

The Gospel of Luke, Teacher's Guide

Lesson 8: Lord of the Sabbath; Choosing the Twelve

Luke 6:1–19

Teaching Aim (Teacher Orientation)

The doctrinal stakes of this lesson are high, and they center on the lordship of Christ over the Law itself. When Jesus declares, “The Son of Man is lord of the Sabbath” (v. 5), He is not merely reinterpreting a rule; He is claiming an authority that belongs to God alone, for the Sabbath was given by God in the Ten Commandments as a sign of His covenant with Israel. The teacher must help students see two things clearly. First, this is a stunning claim to deity. Second, because Christ is Lord of the Sabbath and has fulfilled the Old Law, the New Covenant does not bind Christians to keep the Sabbath. We gather to worship and break bread on the first day of the week, the Lord’s Day, following the apostolic pattern, and the Lord’s Day is not a “Christian Sabbath” governed by Old Covenant rules.

A second doctrinal thread runs through the healing of the withered hand. Jesus exposes a religion that had become so devoted to its rules that it could no longer recognize mercy as good. “Is it lawful on the Sabbath to do good?” (v. 9) is a question that judges every legalism. Help students see that God never intended His law to be set against compassion, and that a heart which can keep its rules while feeling fury at a healing has missed the very heart of God. Then handle the choosing of the Twelve with care: this was a deliberate, prayer-soaked act, and Christ chose twelve men as apostles to be the foundation of His church, consistent with the New Testament pattern of male leadership, even as all disciples are called to serve.

Yet this passage was never meant only to settle questions about Sabbath law. It is meant to form disciples who live joyfully under the lordship of Christ. Send students home surer that Jesus is Lord even over the things God Himself commanded, freer from the burden of a law that was fulfilled at the cross, softer toward suffering people than toward their own rules, and more committed to the prayerful, faithful life that Jesus modeled on the mountain. Aim at both targets every week: clarity about the truth, and the slow reshaping of the heart into the likeness of the One who is Lord of the Sabbath.

Question 1

Student Question:

When the Pharisees challenge the disciples for plucking grain, Jesus points back to David, who ate the bread of the Presence “which is not lawful for any but the priests to eat” (vv. 3–4), and then declares, “The Son of Man is lord of the Sabbath” (v. 5). What is Jesus claiming about Himself, and how does this claim place Him above the Law of Moses rather than merely inside it?

Commentary and Teaching Notes

Begin with the brilliance of Jesus' response. The Pharisees accuse the disciples of doing "what is not lawful" on the Sabbath (v. 2), and Jesus does not dispute the details of their rules. He reaches for a story they all honored, when David, fleeing from Saul, entered the house of God and ate the bread of the Presence and gave it to his men, bread "which is not lawful for any but the priests to eat" (vv. 3-4). The point is not that human need simply cancels God's law; the point is that the Pharisees had elevated their traditions about the Sabbath into a burden God never intended, and they had a king before them greater than David.

Then comes the hammer blow: "The Son of Man is lord of the Sabbath" (v. 5). Help students feel the weight of this. The Sabbath was not a human custom; it was instituted by God Himself and written by His finger in the Ten Commandments (Exodus 20:8-11). To claim lordship over the Sabbath is to claim authority over what God commanded, which is a claim only God has the right to make. Jesus is not standing inside the Law as one more rabbi debating its application. He is standing above it as its Lord.

This is one of the quiet, towering claims to deity in the Gospel. The title "Son of Man," drawn from Daniel 7:13-14, speaks of one who receives an everlasting dominion from the Ancient of Days. Jesus joins that title to lordship over the Sabbath, and the meaning is unmistakable. The One who gave the Sabbath now stands among them in the flesh, with the right to declare its purpose and its end.

Land the point pastorally. We are often tempted to fit Jesus inside our categories, to make Him a great teacher who helps us keep the rules. But Jesus will not stay in that box. He is Lord even over the things God commanded, which means He has the authority to define how we now live, worship, and follow Him. The right response to a Christ like this is not negotiation but submission and worship.

Doctrinal / Christian Living Issues

- The deity of Christ, who claims an authority over the Sabbath that belongs to God alone (Exodus 20:8-11; John 5:18)
- The title "Son of Man" as a claim to the everlasting dominion given by the Ancient of Days (Daniel 7:13-14)
- The Pharisees' elevation of human tradition above God's intent, distorting the Sabbath into a burden
- Christ's authority to define the purpose of the Law and to bring it to its appointed end
- Submission to the lordship of Christ as the proper response to His authority

Discussion Prompts

- Why does calling Himself "lord of the Sabbath" amount to a claim of deity?
- What was wrong with the way the Pharisees were applying the Sabbath law?

