your hand!” And he did so and his hand was restored to its earlier condition before injury. At this point one would think that everyone would be filled with joy over the fact that this man had been made well, but in verse 11 the scribes and Pharisees were filled with mindless fury that He had done this on Sabbath, and so they discussed how they might kill Him. Mark adds that they conspired with the Herodians, their chief political rivals, revealing an intense hatred for Jesus.

Now that Jesus had resolved the controversy over the Sabbath, in the next verses He chooses the twelve apostles. The situation was as follows. On one hand, Jesus was extremely popular, He was healing multitudes of people and the people were interested in His teaching. However, on the other hand, the leadership were violently opposed to Him. He had not come to them as they expected, as a Pharisee. Nor did He follow Pharisaic teaching. Furthermore, He was

embarrassing them by refuting their arguments with Scripture. In light of the tense situation the Lord decided to choose twelve apostles. This would help Him organize against His opponents so that His followers could resist the onslaught. Further, His own followers needed more attention and so the Twelve could be an extension of His ministry to them. Also, it gave Him more opportunity to train His workers. And finally, His workers needed to be commissioned by Him for the work they were to do.

We come to it in 6:12 where we read, **It was at this time.** The phrase **at this time** is literally, “in these days.” It is used 24 times in the NT, 17 of which are by Luke. It usually refers to the days referred to in the previous context. In this context the days were phase two of the Sanhedrin’s investigation, the interrogation. During this phase the Pharisees would ask questions, raise objections and look for a basis to accept or reject His Messiahship. But now that it had become clear that Jesus was not a Pharisee, the Pharisees rejected outright that Jesus was the Messiah. In that light, Jesus sought to more thoroughly organize and train His disciples for the coming conflicts. To do this the first thing He did was go to the Father in prayer. Verse 12, **He went off to the mountain to pray, and He spent the whole night in prayer to God.** The **mountain** that **He went off to** is not specified. It might have been a **mountain** that Jesus often frequented and therefore well-known. Or, given the context of the Sermon on the Mount in the following verses, it may be the mountain from which He delivered that discourse, traditionally on the NW shores of the Sea of Galilee. At any rate, in preparation for selecting the twelve **He spent the whole night in prayer to God,** a fact not attested in the parallel of Matthew 10 or Mark 3. That His prayer lasted **the whole night** signifies the importance of selecting twelve disciples in accordance with the Father’s will. Pentecost said, “Since prayer is basically an attitude of dependence on God—of trust in God—Christ was depending on the Father in this important appointment.”ⁱ As such, when Christ demonstrates dependence on the Father He is showing us His true humanity. A proper declaration of the person of Christ professes that He is eternally undiminished deity who in the incarnation took to Himself true humanity and thereby gave up the independent use of His divine attributes so that He might depend upon God as His Father in all things. That is what He is demonstrating here in **prayer to God;** that He is true humanity.

After praying all **night,** verse 13 says, **And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles.** The wording here seems to imply that He called a much greater number of disciples to Himself and then **chose twelve** out from that group. However, the parallel in Matt 10:1 says “Jesus summoned His twelve disciples” and Mark 3:13 says “He...summoned those whom He Himself wanted.” It’s difficult to tell the exact meaning. Either the meaning of Luke is that He called twelve disciples to Himself and then chose them to be the twelve or that He called a larger group of disciples to Himself and then chose twelve from that larger group. Probably the latter is what actually happened. This would distinguish the twelve from the **disciples** in that the twelve would be a subset of **disciples** known as **apostles.** The word **disciple** is from μαθητης and generally means “a learner, pupil, disciple,” but may more closely be assigned the meaning of “an apprentice,” in the sense of one who would sit under a master and learn from his instruction in order to continue on in the work. The attachment was close since the apprentice followed the master around and learned not only what he taught but how he lived. There were many disciples by this time and Jesus summoned them to Himself and then **chose twelve of them, whom He also named as apostles.** These **twelve** then would be both **disciples** and **apostles.** The word **apostle** is from αποστολος and means “one sent

away,” like “an ambassador, a delegate, a messenger, an envoy.” This word contains the idea of authority since the one sent with a message is delivering that message in the authority of the sender. As such, Fruchtenbaum said, “The word *disciple* merely means “learner.” It was used of a follower of a specific rabbi. By itself, the term carries no implication of authority. The word *apostle*, however, means “a sent one.” While a disciple did not carry any authority, an apostle had the authority of the sender.”ⁱⁱ As such the Mishnah correctly taught that “The one sent by the man is as the man himself.” These twelve then, had the authority of Christ, since He is the one who sent them. This explains why they were sent to do the exact two things that He Himself was doing; preaching the nearness of the kingdom and casting out demons as evidence of that nearness. They did these things by the authority they derived from Christ who **chose** them to be His apostles.

