

The Gospel of Luke, Teacher's Guide

Lesson 3: Jesus Presented and the Boy in the Temple

Luke 2:21-52

Teaching Aim (Teacher Orientation)

The doctrinal heart of this lesson is the person of Christ, and the teacher should feel both its glory and its difficulty. Luke shows us a real infant circumcised and named, a real boy who grew, learned, asked questions, and obeyed His parents, and yet the same child whose eyes Simeon calls God's very salvation and who at twelve speaks of God as His own Father in a unique sense. The aim is to help students hold these together without collapsing one into the other. Jesus is fully God and fully man, the eternal Son who genuinely entered our humanity. Guard against the ancient errors that deny His true humanity (He only seemed human) and those that deny His true deity (He was only a specially used man). The passage will not let us settle for half of Him.

There are other threads to weave in along the way. Jesus was "born under the law" (Galatians 4:4) and His family kept the Law of Moses, which prepares us to see that He came to fulfill the Old Law, not to abolish it, so that we now live under the New Covenant in Him. Simeon's words declare that this salvation is "a light for revelation to the Gentiles" (v. 32), a clear note that the gospel was always meant for all nations. And Simeon and Anna model a patient, prayerful, worshiping devotion that recognizes God when He acts. On Anna, present her rightly as a godly woman whose example is worship, fasting, prayer, and testimony among those who waited; this text is not a warrant for women teaching or exercising authority over men in the assembly, so let her shine for what she actually is.

This lesson was never meant only to settle Christological questions. It is here to form worshipers. Set the marvel of the incarnation before the class until it moves from the head to the heart. The God who made the stars submitted to the Law, grew up in a forgotten town, obeyed a carpenter and a young mother, and learned obedience as a real human being for us. Send students home both surer of who Jesus is and softened by the humility and patience of the God who became one of us, ready to grow, to wait on Him, and to worship.

Question 1

Student Question:

On the eighth day Jesus was circumcised and named, and after the days of purification His parents brought Him to Jerusalem "to present him to the Lord" and to offer "a pair of turtledoves, or two young pigeons" (vv. 22-24). Why does it matter that Jesus was "born under the law" (Galatians 4:4) and that His family carefully kept the Law of Moses, and what does this teach us about why He came?

Commentary and Teaching Notes

Begin with the quiet obedience of these opening verses. On the eighth day the child is circumcised and given the name Jesus, the name the angel gave before He was conceived (v. 21). Then, after the days of purification, His parents bring Him to Jerusalem to present Him to the Lord and to offer the sacrifice prescribed in the Law (vv. 22–24). At every point this family does exactly what the Law of Moses requires. Luke wants us to see a household that is faithful, observant, and obedient.

Help students grasp the weight of Galatians 4:4–5, that God sent His Son, “born of woman, born under the law, to redeem those who were under the law.” The eternal Son did not stand above the Law and watch us fail to keep it. He placed Himself under it. He kept it perfectly, from infancy onward, in a way no one else ever had. This is the beginning of His work of redemption, not merely a cultural detail. He obeys in our place.

Notice the offering they bring. The Law allowed a poorer family to bring two birds instead of a lamb (Leviticus 12:8), and that is what Mary offers. The Savior of the world is born into a poor family. There is no pretense, no privilege, no shortcut. The King enters His kingdom through the door of humility and poverty, and even this is part of the good news.

Land the point about why He came. Jesus kept the Old Law fully and then, by His death, fulfilled it and brought it to its goal, so that we are no longer under it but under the New Covenant in Him (Matthew 5:17; Colossians 2:14–17; Hebrews 8–10). Help students see the unbroken thread: the obedient infant under the Law becomes the obedient Son who fulfills the Law for us all.

Doctrinal / Christian Living Issues

- Jesus “born under the law” to redeem those under the law (Galatians 4:4–5)
- The perfect obedience of Christ from infancy as the beginning of His redeeming work
- The humility and poverty of the incarnation, seen in the offering of the poor (Leviticus 12:8)
- Christ came to fulfill the Old Law, not to abolish it (Matthew 5:17)
- The Old Law fulfilled in Christ and believers now under the New Covenant (Colossians 2:14–17; Hebrews 8–10)

Discussion Prompts

- Why does it matter that Jesus kept the Law of Moses perfectly rather than standing above it?
- What does the offering of two birds tell us about the family God chose for His Son?
- How does Christ’s obedience under the Law connect to our freedom under the New Covenant?