- How does Christ's lordship over the Law change the way you think about following Him?

Question 2

Student Question:

The Pharisees were watching the disciples so closely that they noticed a handful of grain being plucked and rubbed on the Sabbath (vv. 1-2). When it comes to other people, are you quicker to notice their failures or their needs, and what would it look like this week to watch people the way Jesus does rather than the way the Pharisees did?

Commentary and Teaching Notes

This is the first self-examining question, and the aim is honesty about where our eyes naturally go. The Pharisees were watching the disciples with such intensity that they caught a handful of grain being plucked and rubbed on the Sabbath (vv. 1-2). Their attention was real, but it was bent toward finding fault. They had become spiritual auditors, scanning others for violations.

Help students see how subtly this spirit creeps into religious people. The more seriously we take obedience, the more tempted we can be to measure everyone else by it. We can sit in worship cataloging what others are doing wrong, the way they dress, the way they raise their children, the way they fall short of our standards, while remaining blind to the very people Jesus would have stopped to help.

Contrast the Pharisees' watching with Jesus' watching. When Jesus looked at a crowd, He saw people harassed and helpless, like sheep without a shepherd. When He looked at the man in the synagogue, He saw a need to be met, not a violation to be avoided. The same eyes that the Pharisees used to catch a sin, Jesus used to find a person to love.

Press toward the concrete. Ask students to think of a specific relationship, a coworker, a family member, a brother or sister in Christ, where they have been quicker to notice failures than needs. What would it look like this week to deliberately watch that person the way Jesus watches, looking for the need behind the behavior?

Doctrinal / Christian Living Issues

- The danger of a fault-finding spirit that watches others for violations rather than needs
- The way zeal for rules can blind us to the people God loves (Matthew 9:36)
- Christ's compassionate way of seeing people, looking for need rather than fault
- The call to love our neighbor as ourselves, which reshapes how we look at others

Discussion Prompts

- Are you quicker to notice what people do wrong or what they need?
- How did the Pharisees' way of watching differ from the way Jesus watched?
- Who is one person you could begin to see this week with the eyes of Christ?

Question 3

Student Question:

In the synagogue Jesus deliberately calls the man with the withered hand to “come and stand here,” then asks, “Is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?” (vv. 8–9). What does this question reveal about the true purpose of God’s law and about the heart of God toward human suffering?

Commentary and Teaching Notes

Move now to the synagogue and the man with the withered hand. Notice that Jesus does not heal him quietly or wait until the Sabbath is over. He calls the man to “come and stand here” (v. 8), placing him in the center where everyone must see. Jesus is not avoiding the confrontation; He is choosing to make the question of mercy and law unavoidable.

Then comes the piercing question: “Is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?” (v. 9). Help students see how the question dismantles the Pharisees’ whole framework. They had reduced the Sabbath to a list of prohibited actions. Jesus restores its true purpose. The Sabbath was God’s gift of rest and mercy, a day pointing to the goodness of God, never a reason to leave a suffering man unhealed. To withhold good when you have the power to do it is not Sabbath keeping; it is a kind of harm.

Teach what this reveals about the heart of God. God’s law was never given to be set against compassion. Mercy is not an exception to God’s will; it is an expression of it. The same God who commanded the Sabbath is the God who delights to heal, and the man who understands the Law rightly will use the day of rest as a fitting time to do good.

Bring it home. Many sincere believers quietly imagine that God is mainly interested in whether we have followed the rules. This scene corrects that. The God revealed in Jesus is a God whose heart leans toward the hurting, and whose every commandment, rightly understood, serves love rather than opposing it. Doing good is never unlawful in the kingdom of God.

Doctrinal / Christian Living Issues

- The true purpose of God’s law as an expression of His goodness, never opposed to mercy
- Christ’s authority to interpret the meaning and intent of the Sabbath
- The heart of God leaning toward the suffering and the helpless (Matthew 12:7; Hosea 6:6)
- The principle that doing good and showing mercy are always consistent with God’s will
- The failure of a legalism that can keep its rules while withholding compassion

Discussion Prompts

- What does Jesus’ question reveal about the real purpose of the Sabbath?
- Why was withholding the healing actually a failure to keep the Law rightly?

