



MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Community Group Material:

Bible Reading: Luke 6:1-16

Bible Reading: Luke 6:1-16 NET

Jesus was going through the grain fields on a Sabbath, and his disciples picked some heads of wheat, rubbed them in their hands, and ate them. 2 But some of the Pharisees said, “Why are you [pl.] doing what is against the law on the Sabbath?” 3 Jesus answered them, ‘Haven’t you read what David did when he and his companions were hungry— 4 how he entered the house of God, took and ate the sacred bread, which is not lawful for any to eat but the priests alone, and gave it to his companions?’ 5 Then Jesus told them, “The Son of Man is lord of the Sabbath.” (6:1-5 NET) 6 On another Sabbath, Jesus entered the synagogue and was teaching. Now a man was there whose right hand was withered. 7 The experts in the law and the Pharisees watched Jesus closely to see if he would heal on the Sabbath, so that they could find a reason to accuse him. 8 But he knew their thoughts, and said to the man who had the withered hand, ‘Get up and stand here.’ So he rose and stood there. 9 Then Jesus said to them, ‘I ask you [pl.], is it lawful to do good on the Sabbath or to do evil, to save a life or to destroy it?’ 10 After looking around at them all, he said to the man, ‘Stretch out your hand.’ The man did so, and his hand was restored. 11 But they were filled with mindless rage [‘fury’] and began debating with one another what they would do to Jesus. (6:6-11 NET) 12 Now it was during this time that Jesus went out to the mountain to pray, and he spent all night in prayer to God.

13 When morning came, he called his disciples and chose twelve of them, whom he also named apostles: 14 Simon (whom he named Peter), and his brother Andrew; and James, John, Philip, Bartholomew, 15 Matthew, Thomas, James the son of Alphaeus, Simon who was called the Zealot, 16 Judas the son of James, and Judas Iscariot, who became a traitor. (6:12-16)

SUMMARY:

Jesus' ministry in Galilee ignited both awe and outrage. Crowds flocked to His teaching and healing, while Pharisees seethed at His challenge to their Sabbath traditions—opposition that would drive Him to the cross. In this rising conflict, Jesus made a decisive move: from His followers He chose the Twelve naming them apostles. The symbolism struck like a prophetic shockwave. Israel, founded on twelve tribes, was rejecting its Messiah—so Jesus raised up a new leadership. Ordinary men. Untrained men. Men soon to be filled with the Spirit. After Judas fell, the apostles hurried to restore the Twelve, knowing the number itself declared God's renewed people. At Pentecost they erupted, battling Judaism's elite for the hearts and minds of God's people, calling Israel to repentance, and proclaiming the risen Christ. The Twelve's successful witness ignited a movement that swept across the empire. And it all began with Jesus choosing twelve ordinary men.

DISCUSSION:

1. What details in Luke 6:12–16 (night of prayer, mountain setting, calling the Twelve from a larger group of disciples) suggest that this is a major turning point in Jesus' ministry rather than just Jesus' personnel decision?
2. Why did Luke highlight that Jesus chose exactly twelve apostles instead of another number? How would first-century Jewish readers, steeped in the story of the 12 tribes of Israel, hear this?
3. Looking at the names of 'the Twelve' in Lk. 6:14–16, what stands out about the significance/insignificance of these men—some we don't read about any individual activity—what does that teach about how God works today? Did 'the Twelve' accomplish 'more as a group than the sum of their individual contributions'? What does this imply/suggest?
4. How does the number 12 signal that Jesus is restoring/re-gathering God's people with a new leadership-team, rather than reforming Israel's existing leadership structures (priests, scribes, Pharisees, etc.)? Why?
5. Jesus later speaks of the apostles sitting on 12 thrones judging the 12 tribes of Israel (Lk. 22:28–30), how does that clarify their representative role, & the kind of leadership is he picturing? What does this imply about their anticipated role in relation to the Jewish people (Israel)? How does the Twelve's role differ from Apostle Paul?

'The Twelve' in Acts of the Apostles

1. In Acts 1, why was it so important to replace Judas so that 'the Twelve' is restored before Pentecost (Acts 1:15–26)? What does this urgency tell us about the Twelve's role in relation to Israel's renewed 12 tribes?

2. Peter insists Judas' place "must" be taken by another witness? Was Peter wrong? Did God choose Paul instead?
3. Richard Bauckham writes: "Pentecost may not be so much the 'birthday of the church' as the beginning of the restoration of [Israel]." What does he mean by this? Discuss.
4. M. Goheen says, "Luke presents the mission of the Twelve as 'an unqualified success story'." Do you agree/disagree?
5. In Acts 3–4, the Twelve publicly preach & confront the Israel's leaders. How do their actions/results mirror those of Jesus' earthly ministry in Luke's Gospel? For Jesus & the Twelve do you see Opposition & Popularity—from whom?
6. If the Twelve serve as the foundational representatives of restored Israel, how should that shape the way evangelical Christians think about the church's identity in relation to Israel's story and promises?
7. The Twelve apostles are unique, but their witness shapes every local church. In what ways should a congregation today reflect the character of this renewed Israel—especially in areas like holiness, generosity, & bold witness? Discuss.
 - The Twelve were ordinary, flawed people chosen by grace for a foundational, representative calling. How does their story encourage or challenge your group's understanding of calling, leadership, and mission in your own context