Question 2

Student Question:

Simeon had been waiting “for the consolation of Israel,” trusting the promise that he would not see death before he had seen the Lord’s Christ (vv. 25–26), and he spent his years devout and watchful. Are you living with that kind of expectancy toward God, or have the busyness and disappointments of life dulled your watchfulness? What is one promise of God you need to start leaning toward again?

Commentary and Teaching Notes

This is the first self-examining question, and the focus is the watchful, expectant heart of Simeon. Luke describes him as “righteous and devout, waiting for the consolation of Israel” (v. 25), and tells us the Holy Spirit had revealed that he would not see death before he had seen the Lord’s Christ. Here is a man who organized his whole life around a promise of God. He kept watching, kept hoping, kept showing up.

Draw out the quality of that expectancy. Simeon was not passive. He was righteous and devout, and the Spirit moved him into the temple at exactly the right moment (v. 27). His readiness to recognize the Christ was the fruit of a life lived leaning toward God. Expectancy is not wishful thinking. It is the posture of a heart that takes God’s promises seriously enough to keep waiting on them.

Now turn the mirror toward the class. Many believers begin the Christian life full of expectancy and slowly grow dull, worn down by busyness, by disappointment, by prayers that seemed to go unanswered. The hoping heart hardens into a coping heart. Help students name honestly where their watchfulness has faded.

Point them back to a specific promise. Ask each person to identify one promise of God, perhaps His presence in suffering, His coming again, His power to change them, that they have stopped leaning toward, and invite them to begin watching for God again with Simeon’s kind of devotion.

Doctrinal / Christian Living Issues

- Living expectancy as the fruit of a devout life that takes God’s promises seriously
- The Holy Spirit’s work in leading and revealing under the old covenant order (v. 26)
- The danger of letting busyness and disappointment dull our watchfulness
- The reliability of God’s promises as the proper object of our hope

Discussion Prompts

- What does Simeon’s life teach us about the difference between passive waiting and active expectancy?
- Where has your own watchfulness toward God grown dull, and why?
- What is one promise of God you need to start leaning toward again this week?

Question 3

Student Question:

Taking the child in his arms, Simeon blessed God and said his eyes had seen God's salvation, "a light for revelation to the Gentiles, and for glory to your people Israel" (vv. 30–32). What does this declaration teach about who Jesus is and about the reach of the salvation He brings, and how does it fit into God's purpose for all the nations?

Commentary and Teaching Notes

Simeon's song, often called the Nunc Dimittis, is dense with meaning, and the teacher should slow down over it. Holding the infant, the old man blesses God and says, "For my eyes have seen your salvation" (v. 30). Notice the staggering claim. Simeon does not say his eyes have seen a sign of salvation or a prophet who will bring salvation. He says he is holding salvation itself. The rescue of the world is a person, and Simeon has Him in his arms.

Then comes the reach of that salvation: "a light for revelation to the Gentiles, and for glory to your people Israel" (v. 32). This is one of the great missionary notes of Luke's Gospel, sounded here at the very beginning. The salvation God prepared "in the presence of all peoples" (v. 31) was never meant for one nation only. From the start, God's purpose was to bless all the nations through the offspring of Abraham, and Simeon sees that purpose dawning in this child.

Anchor this in the wider Scripture. Isaiah had already declared that the Servant would be given "as a light for the nations, that my salvation may reach to the end of the earth" (Isaiah 49:6). The gospel that goes out to every people group fulfills a purpose as old as God's promise to Abraham (Genesis 12:3; Galatians 3:8). Jesus is not a tribal hero. He is the Savior of the world.

Teach who Jesus is from Simeon's words. To call this infant God's salvation, the light of the nations, and the glory of Israel is to say something far beyond what could be said of any mere man. Simeon's Spirit-given insight points to the deity and the universal saving mission of the One he holds. Help students marvel that the salvation of the whole world began as a baby in an old man's arms.

