



MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Examining the text & our hearts:

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)

Healing a Withered Hand

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)

Choosing the Twelve Apostles

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 NET)

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.

I. How Many Disciples did Jesus Have?

A. Popular Misconception – Jesus had only 12 Disciples

- "In popular imagination it is often supposed that Jesus had only twelve disciples. This is generally denied by scholars...and with very good reason." – Richard Bauckham

B. Jesus had more than 12 Disciples (Lk. 6:17; 10:1, 17)

- Jesus "came down [the mountain] with [the Twelve] & stood on a level place. And a large number of his disciples

had gathered along with a vast multitude..." (Lk. 6:17)

- "After this the Lord appointed seventy-two others & sent them on ahead of him two by two... Then the seventy-two returned with joy..." (Lk. 10:1, 17 NET)

- "In all four Gospels...it is clear that Jesus appointed the Twelve for a special leadership role for which he trained them. But all the Gospels refer also to other disciples...Luke makes it especially clear that Jesus had many

disciples who accompanied him on his itinerant ministry, not only the Twelve...Especially notable is Luke's

account of the mission of the seventy (or seventy-two) disciples (Lk. 10:1, 17) ... It certainly shows

that Luke thought of Jesus' disciples as a very large group." [Richard Bauckham, "Other Disciples of Jesus," in SE. Porter (ed.) Cradle of Christianity, p. 172]

II. Background: Mounting Opposition & Growing Popularity

A. Mounting Opposition

1. Jesus' Inclusion vs. Pharisees' Exclusion

- "Jesus' programme of inclusion...entrance to the believing community is in principle open to all. Nobody may be excluded...[from the start]. Salvation occurs through association between Jesus and a person, and Jesus associates with anyone. The programme of Jesus' enemies, on the other hand, is based on exclusion...by excluding 'unworthy' people from the community. The rising resentment against Jesus on the part of the Pharisees, scribes, leaders of the Jews & the priestly group stems from the clash between the two programmes. The two are mutually exclusive." [Johann Du Plessis, "Christian Community in Luke," Journal of Religion & Theology (2001) p. 68]

2. Sabbath Controversies—Rising Opposition

- "Along with the [5 Sabbath controversy episodes], there exists also a linear development of hostility in the opponents from silent criticism to the questioning of Jesus' disciples, to the questioning of Jesus himself, to watching him, finally to plotting to destroy him [in Mk., Mt.] The attack of the opponents becomes increasingly overt in the sequence of stories." [Joanna Dewey, "Literary Structure of Controversy Stories in Mk. 2:1-3:6," p]
- "The resentment...towards Jesus is develop[ing] in several episodes throughout [Luke's] story (e.g. the series of arguments regarding the Law between Jesus & his enemies in Luke 5:33-6:11...). The hostility against Jesus constantly grows in intensity, until it reaches its climax with the trial of Jesus & his eventual crucifixion."

[Johann Du Plessis, "Christian Community in Luke," Journal of Religion & Theology (2001) pp. 61-62]

3. Jesus vs. the Pharisees –the Issues

a. Who sets the rules about Sabbath-Keeping?

- "Jesus told them, 'The Son of Man is Lord of the Sabbath.'" (Luke 6:5)
- John P. Meier concludes that "Jesus did assume the right to rescind or change parts of the Law...[&] he located his authority to do this ...'in his own ability to know directly & intuitively what was God's will for His people' (Meier)." [Mark A. Powell, Jesus as a Figure in History, p. 142]

b. What Principles govern Sabbath-Keeping Rules?

- Jesus: "Sabbath was made for man, not man for the Sabbath..." (Mark 2:27-28).
- Jesus: Learn "what this means, 'I desire mercy, & not sacrifice'..." (Matt. 12:7-8)

B. Growing Popularity

- The last few episodes "relate intense conflicts with the Pharisees & mounting opposition to Jesus... [But, there's

also] great popularity...[News about (Jesus) spread even more, & large crowds were gathering together to hear him & to be healed of their illnesses' (Lk. 5:15)] ...Popularity & conflict form the twin backgrounds for calling the Twelve: the apostles can help with an ever-increasing ministry & they can assume continuity when opposition becomes hostility..." [Fred B. Craddock, Luke: Interpretation, pp. 83-84]

C. "During this time" of heightened Conflict (Lk. 6:12)

- **Note:** Most Gospel harmonies treat Luke 6:12–16 (& Mark 3:13–19) as an early organizational step, occurring after some months of his ministry, but still roughly in the first year of Jesus' total 3+ year–public ministry.

- "It is at this point, when opposition is forming & confrontation becomes a certainty, that Luke places his account of Jesus' call of the Twelve..." [Eric Franklin, "Luke," in John Muddiman, John Barton (eds.) Gospels, p. 151]

- "Now it was during this time" (6:12) This 'refers to a period of time, a season. A distinct phase in Jesus' ministry.

It was an interval in His ministry when the opposition to Him peaked...The immediately preceding account...

records the vicious opposition Christ was beginning to receive from the scribes & Pharisees... [The Pharisees are]

introduced [as] Jesus' chief adversaries in Lk. 5:17...Their opposition fills the text through ...chapter 5 & well into

chapter 6. Luke describes the escalating conflict between Jesus and the religious leaders of Judaism...Luke

recounts [successive] incidents & highlights the growing opposition of the religious leaders. The conflict reaches

a high point in Lk. 6:11...It is at this precise point that Luke interjects his account of how the Twelve were chosen

& appointed as apostles." [John F. MacArthur, Twelve Ordinary Men, p.]

- "Jesus —knowing the hatred of the religious leaders, fully aware of the hostility against Him, seeing the

inevitability of His execution —therefore chose twelve key men to carry on the proclamation of His gospel for the

salvation of Israel & the establishment of the church...The focus of Christ's ministry therefore turned at this

point from the multitudes to the few." [John F. MacArthur, Twelve Ordinary Men, p.]

