

The Gospel of Luke, Teacher's Guide

Lesson 5: The Temptation and Rejection at Nazareth

Luke 4:1–30

Teaching Aim (Teacher Orientation)

A great deal is at stake doctrinally in this lesson, and the teacher should hold the weight of it. First, the passage establishes the authority and sufficiency of Scripture. The sinless Son of God meets every temptation not with His own divine authority or with feelings but with the written word, “It is written” (vv. 4, 8, 12), and the devil’s own misuse of Psalm 91 stands as a sober warning that Scripture can be quoted out of context and twisted toward error. The lesson must teach students that the word of God is our weapon and our standard, and that it must be handled rightly, in context, rather than mined for proof texts to justify what we already want.

Second, the heaviest doctrinal note falls at Nazareth, where Jesus reads Isaiah and declares, “Today this Scripture has been fulfilled in your hearing” (v. 21). Help students see that Jesus is announcing the arrival of the long-promised messianic age, the kingdom and favor of God, present and active in Him. This is the year of the Lord’s favor breaking into history, not a future earthly political program to be inaugurated someday. The kingdom drew near in His ministry and was established when the church began at Pentecost, and Christ reigns now. Guard against any premillennial reading that postpones His reign to a coming earthly thousand-year empire.

At the same time, this passage was never meant only to settle doctrine. It is here to form disciples who will stand. Press students to see that Jesus was genuinely tempted, truly hungry, really pressed, yet remained without sin (Hebrews 4:15), so that He is both our sympathetic high priest and our model in the fight. And let the rejection at Nazareth examine every heart that has grown overly familiar with holy things. Aim at both targets every week: send students home surer of who Jesus is and what His kingdom is, and more armed, more humble, and more amazed at the Savior who stood in the desert and stood in the synagogue for us.

Question 1

Student Question:

Three times the devil tempted Jesus, and three times He answered, “It is written,” quoting Deuteronomy (vv. 4, 8, 12), and when the devil himself quoted Psalm 91 (vv. 10–11), Jesus did not abandon Scripture but answered with Scripture rightly used (v. 12). What does this passage teach about the authority and sufficiency of God’s word, and about the danger of handling Scripture out of its proper context?

Commentary and Teaching Notes

Begin where the battle is fought, on the ground of God's word. Each time the devil presses, Jesus answers, "It is written," and quotes Deuteronomy (vv. 4, 8, 12), the very book Israel had failed to live by in their own wilderness wandering. Jesus does not debate the devil on the devil's terms, nor does He simply assert His own authority. He submits Himself to the written word of God and stands there. Help students see that if the sinless Son of God chose Scripture as His weapon, we have no better one.

Draw out the sufficiency of Scripture. Jesus does not need a new revelation, a vision, or an inner impression to face the tempter. The words already given through Moses are enough. This points us to the completeness and authority of the inspired word as our standard for belief and life (2 Timothy 3:16–17). The same is true for us under the New Covenant: the complete New Testament is sufficient to equip the Christian for every good work, and we are not waiting on new words from God.

Then handle the warning carefully, because the devil also quotes Scripture. In verses 10 and 11 he cites Psalm 91, a true promise, but rips it from its context and twists it into an invitation to presumption. This is one of the most important lessons in the passage: Scripture can be quoted accurately as to words and yet handled falsely as to meaning. Jesus answers not by abandoning the Bible but by using more of it rightly, "You shall not put the Lord your God to the test" (v. 12). The cure for the misuse of Scripture is not less Scripture but Scripture in its proper context.

Land the point pastorally. Many in the class have seen the Bible used as a weapon to wound, or have heard verses pulled out of context to justify almost anything. This passage gives them confidence and a method. We hold the word in high authority, we learn it well enough to know it in context, and we test every teaching, even one wrapped in a Bible verse, against the whole counsel of God.

Doctrinal / Christian Living Issues

- The authority and sufficiency of Scripture as the standard for faith and life (2 Timothy 3:16–17)
- Scripture as the believer's chief weapon against temptation (Ephesians 6:17)
- The completeness of God's revelation, leaving no need for new words or continuing revelation
- The danger of quoting Scripture out of context, as the devil did with Psalm 91 (vv. 10–12)
- The proper handling of Scripture, interpreting it in context and by the whole counsel of God (2 Timothy 2:15)
- The example of Christ in submitting Himself to the written word

Discussion Prompts

- Why does it matter that Jesus fought temptation with "It is written" rather than with His own authority?
- How did the devil misuse Scripture, and how did Jesus correct the misuse?

- How can we guard against verses being pulled out of context to justify what we already want to do?