That Jesus chose the number twelve may be significant as some have noted its affinity to the number of tribes of Israel. For example, Lachs said, “The choice of twelve as a number is clearly symbolic, representing the twelve tribes of Israel (cf. Rev. 21.12-14). The number was retained even after the betrayal of Jesus by Judas Iscariot, whose place was taken by Matthias (Acts 1.15, 26).”ⁱⁱⁱ However representative they may be, the men selected do not each come from one of the twelve tribes of Israel. At any rate, Bock made this important point for understanding the relationship of later apostles to the twelve. “In time, that apostleship narrowed into an exclusive office of the select Twelve, a sense different from other apostles mentioned in the NT (e.g., Paul, Barnabas, Epaphroditus, Andronicus, Junia[s], or any other commissioned figure who was not part of the Twelve)...It seems clear...that their authority was always regarded as somewhat unique, going back to Jesus’ choice of them. Thus, in Luke’s usage an apostle needs to be with Jesus from the beginning....”^{iv} In other words, in Luke’s thinking, Paul was not the twelfth apostle. Peter and the others in Acts 1 did not make a mistake in casting lots and selecting Matthias to replace Judas, a fact questioned by many who suppose that Paul is the twelfth apostle and therefore Peter should have waited for the Holy Spirit to select Paul to fill the twelfth position. Nevertheless, Paul is an apostle, but not of the Twelve. This understanding explains why Paul had to defend his apostleship in many epistles, but Peter and the others among the Twelve did not ever defend their apostleship. It seems that the Twelve became a well-known and accepted group, but Paul and others who were of another category of apostle, were challenged.

Now as we come to verses 14-16 we see the twelve chosen. Looking at the list and comparing it with the lists in Matt we can make several observations.

Matthew 10:2ff	Mark 3:16ff	Luke 6:14ff	Acts 1:13ff
Simon Peter	Simon Peter	Simon Peter	Simon Peter
Andrew	James, son of Zebedee	Andrew	James
James, son of Zebedee	John	James	John
John	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas

Matthew 10:2ff	Mark 3:16ff	Luke 6:14ff	Acts 1:13ff
Thomas	Matthew	Matthew	Bartholomew
Matthew	Thomas	Thomas	Matthew
James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus
Thaddaeus	Thaddaeus	Simon the Zealot	Simon the Zealot
Simon the Zealot	Simon the Zealot	Judas, son of James	Judas, son of James
Judas Iscariot	Judas Iscariot	Judas Iscariot	

First, each list contains the same three groups of four men, with the first position in each group occupied by the same man, with the other positions in differing orders. In the first group Peter is always listed first, with Andrew, James and John following in varying orders. In the second group Philip is always listed first, with Bartholomew, Thomas and Matthew listed in varying orders. In the third group James, the son of Alphaeus is always listed first, with Thaddaeus, Simon the Zealot and Judas Iscariot following in varying orders. Fruchtenbaum suggested that this indicated that each group of four had a head, “What this may indicate is that within the apostolic group of twelve, there were three divisions. Each division had four disciples and a head. Simon was the head of the first division, with James, Yochanan, and Andrew under him, Philip was the head of the second division, with Bartholomew (Nathanael), Matthew, and Thomas under him, James, the son of Alphaeus, was head of the third division, with Thaddaeus (Judas the son of James), Simon the Zealot, and Judas under him.”^v Second, the names are grammatically grouped in two’s. “Simon and Andrew,” “James and John,” “Philip and Bartholomew,” etc...etc...The parallel in Mark shows the significance of the two’s in that when He sent them out He sent them in two’s. Third, Simon Peter is listed first in all four passages and Judas Iscariot is listed last. Peter being mentioned first indicates that Peter had pre-eminence among the apostles. The parallel in Matt 10:2 actually says, “The first, Simon, who is called Peter.” The word “first” is *πρωτος* and indicates primacy. The primacy of Peter meant that he was a first among equals. This becomes more clear as the gospels progress. For example, Jesus gives Peter some sense of primacy over the others in Matt 16 when He says, “And you are Peter, and upon this, the rock, I will build My church.” He further gives Peter primacy when He calls him to step out of the boat onto the water. And his primacy is confirmed in the Book of Acts in at least two ways. One, in that Peter delivers the first major sermon in the Church on the Day of Pentecost in Acts 2 and two, that Peter was present at the entering of Jews, Samaritans and Gentiles into the Church. But his primacy goes no further than that, since in Galatians Paul corrects Peter’s false gospel. And Judas is last in the list, presumably because he abandoned the office, except in Acts where he is not listed at all because he had committed suicide. As such, his mention of being chosen to be one of the twelve is the strangest of all. Bock said, “What is amazing about the Twelve is that the inclusion of Judas is part of a divinely guided process.”^{vi} In other words, God placed the one who would betray His Son in their midst on purpose. Why? For what purpose? I don’t think I have all the answers, but, if one is to betray Jesus he must know His intimate movements so that when the time comes His arrest could be arranged. Therefore, what we see is that God is the one who arranged that Judas would be a part of the group so that