D. Climax of Opposition to Jesus (Lk. 6:11; cf. Mk. 3:6; Mt. 12:14)

- Pharisees & scribes "were filled with mindless rage & began debating...what they would do to Jesus" (Lk. 6:11)

- "Jesus' message & identity are...rejected just as they were in [Nazareth] Lk. 4:23-30. Though the Pharisees do

not implement their plan to formally accuse him of breaking the Sabbath, they are seized by a frenzy making

them even more determined to do something against him." [LJ. Topel, Children of Compassionate God, p. 49]

E. The Plot to Destroy (Assassinate) Jesus

- "The Pharisees went out...& began plotting with the Herodians...how they could assassinate him." (Mk. 3:6)

- "The Pharisees went out & plotted against him, as to how they could assassinate [Gk. 'destroy']

him.” (Mt 12:14)

- “Since Luke 6:5 we have waited to discover how Jesus’ rivals would respond to him. We need wait no longer...

their response is an immediate & unequivocal rejection of his claim to authority over the Sabbath.

Their ‘fury’

is more than anger. This is rage born of incomprehension...These scribes & Pharisees signal [the future]

...opposition Jesus will meet [going forward].” [Joel B. Green, Luke, p. 257]

III. Jesus Selects ‘the Twelve’ from among his Disciples

- ❖ “The naming of the Twelve apostles is the conclusion of the unit on discipleship & opposition.” –L. John Topel

- ❖ Jesus “called his disciples & chose twelve of them, whom he also named apostles.” (Luke 6:13)

- ❖ “The Twelve as a group –[was] formed by Jesus Himself” — Eckhard Schnabel

- ❖ “The Twelve did not choose Jesus...but Jesus chose the Twelve.” –Eckhard Schnabel

A. Jesus previously Called Disciples (e.g. Levi/Matthew)

- Levi (Matthew) was “not serious about practicing his [Jewish] faith according to a Pharisaic reading of the Torah

(Law). He is a traitor and unclean, not qualified for Temple worship. But Jesus reaches across boundaries...to

invite Levi into his new movement without taking a vote from those who are already his followers

[disciples:

Peter, Andrew, James & John, etc.].” [Philip C. Thralkill, Following Jesus, p. 95]

- “Whomever Jesus calls, & whoever responds, is now family. We do not get to pick our fellow-disciples, and

wherever the church becomes a ‘club’ of only the socially similar, something essential is lost. Jesus is disruptive

of all such habits, he broadens our world! He likes people I want little to do with!” [PC. Thralkill, Op. cit., p. 95]

- “What does it say about Jesus’ vision of God’s [kingdom] ...that Jesus embraces both tax agents [Matthew] who

cooperate with Roman rule & a [‘zealot’] whose zeal may strenuously oppose Rome?” [JT. Carroll, Luke, p. 143]

B. Chosen by Jesus (in contrast to the Rabbis)

- ❖ “The Twelve did not choose Jesus...but Jesus chose the Twelve.” –Eckhard Schnabel

- “In contrast to the rabbinic model of the teacher-student relationship (...‘Provide yourself with a teacher & get

yourself a fellow-(disciple)), the Twelve did not choose Jesus as their teacher, but Jesus chose the Twelve.” [EJ.

Schnabel, “Apostle,” in JB. Green (ed.) Dictionary of Jesus & the Gospels, p. 59]

C. No Specific Tasks Assigned, but Jesus is looking Ahead

- “Unlike Matthew & Mark...[where] a commissioning for work is described. Luke here describes nothing but the

choice of 12 from among the disciples...[But, Jesus &] Luke is certainly looking ahead at this point to his [Acts

of the Apostles,] in which the apostles are principal figures.” [Fred B. Craddock, Luke, p. 84]

D. Jesus’ Strategic & Intentional Move

- “The selection & training of the twelve apostles highlight Jesus’ strategic & intentional approach to establishing

His kingdom.” [Edward D. Andrew, Training of the Twelve Apostles, p. 20]

IV. Choosing the Twelve –A Major Turning Point

A. Accompanied by Prayer

- “In Luke 6:12, Jesus spends the whole night in prayer to God on the mountain. This signals a major turning point in the narrative...” [Thomas M. Christensen, “Luke & the Nature of the 12 New Tribes,” *European Journal of Theology*, V. 30, #2 (2021) p. 277]
- “He spent all night in prayer to God” (6:12b) “The uniqueness of Jesus’ prayer in 6:12 is signaled by a Greek phrase found nowhere else in Scripture: he spent the night ‘in the prayer of God’...The phrase suggests not only prayer to God, but prayer in conformity with the very nature & will of God.” [James R. Edwards, *Luke*, p.]
- “Luke’s Gospel describes Jesus praying before each major turning point... Here Jesus spends a night in prayer on the mountain before choosing 12 of the disciples for the inner circle. After a night of prayer, he calls all the disciples & chooses twelve from among them to designate as apostles.” [Mary H. Schertz, *Luke*, p.]
- “After his night of prayer, Jesus calls a large gathering of disciples & selects twelve from among them. Whereas Mark...never indicates [explicitly] that the Twelve were drawn from a larger category of ‘disciples’... Luke distinguishes between disciples & apostles, two groups having different functions ...[&] different levels of access to Jesus.” [Nicholas Perrin, *Luke*, p. 113]
- After his night of prayer, “in 6:13, Jesus descends from the mountain to assemble his disciples, recalling how YHWH assembled Israel at Mt. Sinai. There he appoints 12 men to assist him as the twelve new leaders of Israel. This recalls the pattern of Moses (Num. 1:1-19, [etc.]) who appointed 12 men to assist him as the twelve new leaders of the 12 tribes of Jacob [Israel]...Jesus chose the Twelve to represent...the heads of the clans of Israel.” [Thomas M. Christensen, *Op. cit.*, pp. 277-8]
- On the verge of a momentous decision –the selection of 12 apostles –& a major discourse [‘Sermon on the Plain’] that will form them & the rest of the disciples as people of God’s realm [kingdom], Jesus again withdraws...[in] prayer on ‘the mountain.’ He then...choose[s] the apostles; the list...begins with...Simon (Peter), but ends on a disturbing note: one apostle will become a traitor. Not even decisions guided by prayer...guarantee a happy outcome; deadly opposition to the purposes of God will emerge within the company of Jesus’ closest followers.” [John T. Carroll, *Luke*, p. 141]

B. Shifting Focus –From Many to the Few

- “Luke alone describes Jesus’ choosing by the verb ‘elected’ (eklego [aor., middle: ‘chose for himself’]), making it explicit that the twelve are chosen out of a larger group (6:13).” [Thomas M. Christensen, *Op. cit.*, p. 277]
- Jesus “calls his disciples together & from them selects 12 to be His apostles... The selection of

twelve 'to be with

Him & that He might send them out to preach' [Mk. 3:14] is a significant turning point in Jesus' public ministry.