Doctrinal / Christian Living Issues

- Salvation embodied in the person of Christ, not merely announced by Him (Luke 2:30)
- The gospel intended for all nations, a light to the Gentiles (Luke 2:32; Isaiah 49:6)
- The fulfillment of God's promise to bless all peoples through Abraham (Genesis 12:3; Galatians 3:8)
- The deity of Christ implied in Simeon's exalted description of the infant
- God's single redemptive purpose unfolding from Israel to all the world

Discussion Prompts

- What does it mean that Simeon held salvation in his arms rather than merely a sign of it?
- How does “a light for revelation to the Gentiles” shape our view of the church’s mission?
- How do Simeon’s words point to Jesus being more than a great man of Israel?

Question 4

Student Question:

Simeon warned Mary that her child was “appointed for the fall and rising of many in Israel,” a sign “that is opposed,” and that a sword would pierce her own soul (vv. 34–35). Jesus still divides hearts and exposes what is hidden in them. How has following Jesus cost you something or set you against the grain of those around you, and where are you tempted to want a Savior who never disrupts your life?

Commentary and Teaching Notes

After blessing the parents, Simeon turns to Mary with a harder word. This child is “appointed for the fall and rising of many in Israel,” He is “a sign that is opposed,” He will reveal “the thoughts of many hearts,” and a sword will pierce Mary’s own soul (vv. 34–35). The same Savior who is the consolation of Israel will also be the dividing line that exposes and separates hearts. There is no neutral response to Jesus.

Teach that this is not a flaw in His mission but part of it. Jesus does not merely comfort. He confronts. Light reveals what was hidden in the dark, and so the coming of the light forces a response. Some fall over Him, the stone of stumbling, and some rise on Him, the cornerstone (1 Peter 2:6–8). The cross that saves also divides.

This is a self-examining question, so press it gently into the student’s life. Following Jesus genuinely costs something. It sets us against the grain of a world that wants a manageable, undemanding Savior. Ask students where their loyalty to Christ has actually cost them a relationship, a comfort, an ambition, or the approval of others.

Then expose the subtler temptation. Many of us want the consolation of Simeon’s first words without the sword of his second. We want a Jesus who blesses and never disrupts. Help students see that a Savior who never opposes anything in us is not the Jesus of Scripture, and that the disruptions of discipleship are often the very evidence that we belong to Him.

Doctrinal / Christian Living Issues

- Jesus as a dividing line who exposes the thoughts of hearts (Luke 2:34–35)
- Christ as the stone over which some fall and on which others rise (1 Peter 2:6–8)
- The genuine cost of discipleship and the impossibility of neutrality toward Jesus
- The temptation to want a Savior who comforts but never confronts

Discussion Prompts

- How has following Jesus set you against the grain of those around you?
- Why is there no neutral response possible to Jesus?
- Where are you tempted to want a Savior who blesses but never disrupts your life?

Question 5

Student Question:

Anna, a widow of great age, “did not depart from the temple, worshiping with fasting and prayer night and day,” and she gave thanks and spoke of the child “to all who were waiting for the redemption of Jerusalem” (vv. 37–38). What does Anna’s life of worship, fasting, prayer, and faithful testimony teach us about devotion to God and about the place such godly women hold in His people?

Commentary and Teaching Notes

Now meet Anna, and let her example shine for exactly what it is. She is a prophetess of great age, a widow who has lived perhaps decades alone, and she “did not depart from the temple, worshiping with fasting and prayer night and day” (v. 37). When she sees the child, she gives thanks to God and speaks of Him “to all who were waiting for the redemption of Jerusalem” (v. 38). Here is a portrait of undistracted devotion to God.

Draw out the marks of her godliness. She worshiped. She fasted. She prayed night and day. And out of that long communion with God, she recognized the Christ at once and could not keep silent about Him among the faithful who were waiting. Her devotion was not showy. It was steady, hidden, and decades deep, and it produced a heart instantly ready to thank God and bear witness to the Savior.

Be clear and fair about Anna’s role, because students may wonder. The text presents her as a godly woman whose example is worship, fasting, prayer, and faithful testimony among those who were waiting for redemption. It does not present her as teaching or exercising authority over men in the assembly, and we should not press it to say what it does not say. The New Testament reserves the roles of teaching and authority in the mixed assembly for men (1 Timothy 2:11–12), while honoring godly women like Anna as treasures in the body. Let Anna be celebrated for the genuinely beautiful thing she models: a life poured out in devotion to God.

Apply it warmly to the whole class, men and women alike. Anna shows what a heart wholly given to God looks like, and that such a heart is often the first to recognize what God is doing. Encourage students toward her kind of worship, prayer, fasting, and ready testimony in their own circles of the faithful.