Judas could arrange the timing and location of Jesus' arrest. In the end then, we see that all these things were under the sovereign plan of God and that Judas was totally responsible for his choice of betrayal. **Fourth**, in the third group Matthew and Mark list a Thaddaeus while Luke and Acts mention a Judas, son of James. The conclusion should be obvious; Judas son of James is Thaddeus. **Fifth**, two groups of men were brothers; Peter and Andrew were brothers, and James and John, the sons of Zebedee, were brothers. And some think that Judas was brother of James, son of Alphaeus, though I'm not sure. **Sixth**, two men on the list were from factions that were radically opposed to one another. Matthew, a tax collector and Simon, a zealot. Zealots were an extreme faction of Pharisees that opposed Rome. They formed a band known as the *sicarii* who assassinated Jews who worked for Rome. Tax collectors like Matthew were their favorite targets. Yet, Jesus chose to include them both as His closest companions. In conclusion, Fruchtenbaum noted, "Yeshua would now have a closed group of twelve men who would be with Him at all times, while the other disciples, like the seventy mentioned in Luke 10, would be on call and come and go."^{vii}

In verse 14 we come to the first group of four, headed by Peter. He is named **Simon, whom He also named Peter**. This man was from Bethsaida, but had moved to Capernaum, where he headed up his fishing business. **Simon** is his Hebrew name. It comes from the Hebrew *Shimon*, which comes from the root "to hear" and means "to hear and obey." This name is fitting because he was characterized by hearing and obeying. His Greek name is **Peter**. Jesus gave him this name in Matt 16:18 after Peter made the confession that "Jesus is the Christ, the Son of the living God." The name **Peter** is in the Greek *Petros*, and means "a stone" or "pebble." Simon Peter also had a third name, mentioned in 1 Cor 15, "Cephas," which in the Aramaic is pronounced *kephas* and means "a stone." He takes the first position in all four lists, and therefore had primacy. This meant that Peter was the first among the Twelve. This simply means that Peter took the lead. It did not mean that Peter was the first Pope or that what Peter spoke was infallible. Paul corrected Peter for his treatment of Gentile believers. This could not happen if Peter was the Pope. He was from Bethsaida, but had moved to Capernaum, where he headed up his fishing business.

The second name in verse 14 is **Andrew his brother**. He was also from Bethsaida but had moved to Capernaum to take part in the fishing business with Peter. We assume he had a Hebrew name too, but we don't know what it is. His name **Andrew** is the Greek name *Andreas* and means "manliness." He is not mentioned very often and therefore not nearly as prominent as his brother Peter.

The third and fourth names in verse 14 are **James** and his brother **John**. The name **James** is a Latin corruption. The actual name translated into English should be **Jacob**, since the Greek name is *Ιακωβος*, but when the Greek was translated into Latin they translated it *Jacomus* and when this was translated into Spanish it became *Jaime*. When the earliest English translators translated the Bible, they often relied on Latin or other European languages. When translating this name they relied on the Spanish and translated his name **James**. However, when the same name was used of the OT patriarch, they translated his name Jacob to distinguish him from this Jacob. At any rate, his name is **Jacob** and it is a Hebrew name which means "the one who grabs the heel." His brother was **John**, from the Hebrew name which means "God is gracious." In the parallel in Mark 3:17 these two are said to be "the sons of Zebedee" and Jesus gave them the Greek name "Boanerges," which means "Sons of Thunder." Their mother was Salome, Mary's sister, so they

were Jesus' cousins. They were also in the fishing business, working with Peter and Andrew. It is this John that was younger and wrote the Gospel of John and is known as "the beloved disciple."