Until this time... Jesus ministered mainly to the crowds that gather spontaneously. He now appoints 12 to be

with Him in a special relationship of training & instruction. The focus of Jesus' ministry begins to shift from the

masses to these few men..." [David L. Dawson, *Life of Christ: A Visual Survey*, p. 36]

- Jesus "chose twelve key men to carry on the proclamation of His gospel for the salvation of Israel and the

establishment of the church...The focus of Christ's ministry therefore turned at this point from the multitudes

to the few." [John F. MacArthur, *Twelve Ordinary Men*, p.]

C. "The Twelve" — 25x in NT; 7x in Luke

- Lk. 6 "is one of the central discipleship units in Luke...It marks a designation [of 'the Twelve'] within the larger

band of disciples. After a night of prayer, a dozen are chosen by Jesus from [among] the rest & are henceforth

labeled 'the Twelve,' a visual symbol that Jesus is renewing God's people by providing new leaders on the model

of the earlier 12 tribes of Israel, each headed by a patriarch [one of Jacob's sons]. Since they are to be sent out as

[Jesus'] official ambassadors, a 2nd title is added; they are 'Apostles/sent ones.' They remain disciples, but now

with a new symbolic function & an official commission for mission." [Philip C. Thralkill, *Op. cit.*, p. 97]

D. "The Twelve" –An Historical Entity formed by the Historical Jesus

- The earliest NT reference to "The Twelve" is Paul's letter of 1 Corinthians, where he wrote:

- Christ "was raised on the 3rd day...5 &...he appeared to Cephas [Peter], then to the Twelve..." (1 Cor. 15:4-5)

- Contrary to skeptic John Dominic Crossan who "insists that Jesus did not choose 12 disciples & the Last Supper

did not take place, despite early, multiple attestations of both." [Mark A. Powell, *Op. cit.*, p. 96]

- "The group of 'the Twelve,' re-convened by Peter, was re-installed by the appearance of the risen Lord & so their

function...[as] the nucleus of the new people of God, was confirmed...The group of 'the Twelve' re-gathered by

Peter & authorised by the risen Lord, formed the nucleus of this new people of God." [Dietrich-Alex Koch,

"Origin, Function & Disappearance of the 'Twelve'," *HTS*, V. 61 #1-2 (2005) p. 222]

- "This [1 Cor. 15:5] provides crucial evidence that the nation of twelve specially chosen followers existed from

Christianity's earliest days." [Tom Bissell, *Apostle*, p. xvi]

- "The circle of the Twelve is not a later creation of the church. Doubts that Jesus formed a circle of the Twelve

disciples are unfounded...The Twelve as a group w[as] formed by Jesus himself." [E. Schnabel, "Apostle," p. 58]

V. Why Twelve? Symbolic of Israel's Restored Tribes

A. The Tribes of Israel

1. At Jesus' time, 10 Northern Tribes Dispersed, not "Lost"

- "Israelites in Jerusalem were principally of the tribe of Judah ('Jews') or of Benjamin or of Levi (R.

Brown) ...We

must rid ourselves of the popular notion of the 'lost' 10 tribes. The northern tribes (reckoned by Jewish writers of the period as 10 or 9½) were not thought to be 'lost'... The Galilean Jewish population [in Jesus' era] would have included remnants of the old Israelite population." [Richard Bauckham, *Gospel Women*, pp. 78-79]

2. "Israel for Luke means the 12 tribes" — Loveday Alexander

• Luke's Gospel emphasizes "forgiveness & inclusion. But this is first and foremost about the gathering in and restoration of God's people. Israel for Luke means the 12 tribes, including the 'lost 10 tribes': hence the persistent

interest in the Samaritans." [L. Alexander, "Church in the Synoptic[s]...", in P. Avis (ed.) *Oxford Handbook of Ecclesiology*, p. 79]

• "The number twelve does indicate that the restoration of Israel is to be of all twelve tribes, as traditionally

[viewed] in the Jewish [end-time] hope." [Richard Bauckham, *Jewish World around the NT*, p. 355]

B. Why Did Jesus Choose the Twelve?

• "That Jesus associated himself especially with twelve of his followers is a datum firmly established by good

arguments across a broad spectrum of modern Jesus studies. But why Jesus chose the Twelve is in need of

serious reconsideration because the standard, eschatological explanation has rarely been examined. A careful

examination of the evidence pertaining to the number 'twelve' in the Hebrew Bible & in ancient Jewish sources

suggests that Jesus chose the Twelve to evoke the twin themes of covenant renewal (a Joshua theme) and

eschatological restoration (with the reunification of the twelve tribes implied)." [Scot McKnight, "Jesus & the

Twelve," *Bulletin for Biblical Research* (2001) Vol. 11 (2) p. 203]

1. 'The Twelve' Apostles correspond to Israel's Twelve Tribes

• "What is the relevance of the 12 [apostles]? Why did Jesus choose 12 & not any other number of disciples as his

inner circle? The answer might not be obvious to modern western readers, but for a Jew in the first century it

would certainly ring with symbolic significance. Jesus' choice of the sacred number 12 is anchored in Israel's

salvation history & indicates that he had a particular restoration programme in mind. The twelve apostles clearly

correspond to the twelve tribes of Israel." [Thomas M. Christensen, *Op. cit.*, p. 277]

• "The significance of Jesus' choice of twelve disciples was that he saw them as representing (the twelve tribes of)

Israel, at least in God's [end-time] intent. [This also] lies behind the prominence of 'the Twelve'." — James Dunn