Doctrinal / Christian Living Issues

- A life of worship, fasting, and prayer as a model of wholehearted devotion to God
- Godly women honored in Scripture for their faithfulness and testimony (Luke 2:36–38)

- Faithful testimony to Christ among the people of God
- The biblical pattern in which teaching and authority in the mixed assembly belong to men (1 Timothy 2:11–12), while honoring the vital place of godly women in the body
- Devotion to God as the soil in which spiritual discernment grows

Discussion Prompts

- What marks of Anna’s devotion most challenge your own walk with God?
- How does a life of prayer and worship prepare us to recognize what God is doing?
- How can we honor the example of godly women while remaining faithful to the New Testament pattern?

Question 6

Student Question:

After fulfilling everything required by the Law, the family returned to Nazareth, where “the child grew and became strong, filled with wisdom” in an ordinary town far from the centers of power (vv. 39–40). God did His deepest work in Jesus through years of hidden, ordinary life. How do you tend to view the ordinary, unseen seasons of your own life, and how might God be forming you in them right now?

Commentary and Teaching Notes

After everything required by the Law was completed, the family returned to Nazareth, and “the child grew and became strong, filled with wisdom. And the favor of God was upon him” (v. 40). Luke then draws a curtain over roughly the next dozen years. The eternal Son spent the overwhelming majority of His earthly life in an unremarkable town, in obscurity, in the ordinary rhythms of a working family. There were no recorded miracles, no crowds, no sermons. Just growth.

Help students feel how strange and how comforting this is. God did not consider those hidden years wasted. They were the appointed soil in which the human life of Jesus matured. If the Son of God spent thirty years mostly out of sight before three years of public ministry, then the unseen, ordinary seasons of our lives are not interruptions to God’s work but the very places He often does His deepest forming.

This is a self-examining question, so move toward honest reflection. Many of us despise the ordinary. We measure our worth by visible achievement, public recognition, and seasons that feel significant, and we grow restless or discouraged in the long stretches where nothing seems to be happening. Ask students how they tend to view the unglamorous seasons of their own lives.

Reframe the ordinary as holy ground. The faithfulness of a quiet Tuesday, the patient raising of children, the daily work no one applauds, the small obediences no one sees, these are where

God grows His people. Encourage students to ask what God may be forming in them right now, in the very season they are tempted to wish away.

Doctrinal / Christian Living Issues

- The hidden years of Jesus as a real and valued part of His life (Luke 2:40)
- God's deep work in ordinary, unseen seasons rather than only in visible achievement
- The genuine human growth and maturing of Jesus
- Faithfulness in the ordinary as the seedbed of spiritual formation

Discussion Prompts

- Why might God have appointed so many hidden, ordinary years for His own Son?
- How do you tend to view the unseen, unremarkable seasons of your life?
- What might God be forming in you right now, in the season you are tempted to wish away?

Question 7

Student Question:

When His parents found the twelve-year-old Jesus in the temple, He was "sitting among the teachers, listening to them and asking them questions," and "all who heard him were amazed at his understanding and his answers" (vv. 46–47). What does this scene reveal about Jesus, and how does it both display His unique wisdom and show us a genuine human boy growing in understanding?

Commentary and Teaching Notes

We come to the one childhood scene the Gospels preserve. At twelve, after the Passover, Jesus stays behind in Jerusalem, and after three days His parents find Him in the temple, "sitting among the teachers, listening to them and asking them questions," and "all who heard him were amazed at his understanding and his answers" (vv. 46–47). The teacher should let this scene do its careful double work.

On one hand, the scene displays a wisdom in the boy that is genuinely extraordinary. The teachers of Israel, learned men, are amazed at the understanding of a twelve-year-old. This is no ordinary child. There is something in His grasp of the things of God that points beyond mere precocity to the unique Son who came from the Father.

On the other hand, notice how human the scene is. Jesus is listening. He is asking questions. He is among the teachers as a learner in the normal posture of a Jewish boy receiving instruction. Luke has just told us, and will tell us again, that He was growing in wisdom (vv. 40, 52). This is not a divine performance staged to dazzle. It is a real boy engaged in real learning, in whom real wisdom was really increasing.