Question 2

Student Question:

Jesus was tempted in three ways, through appetite (the bread), through power (the kingdoms), and through presumption (the temple pinnacle), the same kinds of temptation that come to us. Looking honestly at your own life, which of these three is most likely to draw you off course right now, and how have you typically tried to fight it?

Commentary and Teaching Notes

This is the first self-examining question, so aim for honesty rather than information. The three temptations map onto enduring patterns of assault. The bread is an appeal to appetite, the legitimate desires of the body pressed at the wrong time and on the wrong terms. The kingdoms are an appeal to power and recognition, a shortcut to glory. The leap from the temple is an appeal to presumption, a craving to test God and prove ourselves. Many students will recognize that one of these has a particular grip on them.

Help the group name the specific arena. For some it is appetite, food, comfort, sexual desire, the need to soothe a craving now. For some it is ambition, the willingness to cut a corner to get ahead or be noticed. For some it is presumption, taking foolish risks and assuming God will rescue them, or demanding that God prove His love on their terms. Naming the pattern is half the battle.

Be careful to teach that the desires themselves are not the sin. Jesus was truly hungry, and hunger is not evil. Temptation becomes sin when we pursue a good thing in a wrong way, at the wrong time, against the word of God. James 1:14–15 traces how desire, when it conceives, gives birth to sin. The fight is not to feel nothing but to refuse to take the bait.

Point toward the remedy already seen in Jesus. He met each temptation with a specific word of Scripture aimed at that specific lie. Encourage students to do the same, to know the passage that answers their particular weakness, so that when the moment comes they are not improvising but standing on ground they have already chosen.

Doctrinal / Christian Living Issues

- The recurring categories of temptation: appetite, power, and presumption (1 John 2:16)
- The difference between a good desire and the sin of pursuing it wrongly (James 1:14–15)
- Temptation as an experience even of the sinless Christ, not in itself sinful
- The use of specific Scripture to answer specific temptation

Discussion Prompts

- Which of the three temptations, appetite, power, or presumption, presses hardest on you?
- What is the difference between a good desire and the sin of pursuing it the wrong way?
- What specific verse could you commit to memory to meet your strongest temptation?

Question 3

Student Question:

Luke says Jesus was “full of the Holy Spirit” and “led by the Spirit in the wilderness” where He was “tempted by the devil” for forty days (vv. 1–2). What does it teach us about the Christian life that the Spirit led Jesus into the place of testing rather than around it, and what does it mean that Jesus was genuinely tempted yet remained without sin?

Commentary and Teaching Notes

Return to the striking detail in verses 1 and 2. Jesus was “full of the Holy Spirit” and was “led by the Spirit in the wilderness” precisely into the place where He was “tempted by the devil.” The Spirit did not lead Him around the testing but into it. This corrects a common assumption that closeness to God should mean a road free of trials. Sometimes the surest sign that we are walking in step with the Spirit is that we find ourselves in a hard place we did not choose.

Teach the reality of Jesus’ temptation without compromising His sinlessness. This is delicate ground, and the teacher should be clear. Jesus was genuinely tempted. The pull was real, the hunger was real, the offer was real. Hebrews 4:15 says He was “in every respect tempted as we are, yet without sin.” We must not so protect His deity that we make the temptation a performance, nor so stress His humanity that we imagine He could have fallen into sin. He faced the full force of temptation and triumphed, which is precisely why He can sympathize with us and help us (Hebrews 2:18).

Draw the new Adam theme if it serves the class. Where the first Adam fell in a garden of plenty, the last Adam stood firm in a wilderness of want. Where Israel grumbled and tested God in their wilderness, Jesus trusted and obeyed in His. He is doing what humanity had always failed to do, and He does it as our representative and forerunner.

Apply it to the testing seasons students are in now. The wilderness is not a detour from God’s purpose; it is often the road to it. Encourage them that the Spirit who led Jesus into the testing also sustained Him in it and brought Him out in power (v. 14). Testing faced with God is not wasted.

Doctrinal / Christian Living Issues

- The Holy Spirit leading the believer into testing, not only away from it
- The genuine temptation of Christ, truly tested yet truly sinless (Hebrews 4:15)
- Jesus as our sympathetic high priest, able to help the tempted (Hebrews 2:18)

- Christ as the new and obedient Adam, succeeding where the first Adam and Israel failed (Romans 5:18–19)
- The purpose of trials in shaping and proving faith (James 1:2–4)

Discussion Prompts

- Why would the Spirit lead Jesus into the place of testing rather than around it?
- How do we affirm both that Jesus was really tempted and that He could not be defeated by sin?
- How does it comfort you that your high priest knows temptation from the inside?

Question 4

Student Question:

After the wilderness, Jesus returned “in the power of the Spirit” and taught in the synagogues, being “glorified by all” (vv. 14–15). When you have come through a season of testing or hardship, what difference has it made in your usefulness to God, and where might God be using a current struggle to prepare you for service rather than to defeat you?