2. Points to the End-time Regathering of Israel's 12 Tribes

• "The number 'twelve' speaks of the [end-time] gathering of Israel. The Twelve [apostles] are not physical

descendants of the 12 Israelite tribes but correspond to them by representing symbolically the restoration of the

people of God in the last days. They are...the nucleus of the [end-time] community.” [E. Schnabel, *Early*

Christian Mission: Jesus & the Twelve, pp. 224, 270-1]

3. Like Moses appointed 12 leaders of 12 Tribes (Num. 1) Jesus appoints the Twelve

- “You [Moses] & Aaron are to number all in Israel... 4And to help you there is to be a man from each tribe, each

man the head of his family. 5 Now these are the names of the [12] men who are to help you...” (Num. 1:3-15)

- “In Lk. 6:13, Jesus descends from the mountain to assemble his disciples, recalling how YHWH assembled Israel

at Mount Sinai. There, he appoints 12 men to assist him as the 12 new leaders of Israel. This recalls the pattern

of Moses (Numbers 1:1-19, 44 [etc.,]) who appointed 12 men to assist him (Num. 1:5) as the 12 new leaders of the

12 tribes of Jacob (Num. 1:16, 44). If this connection is correct, Jesus chose the 12 to represent ‘the chiefs of their

ancestral tribes, the heads of the clans of Israel’ (Num. 1:16). Bauckham... reminds us that Luke clearly cannot

have thought that the 12 were literally members of the 12 different tribes, one...from each, because the 12 included

two pairs of brothers (Lk 5:1-11; 6:14) ... Thus, the 12 tribes of the renewed Israel, gathered by Jesus &

represented by their 12 new chiefs, cannot primarily relate to the old tribes by strict genealogical descent, but

rather in a redemptive-historical & typological [symbolic] way.” [Thomas M. Christensen, *Op. cit.*, p. 278]

- “Jesus’ choice of 12 disciples in Lk. 6:13 was a powerful symbolic act linked to the old pattern of Israel’s salvation

history & to the [end-time] expectations of Israel’s prophets. Jesus’ choice of twelve signals the realisation of

Israel’s prophetic hope. Hence the redemptive-historical significance of twelve apostles corresponding to the

twelve tribes of Israel is paramount in Lukan theology.” [Thomas M. Christensen, *Op. cit.*, pp. 277-8]

4. “The precise number twelve...is essential.” — Jacob Jervell

- “Luke reveals that the precise number twelve as applied to the apostolic circle is essential, & that this circle can

only function with the correct number... The number twelve is important because the circle of the Twelve is

linked explicitly to the concept of ‘Israel’...the people of the 12 tribes...The Twelve will serve as regents [‘kings’]

in [end-time] Israel (Lk. 22:30).” [Jacob Jervell, *Theology of Acts*, p. 79]

C. Jesus’ Judgment on Israel’s current Leaders

- “Jesus’ choice of these twelve men, none of them members...of the religious establishment, was an act of

judgment, emphasizing the reality that Israel [?] and its spiritual leadership were apostate.” [John MacArthur,

Luke 6-10: McArthur NT Commentary, p.]

D. The Twelve –a Counter to Judaism’s Leaders

- “The Twelve...symbolize [end-time] Israel & are portrayed as mostly faithful to Jesus. As principally fishermen

unlettered in the Law they are the counter to Jesus’ learned opponents, who cannot see the new

dispensation.”

[L. John Topel, Children of the Compassionate God, p. 50]

E. 'The Twelve' —Israel's Future Leaders

• “The Twelve whom Jesus chose [are] the core of restored Israel & the people's future leaders.” –

Jason Moraff

• “The number 12 is significant for Luke in so far as the Twelve apostles are appointed over Israel.” –

Jacob Jervell

F. The Twelve still need to Learn as Disciples

• “The Gospel story portrays Jesus choosing Twelve men as members of his inner circle, which might confirm

[these] men's special status in the leadership of the people of God. It then portrays Him watching them

misunderstand, betray, & abandon Him [at the cross], so that the people who...first learn of His [resurrection]

are women –which might subvert men's special status in the leadership of the people of God.” [John Goldingay,

“Biblical Narrative...,” in JB. Green (ed.) Between Two Horizons, pp. 131-132]

• There's “a fundamental tension in Luke's representation of the Twelve: They are the revered first followers of

Jesus & authoritative figures in the early church, yet throughout Jesus' earthly ministry they never grasp the

purpose of his death or the promise of his resurrection.” [J. David Woodington, Dubious Disciples, p.]

G. 'The Twelve' replace Judaism's Leaders in Jesus' Parable of the Tenants (Mt. 21:43)

• “The crux of the parable of the tenants is Jesus' statement in Mt. 21:43 that the kingdom of God will be taken

from the...tenant farmers (Israel's leaders and rulers) and given to a nation who will produce its fruit. Dispensationalists argue...that the passage is really about new leaders for Israel, specifically the

twelve

apostles.” [Brent E. Parker, Christ Jesus, the True Vine..., p. 229 #230] [Note: Not the Church replacing Israel]

• “In the Parable of the Vineyard, Jesus rebuked the Jewish political rulers of his day for opposing Him... The

vineyard should be rented out ‘to other vine-growers’ [Mt. 21:43] ...In the context of OT prophecy... the ‘other

vine-growers’ would be the remnant of faith...In fact, Jesus had already appointed His own apostles to ruling

positions...” [Craig A. Blasing, Darrell L. Bock, Progressive Dispensationalism, pp.]

• **Note:** The ‘tenant-farmers’ in the parable depict Israel's leaders/rulers (not “the Jews,” or “the Israelites”: the

general population). It is inaccurate to make sweeping statements such as, “The Jews rejected Jesus as their

Messiah” (W. Lee, Mt. 24:231 Rcv) and “the kingdom of God would be taken from them [the Jews]” (W. Lee, Mt.

22:21 Rcv.). W. Lee writes: “During the 3½ years when the Lord was among the children of Israel, He was the

kingdom of God. Although the Lord displayed much power among them, the Israelites still rejected him;

therefore in Mt. 21:43 the Lord said, ‘The kingdom...taken from you’.” [W. Lee, Collected Works, (1959) V. 3, p.]