Hold both truths before the class without resolving the mystery too neatly. The fuller weight of this question waits for question nine, but plant the seed here. The same scene shows us a boy who learns and a Son whose understanding astonishes. Luke is preparing us to confess that Jesus is fully man and fully God, and this temple scene is our first clear glimpse of both at once.

Doctrinal / Christian Living Issues

- The extraordinary, unique wisdom of Jesus that amazed the teachers (Luke 2:47)
- The genuine humanity of Jesus, who listened, asked questions, and learned
- Jesus growing in wisdom as a real human development (Luke 2:40, 52)
- The first clear Gospel glimpse of Jesus as both fully God and fully man

Discussion Prompts

- What in this scene points to Jesus being more than an unusually gifted boy?
- What in this scene shows us a genuinely human child?
- Why is it important to see both His unique wisdom and His real growth here?

Question 8

Student Question:

Mary said, “Son, why have you treated us so? Behold, your father and I have been searching for you in great distress” (v. 48), and even she and Joseph “did not understand the saying that he spoke to them” (v. 50). There are things about Jesus that even those closest to Him did not fully grasp at first. When Jesus does something you do not understand, or that disrupts your plans, how do you respond, and what would it look like to trust Him through what you cannot yet explain?

Commentary and Teaching Notes

Mary’s words carry the ache of a frightened mother: “Son, why have you treated us so? Behold, your father and I have been searching for you in great distress” (v. 48). Her distress is real and understandable. And then Luke tells us something striking: after Jesus answered, “they did not understand the saying that he spoke to them” (v. 50). Even Mary and Joseph, the two people closest to Him on earth, did not yet grasp what He meant.

Sit with that for a moment. The very parents who had heard angels, who knew the manner of His conception, who had pondered Simeon’s words, still found their twelve-year-old’s response beyond them. There were depths to Jesus that even His own family had to grow into understanding. Mary’s response, that she “treasured up all these things in her heart” (v. 51), models the right posture: hold what you do not yet understand and keep pondering it before God.

This is a self-examining question, so press it toward the student's life. Jesus still does things we do not understand. He answers prayers differently than we asked. He leads us where we did not plan to go. He disrupts the timeline we had so carefully arranged. Our instinct, like Mary's, is often distress and the question, why have you treated us so?

Point toward Mary's better instinct as the path forward. We do not have to understand everything about what Jesus is doing in order to trust Him. The mature response is not to demand an explanation but to treasure the hard saying, keep pondering, and trust the One who has proven Himself faithful, even when the meaning is not yet clear.

Doctrinal / Christian Living Issues

- The depths of Christ's person that even His family grew into understanding (Luke 2:50)
- Treasuring and pondering God's word as the right response to what we do not yet grasp (Luke 2:51)
- Trusting Christ through what we cannot yet explain
- The difference between demanding an explanation and entrusting ourselves to a faithful Lord

Discussion Prompts

- What does it mean that even Mary and Joseph did not understand Jesus' words at first?
- How do you typically respond when Jesus disrupts your plans or does what you do not understand?
- What would it look like to treasure a hard saying and keep trusting through it this week?

Question 9

Student Question:

At twelve, Jesus answered, "Did you not know that I must be in my Father's house?" (v. 49), yet He also "went down with them and came to Nazareth and was submissive to them" and "increased in wisdom and in stature and in favor with God and man" (vv. 51-52). How does this passage hold together the truth that Jesus is the eternal Son of God, fully divine and uniquely aware of His Father, with the truth that He was genuinely human, really grew, learned, and obeyed His parents?

Commentary and Teaching Notes

This is the doctrinal high point of the lesson, and the teacher should give it the most care and the most time. The whole passage has been building to the question of who this child is, and verses 49 and 51-52 set the two great truths side by side. Jesus says, "Did you not know that I must be in my Father's house?" (v. 49). Then Luke adds that He "went down with them and came to Nazareth and was submissive to them," and that He "increased in wisdom and in

stature and in favor with God and man” (vv. 51–52). Here is the mystery of the incarnation in a single scene.

Take the deity first. At twelve years old, Jesus calls the temple “my Father’s house.” This is not the way any ordinary Jewish boy spoke of God. It expresses a unique, personal, filial relationship: God is His Father in a sense He shares with no one else. Already, before His ministry, before any miracle, the boy is aware that He belongs to His Father in heaven in a way that even Mary and Joseph cannot fully share. This is the self-consciousness of the eternal Son, the Word who was with God and was God (John 1:1; 1:14), now living among us.