The fifth name in verse 14 is **Philip**. This is from the Greek name *φιλιππος* from the word *φιλ-* meaning "love" and *-ππος* meaning "horses," and so his name means "lover of horses." He was also from Bethsaida, along with the brothers Peter and Andrew. He is not mentioned very often.

The sixth name in verse 14 is **Bartholomew**. His actual name is a Greek form of the Aramaic Bar Talmai, which means "son of Talmai." This is not really a name but a title. As such, some think that his name is the well-known Nathanael. There is some evidence that this is correct. Fruchtenbaum said, "Bartholomew was a hellenized version of two Aramaic words, *Bar* and *Talmai*, meaning "Son of Talmai." His full name and title in Hebrew was *Netanel Bar Talmai*, or in English, Nathaniel Bartholomew."^{viii}

In verse 15 the seventh name is **Matthew**. The Greek name is *Μαθθαιος* and means "gift of YHWH." He is also known as Levi, son of Alphaeus. He was a tax collector of the lower echelon and therefore hated by all Jews, especially the Zealots. But Jesus called him to be one of His closest companions.

The eighth name in verse 15 is **Thomas**. The Greek pronunciation is *θωμας* and means "twin." He is also known as Didymus, which also means "twin." Some think that it was a nickname and so he was a twin, but the prevailing data indicates that it was never used as a nickname, so it is doubtful he was a twin, but it is possible.

The ninth name in verse 15 is another **James**, but this one **the son of Alphaeus**, mentioned to distinguish him from the one in verse 14 who was a "son of Zebedee." Again, this name is a Latin corruption through Spanish. The actual name is *Ιακωβος* and should be translated "Jacob," which means "one who grabs the heel." Being **the son of Alphaeus**, some think that he was the brother of Matthew, who is also said to be "the son of Alphaeus" elsewhere. However, there is no way to be certain since Alphaeus was a common name at the time.

The tenth name in verse 15 is **Simon who was called the Zealot**. He shares the same name with Simon Peter. The name in Hebrew is *Shimon* and means "hears and obeys," or simply, one who hears with obedience. Most importantly is the note that this man was **called the Zealot**. The Zealots were a group of extremist Pharisees. Their distinguishing characteristic was their hatred of Rome and any Jew sympathetic with Rome. They formed a sect called the Sicarii who wore long robes and carried daggers that they used to assassinate Roman officials and Jewish tax collectors in public places. In this light it is remarkable that Jesus chose both Matthew the tax collector and Simon the Zealot to be his closest companions. But the choice reveals that in Christ a re-ordering of priorities eclipses all other allegiances.

In verse 16 the eleventh name is **Judas, the son of James**. This is another **Judas**, and not the Iscariot (John 14:22). The name **Judas** is the Greek form of the Hebrew *Judah* and means "praise YHWH." This apostle has the name Thaddaeus in the parallels of Matthew 10 and Mark 3. S. Lewis Johnson story.

The twelfth and last name in the list, and the least of them, is **Judas Iscariot**. The meaning of **Judas** we know, it is Greek for “praise YHWH,” as the former individual, but **Iscariot** is not well-understood. It is thought to be a nickname, but the meaning of the word is uncertain. It is usually thought to derive from the town called *Kerioth* in the southern area of the tribe of Judah. If so then **Judas** was from *Kerioth*. This would make him the only disciple not from the Galilee. At any rate, he is the one Luke says, **who became a traitor**. Interestingly he was chosen to be an apostle, but he never even was anything more than a curious disciple. He was never convinced that Jesus was the Messiah and He never believed in Him. Yet he was chosen to serve in this capacity by divine prerogative. The purpose of which seems to be that he could be a satanic pawn on the inside to learn Jesus’ movements and plot His assassination.

So there are the twelve, chosen from among His disciples to be His apostles, men who would undergo extensive training to resist the opposition and be sent out in His authority as an extension of His ministry as the opposition grew and organized.