H. 'The Twelve' equal 'the Apostles' in Luke's Gospel (Lk. 9:1, 10)

• “Jesus called the twelve together, he gave them...authority over all demons &...diseases...When

the apostles

returned..." (Lk. 9:1, 10)

- "More than any other Evangelist [Mt., Mk., Jn.], Luke...emphasized the role of the disciples...as 'the apostles'..."

[James D. G. Dunn, Acts of the Apostles, p. 6]

- "A study of the six...occurrences of ['apostles' in Luke's Gospel] ...shows that Luke uses apostolos ['apostles'] as

a technical term for the Twelve." [AJ. Kostenberger, Theology of John's Gospel, p. 77]

- 'The apostles' "can be equated ...to an inner group of Jesus' disciples, known as 'the Twelve,' who were chosen &

specially trained by him... as the authorized leaders of the new people of God. The number 12 is highly significant;

it recalls the 12 patriarchs & 12 tribes of Israel, & confirms Jesus' intention that a community, the new Israel,

should continue...led by the Twelve. The Synoptics enshrine a strong tradition that Jesus chose this special

group...Luke in particular...equates this group with the 'apostles'." [CHH. Scobie, Ways of Our God, p. 627]

- "Like the number twelve, the designation 'apostle' in Luke 6:13 is significant. Apostle means 'sent one' & indicates

the active role these associates will play in furthering the Messiah's...work as his viceroys, not simply following

behind him (cf. 9:1-6). While the [Gk.] plural noun apostoloi ['apostles'] is only used once in Mt. (10:2) & twice

in Mark (3:14; 6:30), it occurs 6 times in Luke & 28 times in Acts... Luke always uses...the plural; & (with the

exception of Acts 14:4, 14), it always refers to the collective group of 12, revealing his theological emphasis on

the twelve apostles as a significant key-feature in...Acts... portraying them as the end-time leadership of Israel...

[Early in Acts] they define the identity & draw the boundaries of the restored people of God. Indeed, they claim

to embody the very continuation of Israel." [Thomas M. Christensen, Op. cit., pp. 279-80]

I. Majority of 'the Twelve' do not have Individual Roles in the NT Narrative

- "Seven of the characters play no role... 'the Twelve' function as a composite group" – D. Bock

- "That the Synoptic Gospels name 'the Twelve' highlights their significance. However, despite being listed, seven

...play no role in the narrative, suggesting that the list's ...purpose [is] other than introducing the characters.

Each list varies in order ...but each Gospel essentially presents the same list. Bauckham argues... this group serves

as authenticators for the Gospels as a whole. 'The Twelve' function as a composite group...[They] are responsible

for the overall shape of the [Gospel] story." [Darrell Bock, Jesus according to Scripture, p. 54]

- "The NT is much more interested in the fact that they ['the Twelve'] existed than in what they did.

The symbolism

of the number twelve, especially in corresponding to the number of tribes in Israel, is more important than the

identities & activities of the twelve individuals." [Steve Walton, Acts 1-9, Vol. 3, pp. 157-8]

J. The Uniqueness of "The Twelve" vs. Later "Apostles"

- "It's helpful to distinguish the role of the 'Twelve' from that of 'apostle.' The Twelve have a historical

role that

cannot be repeated & passed on [i.e., no succession] & even finding a replacement for Judas post-Easter was a

unique event...But, by mid-century some had died...hence new apostles are called into service."

[Terrence Paige,

"Apostleship," in C. Evans (ed.) Routledge Encyclopedia of the Historical Jesus, p. 24]

K. Jesus' Other Disciples –The 'Seventy-Two' (Lk. 10:1, 17)

• "After this the Lord appointed seventy-two others & sent them on ahead of him two by two...Then the seventy□two returned with joy..." (Lk. 10:1, 17 NET)

• "Matthew's Gospel reads 'the Twelve' as prototype church leaders...But for Luke, the Twelve are paradigmatic of

a wider circle of discipleship, representative 'students in the school of Christ' whose questions & mistakes

gradually uncover the full meaning of discipleship." [Loveday Alexander, Op. cit., p.]

• "But Luke never allows us to identify discipleship solely with the Twelve (9:49-50). He speaks of a 'crowd' of

disciples (6:13) & constantly blurs the distinction between disciples & the wider audience. Jesus' followers

include women supporters (8:1-3)...Most important, they include the group of 70 (or 72 the mss differ) sent out

on mission in 10:1-20... Like the Twelve, the 70 are given authority to heal the sick & proclaim the kingdom...;

they too speak in Jesus' name & with his delegated authority. This second mission... foreshadow[s] the Gentile

mission in Acts: the number 70/72...symbolic of the nations of the world...It is hard to miss a double allusion to

the 70 elders of Num. 11:16-25, pointing forward to the local elders who, in Luke's church...gradually assume

authority with the passing of the apostolic generation..." [L. Alexander, "Church in the Synoptic[s]...", p. 81]

• "Already in the Gospel Luke is preparing his readers for a world in which the Twelve apostles are not the only

disciples, & not the only ones who bear Jesus' authority & speak in his name. But...we must note that it is Jesus

himself who appoints the 70 & sends them out, with full apostolic authority. It is the 70 (not the Twelve) to whom

Jesus says: 'The one who listens to you listens to me, & the one who rejects you rejects me, & the one who rejects

me rejects the one who sent me.' (Lk. 10:16). There's no trace of any 'apostolic succession' here." [L. Alexander,

"Church in the Synoptic[s]...", in P. Avis (ed.) Oxford Handbook of Ecclesiology, p. 81]

• "It is the messianic community of disciples [followers], rather than the 'people of God' as a whole, that form the

nucleus of the emergent church in Acts. Discipleship forms the narrative bridge between the Gospel & Acts,

beginning with the naming of the [12] apostles chosen by the Lord (Acts 1:13 [cf. Lk. 6:12-16]). These in turn

form the nucleus of a larger group of 120 'brothers' [& sisters]." [Alexander, "Church in the Synoptic[s]...", p. 86]

VI. Twelve Thrones for the Twelve Apostles

A. "You'll sit on [12] thrones judging the 12 tribes of Israel" (Lk. 22:30; Mt. 19:28)

- "You...have remained with me in my trials. 29 Thus I grant to you a kingdom...30 that you may eat & drink at my

table in my kingdom, & you will sit on thrones judging the twelve tribes of Israel." (Lk. 22:28-30 NET)

Note: The statement 'you will sit on thrones judging the 12 tribes of Israel' looks at the future authority the

Twelve [apostles] will have when Jesus returns. They will share in Israel's judgment. [NET]

- "Jesus... 'I tell you the truth: In the age when all things are renewed, when the Son of Man sits on his glorious

throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."