- How does this scene reshape your picture of God's heart toward hurting people?

Question 4

Student Question:

Jesus “knew their thoughts” and yet healed the man openly, refusing to let the threat of accusation silence His mercy (vv. 8–10). Where has the fear of what others might think kept you from doing the good you knew you should do, and what would it take to obey Christ openly the way He acted openly?

Commentary and Teaching Notes

This self-examining question turns on the courage of Jesus. Luke tells us that Jesus “knew their thoughts” (v. 8); He was fully aware that the scribes and Pharisees were watching to find a reason to accuse Him. He had every earthly reason to wait, to heal the man privately later, to avoid the confrontation. Instead He acted openly, calling the man forward and healing him in full view of His enemies.

Help students name the quiet tyranny of what other people think. Few forces shape our behavior more than the fear of being judged, criticized, or rejected. That fear can keep us silent when we should speak, passive when we should act, and hidden when we should stand. The Pharisees used the threat of accusation as a weapon, and Jesus simply would not be ruled by it.

Draw the contrast between fear-driven caution and faith-driven obedience. Jesus was not reckless or attention-seeking; He was free. His security was in the Father, not in the approval of the room, so He could do the good He knew to do without calculating the social cost. That same freedom is offered to every disciple whose identity rests in Christ rather than in others' opinions.

Press toward the concrete. Ask students to recall a specific moment when fear of what others might think kept them from doing the good they knew they should do, a word of witness left unspoken, a kindness withheld, a stand not taken. What would it look like this week to obey Christ openly, trusting Him with the consequences the way He trusted the Father?

Doctrinal / Christian Living Issues

- The fear of man as a snare that hinders obedience (Proverbs 29:25)
- Christ's freedom and courage rooted in His security in the Father
- The disciple's identity in Christ as the ground for bold, open obedience
- Faithfulness that does the right thing regardless of human approval or threat

Discussion Prompts

- When has fear of others' opinions kept you from doing good you knew you should do?
- Where did Jesus' security come from, and how did it free Him to act openly?

- What is one good thing you sense Christ calling you to do openly this week?

Question 5

Student Question:

After the healing, the scribes and Pharisees “were filled with fury and discussed with one another what they might do to Jesus” (v. 11). How can devotion to religious rules become so distorted that it opposes the very God it claims to serve, and what does this warn us about in our own approach to worship and obedience?

Commentary and Teaching Notes

Here the passage exposes something genuinely frightening. After watching a man’s withered hand restored before their eyes, the scribes and Pharisees “were filled with fury and discussed with one another what they might do to Jesus” (v. 11). A miracle of pure mercy produced not wonder but rage. Help students sit with how disordered this is. These were the religious experts of their day, and their devotion had curdled into hostility against God in the flesh.

Explain how this happens. When rules become an end in themselves, and when our identity gets tied to being the keepers and defenders of those rules, then anything that threatens our system feels like a threat to us. Jesus did not fit their categories, He exposed their hearts, and He drew the people away from them, so their threatened pride turned to fury. Religion without a soft heart can become the very thing that opposes God while believing it serves Him.

Be honest that this is a danger for serious, committed believers, not merely for obvious hypocrites. The Pharisees were not careless; they were careful. They were not lazy; they were zealous. Their problem was a heart that had grown hard while their hands stayed busy. Zeal without love, and orthodoxy without mercy, can lead a person to oppose the work of God in the name of God.

Apply this with humility. Ask students to examine their own approach to worship and obedience. Do we hold the truth with a tender heart, or has being right become more important than loving people? The remedy is not to care less about truth but to let the truth keep leading us back to the merciful heart of God, so that our carefulness always serves love and never replaces it.

Doctrinal / Christian Living Issues

- The peril of legalism, where devotion to rules hardens into opposition to God Himself
- The way pride and a threatened sense of identity can corrupt religious zeal
- The difference between orthodoxy held with love and orthodoxy held with a hard heart (1 Corinthians 13:1–3)
- The warning that one can oppose God’s work while sincerely believing one serves Him
- The call to hold truth and mercy together, never setting being right against loving people

Discussion Prompts

- How could a miracle of mercy provoke fury rather than wonder?
- Why are sincere, zealous, careful believers especially vulnerable to this danger?
- How do you guard your own heart from letting being right crowd out love?