Commentary and Teaching Notes

This self-examining question turns on the hinge between the wilderness and the ministry. Jesus came out of the testing “in the power of the Spirit” (v. 14), and immediately His teaching spread and He was glorified by all. The desert was not a waste; it was preparation. The same Spirit who led Him into the fight brought Him out fitted for the work the Father had given Him.

Help students connect their own trials to their usefulness. We often treat hardship purely as something to escape, but Scripture repeatedly shows God forging His servants in difficulty. The comfort we receive in affliction becomes the comfort we can offer others (2 Corinthians 1:3–4). The patience and dependence learned in a hard season become the very gifts that equip us to serve.

Be honest that not every trial feels productive while we are in it. Jesus’ forty days were genuinely grueling. The point is not that suffering is pleasant but that, surrendered to God, it is not pointless. Invite students to look back at a past season of testing and name what God grew in them, or what ministry it later opened.

Then turn the lens forward. Ask students to consider a present struggle, not as evidence that God has abandoned them, but as possible preparation. The devil intends our trials to defeat us; God intends to bring us through them in power. Encourage the group to ask God what He may be forming in them now for service later.

Doctrinal / Christian Living Issues

- God’s use of trials to prepare His servants for usefulness

- The comfort received in affliction becoming comfort for others (2 Corinthians 1:3–4)
- The Spirit’s empowering for service and witness
- Perseverance through testing as the soil of fruitfulness (James 1:12)

Discussion Prompts

- What has a past season of testing produced in you that now helps others?
- How might your current struggle be preparation rather than defeat?
- What would change if you asked God what He is forming in you through this trial?

Question 5

Student Question:

In the synagogue at Nazareth, Jesus read from Isaiah about “good news to the poor,” “liberty to the captives,” “sight to the blind,” and “the year of the Lord’s favor” (vv. 18–19). Who are the poor, the captive, and the blind that Jesus came to rescue, and what kind of liberty and sight is He chiefly offering?

Commentary and Teaching Notes

Move into the heart of the Nazareth scene by examining the prophecy Jesus reads. Isaiah 61 announces good news to the poor, liberty to the captives, sight to the blind, and the year of the Lord’s favor (vv. 18–19). The teacher should help the class see that these terms reach beyond, though they do not exclude, physical poverty and blindness. Jesus did show compassion to the literally poor and did open literally blind eyes. But the deepest poverty is spiritual, the deepest captivity is bondage to sin, and the deepest blindness is the inability to see God and ourselves truly.

Show who these people are. The poor are those who have nothing to offer God and know it, the spiritually bankrupt whom Jesus calls blessed (Luke 6:20). The captives are those held by sin and its consequences, longing for a release they cannot achieve. The blind are those who cannot perceive the truth until Christ gives them sight. In other words, the people Jesus came to save are not the self-sufficient and proud but the needy who will receive Him.

Define the liberty and the sight He chiefly brings. The freedom is freedom from the guilt and dominion of sin, the forgiveness and new life found in Him. This is the liberty He will accomplish at the cross and apply through the gospel, the freedom into which a person is brought as they believe, repent, confess Christ, and are baptized into Him (Romans 6:3–4, 17–18). The sight is the opening of eyes to behold the glory of God in the face of Christ.

Apply it tenderly. The first qualification for receiving what Jesus offers is to know our need of it. The danger at Nazareth, and in our own pews, is the assumption that we are rich and full and seeing, when in fact we are the very poor and captive and blind He came to save. Help students locate their own need so they can receive their own rescue.

Doctrinal / Christian Living Issues

- Christ's mission to save the spiritually poor, captive, and blind (Isaiah 61:1-2; Luke 19:10)
- The liberty of forgiveness and freedom from the dominion of sin (Romans 6:17-18)
- Spiritual sight as a gift of Christ, the opening of eyes to behold God's glory (2 Corinthians 4:6)
- The blessedness of recognizing one's own spiritual poverty (Luke 6:20; Matthew 5:3)
- The gospel response by which Christ's liberty is received (Romans 6:3-4)

Discussion Prompts

- In what sense are the poor, the captive, and the blind all of us before Christ?
- What is the liberty Jesus most deeply came to bring?
- Why is recognizing our own need the doorway to receiving His salvation?

Question 6

Student Question:

The devil offered Jesus all the kingdoms of the world if He would worship him (vv. 5-7), a shortcut to glory that bypassed the cross. Where in your life are you tempted to take a shortcut to something good, success, security, recognition, in a way that compromises your worship and loyalty to God alone (v. 8)?