(Mt. 19:28)

- "In Luke's Gospel, the call of the disciples comes very deliberately second to the gathering of Israel, after...Jesus'

announcement of his mission...in Nazareth (4:16-44) ...The number twelve clearly relates their appointment to

the historic people of God [Israel] &...they are promised an [end-time] role 'seated on thrones judging the 12

tribes of Israel.' (22:30)." [Loveday Alexander, "Gospels & Acts: Discipleship & Kingdom," in A. Hays (ed.)

Meanings of Discipleship, p.]

- "Whereas...in Matt. 19:28 it seems clear that judging is in view, in Luke the possibility of a wider meaning,

including exercising of leadership authority, cannot be excluded...Should...this ruling/judging be regarded a

strictly [end-time], as having a present dimension, or...include both aspects? Arguments against...a proleptic

fulfilment...fail to persuade [so there's a present aspect]." [AC. Clark, "Role of The Apostles," in IH. Marshall

(ed.) Witness of the Gospel, p. 174]

- "Matthew explicitly connects the 12 thrones of the 12 apostles with the 12 tribes of Israel (Mt 19:28).

Luke, in his

parallel account (Lk 22:30), omits the adjective 'twelve' before thrones... The connection, however, was already

made earlier in the narrative. The numbered group of apostles is 'the twelve' (Lk 22:3) who will sit on 'thrones'

judging 'the 12 tribes of Israel' (22:30)." [Thomas M. Christensen, Op. cit., p. 277]

- "Jesus & his followers...considered the number 'twelve' as significant... He anticipated the Twelve standing in

judgment over the twelve tribes of Israel in the coming kingdom (Lk. 22:30)." [Darrell Bock, Op. cit., p. 54]

B. The Twelve's Role "includes the exercise of leadership authority." –Eckhart Schnabel

- "In both...Luke 22:29-30 & Acts 1:6-8...the way to the future restoration of Israel's kingdom is through the service

& witness of the [Twelve] apostles." [Richard Bauckham, Jewish World around the NT, p. 361]

- "The Nucleus of Restored Israel: The Twelve are not biological descendants of the 12 tribes of Israel... 'Israel' in

the 1st-century consisted of only 2-3 tribes...The Twelve correspond symbolically to the 12 princes of the tribes

of Israel in the wilderness (Num. 1:4-16). They represent Israel's hope for a restoration in the

Messianic age...In

Mt. 19:28, Lk. 22:29-30 the Twelve are explicitly linked with the twelve tribes of Israel, as dispensing judgment.

Jesus' appointment of 12 disciples was a programmatic action, symbolizing ...that in [Jesus'] ministry the...

restoration of Israel had begun in embryonic form...[The Twelve's] significance [is] constituting the nucleus of

a restored Israel, suggesting that Jesus' announcement...includes the exercise of leadership authority." [Eckhart

J. Schnabel, "Apostle," in JB. Green (ed.) Dictionary of Jesus & the Gospels, p. 70]

C. Jesus' Promises to the Twelve are Inaugurated in Acts

- "The Twelve became kings [to 'judge'/'rule'] through the series of events after the ascension of Jesus that

culminated at Pentecost in Jerusalem." [David H. Wenkel, Op. cit., p. 8]

- "The promise Jesus made to the Twelve about their future place on twelve thrones [Lk. 12:30] did indeed have

its inauguration at (or around) Pentecost." [David H. Wenkel, "When the Apostles Became Kings: Ruling &

Judging the Twelve Tribes of Israel in...Acts," Biblical Theology Bulletin, Vol. 42, #3, p. 6]

- "Jesus' statements [Lk. 22:29-30] find realization within...the first part of Acts... [where] the [Twelve] apostles

'rule over Israel' among the [Jewish] people restored through the Spirit & serve...in the name of the risen Lord

(Acts 4-6)." [Luke T. Johnson, Prophetic Jesus, Prophetic Church, p. 27]

- "The Book of Acts...reflects the inaugurated eschatology...in which the Twelve begin their reign as co-regents [co-kings] with Christ ...[& also] the prophetic judgments of the Twelve [e.g. on Ananias & Sapphira] ...as apostle-kings who reign & judge with the risen Lord Jesus over the inauguration of restored Israel." [David H. Wenkel,

Kingship of the Twelve Apostles in Luke-Acts, p. 6]

D. Pentecost: the 'Birthday of the Church' or 'Restoration of Israel'?

- "Pentecost may not be so much the 'birthday of the church' as the beginning of the restoration of the Diaspora

[i.e., the scattered Jews. Through] Peter's preaching the Twelve...commence their task of reconstituting the

renewed Israel of the regathered twelve tribes... In Acts 2 [Pentecost] Israelites from the whole dispersion return

to God ('repent') & receive from the Davidic Messiah, [Jesus,] enthroned in heaven, the promised gift of the

Spirit...The 3,000 who respond...form the [Jesus-]community of messianic Jews in Jerusalem."

[Richard

Bauckham, Jewish World around the NT, p. 358]

- **Note:** Jesus said "I will build my church (ekklesia)" (Mt. 16:18). Yet, "In its NT context [era], the word 'ekklesia'

did not refer to a 'religious' gathering, but rather to any assembly gathered to engage in important business."

[Philip Kenneson, "Worship, Imagination..." in S. Wells (ed.) Blackwell Companion to Christian Ethics, p. 59]

"In the NT the word [ekklesia, usually translated 'church'] occurs some 114 times. But it also occurs some 100

times in the Septuagint...translat[ing] the Hebrew Bible [term] qahal ...meaning 'assembly' or 'congregation'."