Then take the humanity with equal seriousness, because this is where many go wrong by quietly emptying it out. Luke says plainly that Jesus increased in wisdom and in stature and in favor with God and man (v. 52). He really grew, in body and in understanding. He really learned. He really submitted to His human parents, obeying a carpenter and a young woman as a son. Hebrews tells us He “learned obedience” and was tempted as we are, yet without sin (Hebrews 4:15; 5:8). His humanity was not a costume. It was real, complete, and lived out under all the ordinary conditions of a human life, sin alone excepted.

Now hold them together, and resist the urge to dissolve the mystery. We must not so stress His deity that His growth becomes a pretense, nor so stress His humanity that His unique sonship is lost. Scripture confesses both: in Christ “the whole fullness of deity dwells bodily” (Colossians 2:9), and yet He was “born in the likeness of men” and “found in human form” (Philippians 2:7–8). Fully God and fully man, one person, the eternal Son who genuinely entered our humanity for us.

End in worship, not just precision. Guard against two ancient errors: the one that says He only seemed human, and the one that says He was only a man God used. But do not let the lesson end as an argument won. The proper response to the boy in the temple is awe. The One who knew at twelve that God was His Father also submitted to His parents and grew up in obedience, so that He might be the faithful and merciful high priest we needed. Marvel that God came this near, and lead the class to worship Him.

Doctrinal / Christian Living Issues

- The unique divine sonship of Jesus, who calls God His Father in a way no one else can (Luke 2:49; John 1:1, 14)
- The full deity of Christ, in whom the whole fullness of deity dwells bodily (Colossians 2:9)
- The full and genuine humanity of Christ, who really grew, learned, and submitted (Luke 2:51–52; Hebrews 5:8)
- Jesus as one person, fully God and fully man, the eternal Son made flesh (John 1:14; Philippians 2:7–8)
- A clear answer to the error that He only seemed human and to the error that He was merely a man God used

- The incarnation as the ground of His work as our faithful and merciful high priest (Hebrews 4:15–16)

Discussion Prompts

- What does the phrase “my Father’s house” reveal about Jesus’ awareness of who He is at age twelve?
- Why must we take His real growth and learning as seriously as His deity?
- How would you lovingly correct someone who says Jesus only seemed human, or that He was just a man God used?

Question 10

Student Question:

Look back across the whole passage, from the obedient eighth day, to Simeon and Anna’s worship, to the boy in His Father’s house. Luke shows us the One who is fully God and fully man, the salvation of all nations, beginning His life in obedience, poverty, and ordinary growth. Name one specific way you sense Jesus forming you through these verses. What is the single truth from Luke 2:21–52 that you most need to carry into this coming week?

Commentary and Teaching Notes

Use this final question to gather the whole passage into one view. Luke has carried us from the obedient eighth day, through the offering of a poor family, into the arms of Simeon who held salvation, alongside Anna who worshiped and testified, back to the hidden growth of Nazareth, and finally into the temple where a twelve-year-old spoke of His Father. Every scene has been opening up the same person: the One who is fully God and fully man.

Resist the urge to introduce new material here. The aim is integration and response. Give students room to name what God has actually stirred in them, whether a deeper confidence in who Jesus is, a fresh willingness to grow in the ordinary, a renewed expectancy like Simeon’s, or a softened trust through what they do not understand.

Press gently toward the specific. A vague resolution to think more about Jesus rarely changes a week. Ask each person to name one concrete truth from this passage and one concrete way they will live differently because of it, whether in their worship, their waiting, their willingness to grow, or their witness.

Close by lifting eyes to Christ. The whole chapter has been moving toward Him, the salvation of all nations, the light to the Gentiles, the eternal Son who became a real human boy for us. Let the final word of the session be wonder and worship of the One who came this near to save us.

Doctrinal / Christian Living Issues

- Integration of the lesson's themes: the person of Christ as fully God and fully man, salvation for all nations, the fulfilled Law, and godly devotion
- 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 Christ as the fitting climax of the passage

Discussion Prompts

- What single truth from this passage do you most need this week?
- What is one concrete way you will respond to what God has shown you?
- How has this passage deepened the way you see who Jesus is?