Question 6

Student Question:

Before choosing the apostles, Jesus “went out to the mountain to pray, and all night he continued in prayer to God” (v. 12). When you face a weighty decision, where does prayer actually fall in your process, and what would it look like to seek God first and at length the way Jesus did, rather than treating prayer as a quick afterthought?

Commentary and Teaching Notes

Transition now to the mountain. Before the single most consequential decision of His public ministry, the choosing of the men who would carry His gospel to the world, “he went out to the mountain to pray, and all night he continued in prayer to God” (v. 12). Let the simple fact astonish the group. The sinless Son of God, who needed nothing, gave an entire night to prayer before He acted.

Help students see the implication for their own lives. If Jesus, who was in perfect communion with the Father, spent the night in prayer before a major decision, how much more do we need to seek God before ours? Yet our pattern is often the reverse. We deliberate, weigh options, consult friends, make the decision, and then ask God to bless what we have already chosen. Prayer becomes a quick afterthought rather than the first and deepest part of the process.

Draw the connection between prayer and the choices that follow. The all-night prayer in verse 12 is directly tied to the choosing of the apostles in verse 13. Jesus did not treat the decision as a matter of mere human judgment; He brought it into the presence of the Father and lingered there. Our biggest decisions, about marriage, vocation, where to invest our lives, deserve the same posture.

Press toward the personal. Ask students to think of a weighty decision they are facing now or will soon face. Where does prayer actually fall in their process? What would it look like, this week, to seek God first and at length, treating prayer not as a brief blessing over a settled plan but as the place where the decision is genuinely laid before the Father?

Doctrinal / Christian Living Issues

- The example of Christ in prioritizing prolonged prayer before major decisions (Luke 5:16; Hebrews 5:7)
- Prayer as dependence on the Father rather than a formality added to our own plans

- The connection between seeking God and the decisions and direction that follow
- The call to bring the weightiest matters of life into sustained prayer

Discussion Prompts

- What does it tell you that Jesus prayed all night before choosing the apostles?
- Where does prayer usually fall in your own decision-making process?
- What weighty decision could you bring to God first and at length this week?

Question 7

Student Question:

Jesus prayed all night and then “called his disciples and chose from them twelve, whom he named apostles” (v. 13), and Luke carefully lists each name (vv. 14–16). What does the deliberate, prayerful choosing of twelve men as apostles teach us about the foundation of the church and the way Christ provides leadership for His people?

Commentary and Teaching Notes

Now address the choosing of the Twelve directly. Out of the larger body of His disciples, Jesus “chose from them twelve, whom he named apostles” (v. 13), and Luke takes care to name each one (vv. 14–16). The number twelve is deliberate, echoing the twelve tribes of Israel and signaling that Jesus is forming the true people of God around Himself. These men were not volunteers who appointed themselves; they were chosen and named by the Lord.

Teach the role of the apostles in God’s plan. They would be eyewitnesses of His ministry, death, and resurrection, the recipients and guardians of His teaching, and the human foundation on which the church would be built. Scripture later describes the church as “built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone” (Ephesians 2:20). What the apostles delivered, preserved now in the New Testament, is our authority. This also reminds us that apostleship in that foundational sense is not an ongoing office; the foundation is laid once.

Note the pattern of leadership without making more of it than the text allows, yet without making less. Christ deliberately chose twelve men to serve as apostles, the foundational leaders of His church, and this is consistent with the New Testament pattern in which men serve as elders, deacons, preachers, and as teachers in the assembly. At the same time, the Twelve were chosen from among a larger company of disciples, men and women, who all followed and served Christ. Leadership is appointed by Christ according to His pattern; discipleship and service belong to all.

Bring it home. The church is not a human invention assembled by popular vote; it rests on a foundation that Christ Himself laid with deliberate, prayerful care. We do not improve on that foundation or replace it. We build on it by holding fast to the apostles’ teaching (Acts 2:42),

trusting that the Lord who chose these men also provides faithful leadership for His people today through the qualifications and offices He has appointed in His word.

Doctrinal / Christian Living Issues

- The deliberate choosing of the Twelve as the apostolic foundation of the church (Ephesians 2:19–20)
- The apostles as eyewitnesses and guardians of Christ's teaching, now preserved in the New Testament (Acts 2:42; 2 Timothy 3:16–17)
- Christ's authority in calling and appointing, rather than self-appointment by men
- The New Testament pattern of male leadership in the church, with men serving as elders, deacons, and preachers
- The truth that all disciples, drawn from a larger company of followers, are called to serve Christ

Discussion Prompts

- Why is it significant that Jesus chose and named the apostles rather than letting them volunteer?
- What role did the apostles play as the foundation of the church?
- How does Christ provide and pattern leadership for His people today?