[Craig Evans, From Jesus to the Church, p. 18] Hence, ekklesia does not necessarily imply a

“Christian church.”

- “The disciples ask Jesus: ‘Lord, is this the time when you are restoring the kingdom to Israel?’ (Acts 1:6) ... Jesus answers their question by saying that Israel’s restoration is about to occur at Pentecost (Acts 2) & in Jesus’ reign, starting from Jerusalem with Jewish believers, extending to Judea & Samaria (Acts 8, thus a reconstituted Israel) and to the nations (Acts 10-11), thus creating a new humanity in Christ... Jesus responds... with language drawn from Isaiah (32:15; 43:12; 49:6), which anticipates ... God will save through his Servant, bring about Israel’s restoration, & include Gentiles in that restoration program.” [Stephen J. Wellum, Systematic Theology, V. 1, p]

VII. Acts 1: ‘The Twelve’ Reconstituted; Matthias replacing Judas ‘the dropout’

A. The 1st Ten Years of the Jesus-Community in Acts

- “Luke relates the ‘witnessing’... of the Twelve... both to the restoration of Israel and to the conversion of the nations... At Pentecost the witness of the Twelve begins to be effective in the gathering of the exiled tribes into the restored Israel... their witness will also come to the nations at the end of the earth.” [R. Bauckham, p. 360]

- “Jesus’ appointment of 12 disciples & his [end-time] saying [of] his disciples serving as princes & administrators over the 12 tribes of Israel [Mt. 19:28; Lk. 22:30] strongly suggest that the restoration of Israel is in view... We...

conclude that Jesus foresaw & intended no break with Israel... not to bring into existence an organization [a

“Christian Church”] that would stand outside of & perhaps... over against the people of Israel.” [Craig A. Evans,

From Jesus to the Church, pp. 27-28]

- Isaiah’s prophecy (49:5-6) “entails two stages: [1.] the restoration of Israel (12 tribes of Jacob); [2.] becoming a

‘light to the nations’ In Acts... this... prophecy is fulfilled... The 1st stage... the end-time restoration of Israel,

unfolds... [1a.] in the formation of the [Jesus-] Jerusalem community out of Jews from all nations (Acts 1:1-8:3),

then [1b.] their outreach to Jews in the surrounding area & to Samaritans (8:4-9:43)... [The] 2nd stage... unfolds

in... [2.] the mission to the Gentiles (10:1-...).” [Daniel Durken, New Collegeville Bible Commentary, p. 1201]

- “The Breakthrough at Antioch [Acts 11:19-22] probably happened within the AD 30s... within the first 10 years of

Christianity’s existence... [Or] between 35 & 39 AD (Riesner).” [James Dunn, Beginning from Jerusalem, p. 307]

B. The Apostles’ Dilemma

- “In... Lk. 22:30 Jesus had specified that there would be twelve thrones, thus making an explicit [correspondence

between] the Twelve apostles with the twelve tribes of Israel. The apostles are faced... with a dilemma... They have

lost one of their members, Judas, ‘one of the Twelve’ (Lk. 22:47) ... since his betrayal of Jesus, they

have been

reduced to a group of 'Eleven' (Lk. 24:9, 33; Acts 1:13, 26), which is as incomplete as the number of the sons of

Jacob in the absence of Joseph (cf. Gen. 37:9; 42:13, 32) ...The twelve have lost their status as representatives

of the twelve tribes of Israel." [Jenny Read-Heimerdinger, "Apostles in the Bezan Text of Acts," (2003) p. 271]

- "The choice of Matthias...is not a cover-up for the embarrassment caused by the betrayal of Judas" –S. Uytanlet

- "Judas had to be replaced before Pentecost because the integrity of the apostolic circle of the Twelve symbolized

the restoration of God's people." [LT. Johnson, Acts of the Apostles, p. 39]

C. The Necessity of Reconstitution

- "Peter cites Ps. 69 & 109, effectively...making [Judas'] replacement a divine necessity [Acts 1:22] ... After praying

a casting-lots, the disciples choose Matthias (Acts 1:21-26), who is otherwise unimportant, as he is unmentioned

elsewhere in the NT. What matters is the unbroken apostolic witness of Jesus' ministry; the number 12 maintains

symbolic continuity with Israel's 12 patriarchs." [MB. Dinkler, "Acts," in M. Aymer (ed.) Gospels & Acts, p. 329]

- "In the interval between Jesus [ascension] & the Spirit the only action taken (or narrated) apart from prayer, is

the replacement of Judas as the twelfth apostle ...A restored band of [the] Twelve apostles is assumed to be

necessary if the apostles are to form the core of a reconstituted Israel." [James DG Dunn, Acts of the Apostles, p]

- Peter: "Therefore, from among the men who have accompanied us during the whole time the Lord Jesus went in

and out among us...it is necessary that one become a witness with us of his resurrection...26 Then they cast lots for

them, and the lot fell to Matthias and he was added to the eleven apostles." (Acts 1:21-22, 26 CSB)

- "We know & hear nothing more of either candidate [Matthias or Joseph Barsabbas. But,] Luke also says nothing

more of the majority of those [the 'Eleven'] listed in Acts 1:13." [James DG Dunn, Acts of the Apostles, p.]

- "The completion of the number of the twelve apostles paves the way for the fulfillment of the prophecy on the

restoration of the 12 tribes. Acts 1:15-26 is, therefore, the induction of the 12 apostles into their rulership of the

restored Israel...The election of Matthias was a direct result of Jesus' promise to his disciples in Lk. 22:30."