In verse 17 the background for the first formal training at the Sermon on the Mount is given. **Jesus came down with them and stood on a level place; and there was a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. And all the people were trying to touch Him, for power was coming from Him and healing them all.** In verse 17, Jesus had been on the mountain, so after choosing the twelve apostles He **came down with them and stood on a level place**. The words **level place** likely referring to a plateau on the side of a mountain. The Catholic tradition locates the site on a hill on the NW shoreline. The Protestant tradition locates the site at the Horns of Hattin further to the West. Neither tradition is known to be the precise site and both are near enough to draw a crowd to hear His words and see His works. On this plateau on the side of a mountain He stood **with three groups**. First, **them**, referring to the newly appointed twelve apostles. Second, and **there was a large crowd of His disciples**. A **disciple** is “a learner” and so these are the much larger group of learners out of which He called out the twelve a few minutes before, appointing them as His twelve apostles. The fact there are so many learners is evidence that Jesus was still quite popular among the Jewish people. And third, **a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon**. The fact they are distinct from the **disciples** indicates they are people in general who have come out because of the reports they were hearing. Evidently then, the reports of His words and works had spread great distances, not only in the land of Israel, signified by **Judea and Jerusalem**, but also into Gentile territories such as **the coastal region of Tyre and Sidon**. The word had evidently spread to them through people who sailed from the coastal ports of Jaffa or Caesarea to **Tyre and Sidon**. So now we are seeing a wide-scale response from both Jews and Gentiles. People are traveling great distances. And for what purpose?

Verse 18 says for two purposes; **to hear Him and to be healed of their diseases**. First, to **hear Him**. This refers to listening to His teaching. Jesus’ ministry was always typified by teaching. It was His words which people sought to **hear**. Second, **to be healed of their diseases**. This refers to His miracles. Jesus’ teaching ministry was accompanied by miracles. It was His works which

people sought to behold. So then, they came for His words and works. That is why Dr Pentecost entitled his masterful work on the Life of Christ, *The Words and Works of Jesus Christ*. It is His words that must be evaluated against the prior revelation of the OT and it is His works which then authenticate who He is. And because He was orthodox in His theology, the miracles authenticated that He was the Messiah. Because not only did He do miracles in the same vein as Moses and Elijah, but He did messianic miracles, things like healing a leper that had never been done in all Israel. And so he was becoming extremely popular with both Jews and Gentiles who longed to hear the word of God and **be healed of their diseases**.

At the end of verse 18 **those who were troubled with unclean spirits were being cured**. Note the distinction in this verse between those who came **to be healed of their diseases** and **those who were troubled with unclean spirits**. On occasion the view has been held that all disease is caused by demons. However, Luke consistently shows that these are often distinct issues. The source of **disease** is sin due to the Fall of mankind. The cause of **trouble**, as described here, is **unclean spirits**. The word **trouble** is *ενοχλεω* and means “annoyed, disturbed, bothered.” Jesus was able to cure people from all kinds of problems. The point is that nothing was too hard for Him. Bock said, “Jesus deals with a variety of evils and has authority over them all.”^{ix} And what was the purpose of dealing with all variety of evils? To demonstrate that He has the power to establish kingdom conditions on earth. When the kingdom comes those who enter it will be healed of their impairments, sicknesses, and disease and all the demons that oppress humans will be cast out. Jesus’ miracles therefore evidenced that He was the King of that kingdom.

In verse 19 we get a glimpse of the scene; **And all the people were trying to touch Him, for power was coming from Him and healing them all**. On this occasion merely touching Jesus was releasing power **from Him**, power to heal their infirmities. And these healings took place for **all**. This means that the healings were independent of faith. At this stage in Messiah’s ministry the purpose of the healings was to demonstrate who He was, regardless of whether the participant had faith or not. Jesus is simply demonstrating who He is by what He can do.

This sets the stage for Luke’s version of what is traditionally called the Sermon on the Mount in 6:20-49. The setting as described by Luke is that first, Jesus summoned twelve of His disciples up to the top of the mountain. Then He appointed them as His apostles. As a group they descended on the side of the mountain to a plateau where a large group of His disciples awaited and Jews and Gentiles from throughout the entire region had gathered to hear His words and works. Then, after first displaying grace in healing them all, He turned to His primary focus, teaching. This clarifies that Jesus did not deliver the Sermon on the Mount to His disciples only, but to the twelve, his disciples, and many other people, some of whom were unbelievers, but the focus is on His disciples. At any rate, we may envision both believers and unbelievers as the audience Jesus addressed. Next time we will begin our exposition of Luke’s shorter account of this famous sermon.