Question 8

Student Question:

The list of the Twelve includes "Judas Iscariot, who became a traitor" (v. 16), a man chosen, trusted, and sent out who later fell away. What does the presence of Judas among the apostles stir in you about the seriousness of remaining faithful, and where do you sense your own need to guard your heart against drifting from Christ?

Commentary and Teaching Notes

This self-examining question turns on a sobering detail in the list. Among the chosen Twelve, alongside Peter and John and the rest, Luke names "Judas Iscariot, who became a traitor" (v. 16). Judas was not an outsider who slipped in. He was chosen by Jesus, named an apostle, sent out to preach, trusted with the moneybag, and present for the miracles and the private teaching. And he fell away.

Help students feel the weight of this without despair. Judas stands as a permanent warning that nearness to Christ, religious privilege, and even genuine ministry are not the same as a faithful heart. A person can be among the chosen, can serve visibly, can know the truth firsthand, and still drift, harden, and finally betray. Privilege is not perseverance.

Teach plainly that this is a call to vigilance, not anxiety. Scripture warns believers to “take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God” (Hebrews 3:12). Salvation is received and then kept through ongoing faith and faithfulness. We are not preserved by having once been close to Jesus or by our past service; we are kept as we continue to walk with Him. The presence of Judas among the apostles forbids any comfortable assumption that, once we are in, drifting is impossible.

Press toward the personal and the hopeful. Ask students where they sense the early signs of drift in their own hearts, a cooling affection, a quiet compromise, a service that continues while the love behind it fades. The remedy is not panic but returning, today, to honest fellowship with Christ. The same Lord who knew Judas’s heart also restored Peter after his denial. The door back is always open to the one who comes.

Doctrinal / Christian Living Issues

- The sobering reality that nearness to Christ and visible service do not guarantee a faithful heart
- The genuine possibility that one can fall away from the living God (Hebrews 3:12–14; 2 Peter 2:20–22)
- Salvation kept through ongoing faith and faithfulness rather than past privilege
- The call to vigilance over our own hearts, guarding against gradual drift
- The hope of restoration for those who return to Christ, as Peter was restored

Discussion Prompts

- What does the presence of Judas among the apostles warn us about?
- Why is past closeness to Christ not a guarantee of present faithfulness?
- Where do you sense the early signs of drift in your own heart, and how will you return?

Question 9

Student Question:

Jesus calls Himself “lord of the Sabbath” (v. 5), claiming divine authority over a command that was central to God’s covenant with Israel. Since Christ is Lord of the Sabbath and has fulfilled the Old Law, what does the New Testament teach about whether Christians are bound to keep the Sabbath, and how does this shape the way we gather to worship and break bread on the first day of the week?

Commentary and Teaching Notes

This is the heaviest doctrinal question of the lesson, and it flows directly from Jesus’ claim to be “lord of the Sabbath” (v. 5). Begin by establishing what the Sabbath was. It was given by God to Israel as part of the Old Covenant, commanded in the Ten Commandments and tied to the creation rest and to Israel’s deliverance from Egypt (Exodus 20:8–11; Deuteronomy 5:15). It was

a sign of the covenant between God and Israel (Exodus 31:16–17). It was never given as a universal command to all nations for all time; it belonged to God’s covenant with Israel under the Law of Moses.

Now connect this to Christ’s lordship. By calling Himself Lord of the Sabbath, Jesus claims authority over it, the authority to fulfill it and to bring the covenant it belonged to its appointed end. This is exactly what the New Testament teaches that He did. The Old Law, including its Sabbath, pointed forward to Christ and found its fulfillment in Him. Help students see that Jesus is not abolishing God’s righteousness; He is bringing the shadow to its substance.

Teach the key texts plainly. Paul writes that God canceled “the record of debt that stood against us” and nailed it to the cross, and therefore, “let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ” (Colossians 2:14, 16–17). The Sabbath was a shadow; Christ is the substance. Hebrews teaches that the first covenant is now obsolete, replaced by a new and better covenant (Hebrews 8:13). Christians are not under the Law of Moses and are not bound to keep the seventh-day Sabbath.