[Nelson Estrada, From Followers to Leaders: Acts 1-2, University of Sheffield, UK (2001) p. 195]

- "The addition of Matthias [Judas' replacement] to the eleven returns the number to twelve & constitutes a

claim...that the twelve constitute the nucleus of the new leadership over Israel as God's people. This prepares

the reader for the frequent turf wars that take place in Acts 3-5 between the apostles & the Sanhedrin over who

constitutes the legitimate leaders of Israel." [Joshua W. Jipp, Reading Acts, p. 35]

- Judas' "replacement restores the symbolism of the Twelve representing the 12 tribes of Israel &

fulfills Jesus'

promise that the [12] apostles will judge the 12 tribes of Israel...In their role the Twelve will replace the failed

Jerusalem leadership. Restoration...themes continue ...in the first half of Acts..." [Steve Walton, Acts, p. 155]

- "The election of Matthias to complete...the Twelve should be understood as signalling the beginning of the

restoration of Israel, for the 12 apostles become representatives of the 12 tribes of Israel." [DW Pao, Acts, p. 125]

D. The Twelve: The Unifying Center of the Early Jesus-Movement

- "The Twelve...were in the beginning seen as the core of the new [Jesus-] sect...The new movement...cohered

round them to participate in the Israel of the new age...The Twelve [were] the unifying & coordinating leadership

of the new community." [James DG. Dunn, Beginning from Jerusalem, pp. 206-7]

- "The Twelve have a key leadership role in the new [Jesus-]community, will judge the tribes of Israel one day &

mostly are tied to the land [of Israel] in their work within Acts." [Darrell L. Bock, Theology of Luke & Acts, p.]

E. The (reconstituted) 'Twelve' become Israel's New Leaders

- "The Twelve constitute...the new leadership over Israel" — Joshua Jipp

- "The Twelve...now become the new leaders of Israel" —Joshua Jipp

- "We see in Acts that "God has reconstituted the 12 tribes by raising up 12 leaders [–the Twelve–] to rule His

repentant people. God's people are...those who submit to the authority of the resurrected Messiah & His Spirit□empowered witnesses. Luke...[makes] a strong claim for the authority of the apostles [the Twelve'] by narrating their reconstitution & claim to represent Israel in Acts 1:15-26. They are the ones Jesus promised would 'sit on

thrones judging the 12 tribes of Israel' (Lk. 22:30b) ...But tragically Acts narrates further conflict... within Israel...

[which] is becoming a divided people over the issue of the Messiah..." [Joshua W. Jipp, Reading Acts, p. 44]

- "The Twelve, functioning as 'eschatological regents' ['end-time kings'] represent Israel's new leaders, Israel's

former leaders having disqualified themselves by rejecting Jesus. Their apostolic task is to proclaim the

fulfillment of God's promises to Israel...The resurrection of Jesus is the primary evidence for this...

Therefore,

the apostles bear witness to the resurrection before the whole...of Israel ...[This is] their chief responsibility as

Israel's new rulers." [Craig A. Evans, "Twelve Thrones of Israel...Luke 22:24-30," in Jesus in Context, p. 455]

- The existing "leaders are being cut out of the people God is restoring, because they will not listen to [Jesus]...&

the Twelve have in reality become the effective leaders of ...the populace considered as 'the people of God.'...[In]

Lk. 4:1-4 Luke [contrasts] the reaction of the common people to that of the leaders... [So, there's] a division...

Many of the ordinary people who hear Peter's words believe...It is only the leaders who are 'upset' at the apostles

& arrest them." [LT. Johnson, DJ. Harrington, Acts of the Apostles, pp. 80-81]

• “Jesus’ statements [Lk. 22:29-30] find realization within...the first part of Acts... [where] the [Twelve] apostles ‘rule over Israel’ among the [Jewish] people restored through the Spirit & serve...in the name of the risen Lord

(Acts 4-6).” [Luke T. Johnson, Prophetic Jesus, Prophetic Church, p. 27]

F. Israel’s Institutional Leaders vs. the People — Division

• In Luke’s Gospel, “The ‘people’ (laos) in Luke are almost uniformly supportive of Jesus; it is their leaders who

fail to recognize that ‘the kingdom of God has come upon you’ (11:20). For Luke...healing & exorcism is not just

a demonstration of supernatural power, but the proper work of God’s anointed One, bringing salvation &

restoration to God’s people, as predicted in the [OT].” [L. Alexander, “Church in the Synoptic[s],” Op. cit., p. 80]

• “Luke recognizes [a division] between the people of Israel and their leaders...While the leaders reject the

proclamation of Messiah-Jesus, large segments of the people accept it; in scene after scene in Acts the Jewish

leaders are ...obdurate [stubborn]... Israel as a people are not rejected along with her leaders. The [Jewish]

leaders...have relinquished any right to rule over the people, & the Twelve have now become the new

leaders of Israel as Luke 22:30 makes clear.” [Jacob Jervell, Theology of Acts, p. 81]

G. Who are Israel’s Legitimate Leaders –The Twelve Or the Sanhedrin?

• In Acts 4-5 “Luke forces our attention on the apostles...to resolve the issue...What is the legitimate leadership

over Israel? Is it the leadership of the Sanhedrin that first rejected [Jesus], or is it the leadership of the Twelve...?

Will Jesus’ prophecy that they are to ‘rule over the 12 tribes of Israel’ (Lk. 22:30) be fulfilled within the narrative?

Luke will show us...how the apostles become the true leaders of the faithful Israel.” [LT. Johnson, Acts, p. 80]

H. “The Mission of the Twelve...an Unqualified Success Story” –M. Goheen (with Opposition)

• “Luke...presents...the mission of the Twelve [to Jews as] ‘an unqualified success story’ in gathering Israel...After

3,000 accept the message at Pentecost, the number quickly increases to 5,000...[Later] the number of believing

Jews grows rapidly... [But,] there’s another side to the story...tho’ many Jews do believe...many others reject the

message...The Jewish leaders begin to oppose Peter...[Opposition escalates] with the stoning of Stephen...So it

continues through Acts: conversion & opposition, reception & rejection.” [MW Goheen, Light to Nations, p. 150]

I. In Acts: Jewish Rejection & Acceptance; Conversion & Opposition

• “The interplay between rejection & acceptance of the Gospel [by the Jews] is clear throughout Acts as a whole...

The pattern is always the same: conversion & opposition... The Jewish people did not reject the gospel en bloc –

not even an overwhelming majority of Jews oppose the message –rather, from the beginning the mission to the

Jews was very successful... A significant portion of the [Jewish] people was converted.” [Jacob

Jervell, Theology
of Acts, p. 37]