In summary, in verse 12, it was in the days of phase two of the Sanhedrin’s investigation, that Jesus went off to the mountain to pray, and He spent the whole night in prayer to God. In verse 13, when day came, He summoned a great number of His disciples to Himself and then went up on the mountain and chose twelve of them whom He designated as His apostles, His delegates, one’s He was to train in order to organize against the increasing opposition. In verse 14 we have

Simon, whom He also named Peter, and who is also called Cephas elsewhere. He was the first among equals. His brother Andrew, and James, who is really Jacob, and John, another pair of brothers. These four formed the first group. Then Philip and Nathaniel Bar Tolmai and verse 15 Matthew and Thomas. Those four formed the second group with Philip as their head. Then another James, who is Jacob, but this one the son of Alphaeus, and Simon who was called the Zealot, a member of an extremist Pharisaic party that opposed Rome with violence, and in verse 16, Judas the son of James, who was also known as Thaddaeus, and Judas Iscariot, probably from the town of Kerioth, the one who became a traitor. These four formed the third group with James, the son of Alphaeus at the head. These all would now be Jesus' closest companions, and a traitor was amidst them for the express purpose that Jesus be betrayed, arrested, tried and crucified. And after appointing them apostles on the mount, verse 17 says they came down and stood on the side of the mount on a level place, like a plateau, where a large crowd of disciples, mostly from the Galilee, was gathered along with a great throng of people from throughout the southern portion of Israel as well as the Gentile coastal regions of Tyre and Sidon. The reports of His words and works had evidently spread widely. And in verse 18 they came to hear His words and to see His works, healing of disease and casting out of unclean spirits. And in verse 19 they were not disappointed, for all the people were touching Him and power was coming forth from Him and all who touched Him were healed, regardless of faith, for this was a demonstration of who Jesus was by what Jesus could do. And now having displayed grace, the stage was set for what He really wanted to emphasize, His teaching and what they should do.

In conclusion, what can we learn. **First**, we learn something of the doctrine of the Trinity and the incarnation. In verse 12 Jesus prayed to God. This can only be if Jesus is distinct from God in some sense, for one cannot pray to oneself. Jesus is distinct from God in the sense that He took to Himself a true humanity and set aside the independent use of His divine attributes. In other words, He had to rely on God as His Father in His humanity. He had to become as one of us and demonstrate for us how to live the Christian life. So then, while He is God, He set aside His rights as God in the incarnation and lived a life of dependence upon Him. **Second**, the choice of apostles with a variety of backgrounds teaches us that God's grace is able to overcome our former political affiliations. This is particularly shown with Simon the Zealot and Matthew the tax collector. Simon could not have any greater enemy than Matthew the tax collector. Yet, Christ redeemed them both and then put them together on His team of apostles. Any baggage that they previously had they would have had to set aside since now they had tasted His grace and been set free from both sinful positions. Both set those former positions aside and believed what Christ taught. By application this is not saying that Christians who are democrat and republican need to just overlook their political differences and get along. That is ecumenism. What this is teaching is that you set aside your political persuasions you held as an unbeliever and adopt a biblical view of the issues. **Third**, God's grace should be demonstrated before setting out what God demands of us. In verses 17-19 Jesus displayed grace before teaching the people in the following Sermon what God demanded. There should always be a demonstration of grace towards others before setting forth what God demands of us. Of course, the cross comes first, then God demands faith in Christ. That is the order and that is always the order and that is the order that attracts men.

ⁱ J. Dwight Pentecost, *The Words and Works of Jesus Christ*, 170.

-
- ⁱⁱ Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Vol 2*, 263.
- ⁱⁱⁱ Lachs, quoted by Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Vol 2*, 262.
- ^{iv} Darrell Bock, *Luke 1:1-9:50*, 542.
- ^v Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Vol 2*, 270.
- ^{vi} Darrell Bock, *Luke 1:1-9:50*, 541.
- ^{vii} Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Vol 2*, 263.
- ^{viii} Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Vol 2*, 265.
- ^{ix} Darrell Bock, *Luke 1:1-9:50*, 565.