Then show the apostolic pattern positively. The early church gathered to worship and to break bread on the first day of the week, the Lord’s Day, the day of Jesus’ resurrection. “On the first day of the week, when we were gathered together to break bread” (Acts 20:7), and the instruction for giving was “on the first day of every week” (1 Corinthians 16:2). This is the pattern we follow. Be careful here: the Lord’s Day is not a “Christian Sabbath” governed by Old Covenant rules about prohibited work. It is the day God’s people gather under the New Covenant to remember the Lord’s death in the Supper, to give, to worship, and to encourage one another, because their Lord rose on that day.

Land the point in worship and freedom. Christians do not keep one day in seven as a binding Sabbath of rest; we live every day under the lordship of the risen Christ, and we gather joyfully on the first day to meet Him at His table. The same Lord who stood in the grainfield and claimed authority over the Sabbath now calls His people to a rest deeper than any single day, the rest of belonging to Him under a better covenant (Hebrews 4:9–10). Help students leave both clear in their doctrine and grateful in their hearts.

Doctrinal / Christian Living Issues

- The Sabbath as part of the Old Covenant given specifically to Israel, a sign of that covenant (Exodus 20:8–11; 31:16–17)
- Christ as Lord of the Sabbath, with authority to fulfill it and bring the Old Law to its end (Matthew 5:17)
- The Old Law, including the Sabbath, fulfilled in Christ and no longer binding on Christians (Colossians 2:14–17; Hebrews 8:13)
- Christians under the New Covenant, gathering to worship and break bread on the first day of the week (Acts 20:7; 1 Corinthians 16:2)

- The Lord's Day as the day of resurrection and worship, not a "Christian Sabbath" governed by Old Covenant rules
- The deeper rest believers have in Christ under the better covenant (Hebrews 4:9-10)

Discussion Prompts

- To whom was the Sabbath given, and what was it a sign of?
- What do Colossians 2 and Hebrews 8 teach about whether Christians must keep the Sabbath?
- Why do Christians gather on the first day of the week, and why is the Lord's Day not a "Christian Sabbath"?

Question 10

Student Question:

Look back across the whole passage: Jesus claiming lordship over the Law, refusing to let mercy be made unlawful, praying all night before choosing His apostles, and pouring out healing power on the pressing crowd (vv. 17-19). Name one specific way you sense Jesus forming you through these verses. What is the single truth from Luke 6:1-19 that you most need to carry into this coming week?

Commentary and Teaching Notes

Use this final question to gather the threads of the whole passage. Luke has shown us a Christ of breathtaking authority and tenderness. He is Lord even over the Sabbath that God commanded (v. 5). He will not let mercy be made unlawful, healing the withered hand in the face of His enemies' fury (vv. 9-11). He pours out an entire night in prayer before choosing the men who will found His church (vv. 12-16). And He stands amid a pressing crowd as "power came out from him and healed them all" (v. 19).

Resist the urge to introduce new content here. The goal is integration and response. Give students space to name what God has actually stirred in them, whether it is a fresh sense of Christ's lordship over their lives, a conviction about choosing mercy over rule-keeping, a desire to pray before they decide, or a sober resolve to remain faithful and not drift.

Press gently toward specificity. A vague intention to follow Jesus more closely rarely changes a life. Ask each person to name one concrete truth from these verses and one concrete response they will carry into the week. For some it will be laying a decision before God in prolonged prayer. For others it will be doing a good deed they have been too afraid to do. For others it will be coming to the Lord's table on the first day with new gratitude.

Close the session by lifting eyes to Christ Himself. The whole passage has been displaying His authority, His mercy, His prayerfulness, and His healing power. Let the final word be worship of

the One who is Lord of the Sabbath, who builds His church, and from whom power still goes out to heal and save all who come to Him.

Doctrinal / Christian Living Issues

- Integration of the lesson's themes: Christ's lordship over the Law, mercy over legalism, prayer before decision, faithfulness against drift
- The transforming purpose of God's word, which aims at changed lives and not merely informed minds (James 1:22)
- Personal response and obedience as the goal of studying Scripture
- Worship of the risen Christ, Lord of the Sabbath, as the fitting climax of the passage

Discussion Prompts

- Which truth from this passage do you most need to carry into this week?
- What is one concrete way you will respond to what Christ has shown you?
- How has this passage changed the way you see the authority and mercy of Jesus?