Commentary and Teaching Notes

This self-examining question presses on the second temptation, the offer of all the kingdoms in exchange for worship (vv. 5-7). The devil dangled a real prize, authority and glory, and offered a shortcut that avoided the suffering of the cross. Jesus answered with the first commandment of the covenant: "You shall worship the Lord your God, and him only shall you serve" (v. 8). The issue underneath the offer was always worship and loyalty.

Help students see the modern shape of this temptation. We are rarely offered literal kingdoms, but we are constantly offered shortcuts to good things, success, security, recognition, comfort, if we will compromise just slightly, bow just a little, give our deepest loyalty to something other than God. The bargain almost never announces itself as worship of the devil. It comes as a reasonable trade.

Teach that the question is always, who or what is on the throne. To serve God only is not merely to avoid idols of wood and stone but to refuse to let any ambition, relationship, or comfort take the place that belongs to Him alone. The shortcut is exposed as soon as we ask what it costs us in loyalty to God.

Move toward application. Ask students to name the place where they feel the pull of a shortcut, the corner they are tempted to cut, the small compromise that promises a good result. Then set

Jesus before them. He refused the crown without the cross, trusting the Father's path and the Father's timing, and the kingdoms are now His anyway (Revelation 11:15). The faithful road is also, in the end, the only road to the true reward.

Doctrinal / Christian Living Issues

- The exclusive worship and service owed to God alone (v. 8; Deuteronomy 6:13)
- The temptation to gain good ends by compromised means
- Idolatry as anything given the loyalty that belongs to God
- Christ's refusal of the shortcut, embracing the cross before the crown (Philippians 2:8-9)

Discussion Prompts

- Where are you tempted to take a shortcut to something good by a wrong means?
- What does it mean in practical terms to serve God only?
- How does Jesus' refusal of the shortcut encourage you to trust God's path and timing?

Question 7

Student Question:

When the devil quoted Psalm 91 to lure Jesus into a reckless leap from the temple (vv. 9-11), he twisted a true promise into a temptation, and Jesus answered, "You shall not put the Lord your God to the test" (v. 12). How can we tell the difference between genuine faith in God's promises and a presumption that demands God prove Himself on our terms?

Commentary and Teaching Notes

This doctrinal question returns to the third temptation and to the subtle line between faith and presumption. The devil quotes Psalm 91, that God will command His angels to guard Jesus, and urges Him to throw Himself from the pinnacle of the temple (vv. 9-11). On the surface it sounds like an invitation to trust God. In truth it is an invitation to manufacture a crisis in order to force God to act, to test Him rather than to trust Him.

Draw the crucial distinction. Faith takes God at His word and obeys, trusting His promises in the path of obedience. Presumption demands that God prove Himself on our terms, often by putting ourselves in needless danger and then expecting rescue. Faith says, I will obey and trust the outcome to God. Presumption says, I will do as I please and require God to bail me out. Jesus answers with Deuteronomy 6:16: "You shall not put the Lord your God to the test" (v. 12).

Note again how the misuse of Scripture works here, since it ties back to the lesson's first theme. The promise of Psalm 91 is real, but it was never a license for reckless self-display. To claim a promise outside its intended sense is not faith; it is presumption dressed in a Bible verse. The teacher should help students see that quoting a true verse does not make a course of action right.

Apply it to the Christian life. People test God in many ways, by ignoring wisdom and expecting protection, by living carelessly and presuming on grace, by demanding signs before they will obey. Genuine faith does not need to stage a spectacle to feel sure of God. It rests on His word and walks in obedience, leaving the proving to Him.

Doctrinal / Christian Living Issues

- The difference between faith that trusts God's word and presumption that tests Him (v. 12; Deuteronomy 6:16)
- The misuse of a true promise outside its proper sense, repeating the danger of context
- Presumption upon grace as a counterfeit of faith (Romans 6:1-2)
- Genuine faith resting in God's word rather than demanding signs (Matthew 12:39)

Discussion Prompts

- What is the difference between trusting God's promises and testing God?
- How can a true Bible promise be turned into a temptation?
- Where might you be tempted to demand that God prove Himself on your terms?

Question 8

Student Question:

The people of Nazareth first "marveled at the gracious words" of Jesus, then asked, "Is not this Joseph's son?" and ended by trying to throw Him off a cliff (vv. 22, 28-29). Where do you sense the danger of familiarity dulling your wonder at Jesus, and what would it take to keep your heart tender and amazed at Him rather than offended by Him?

Commentary and Teaching Notes

This self-examining question confronts the tragedy of Nazareth, where wonder turned to murder with frightening speed. The same crowd that "marveled at the gracious words" of Jesus (v. 22) soon muttered, "Is not this Joseph's son?" and ended trying to throw Him off a cliff (vv. 28-29). What changed? Familiarity. They thought they had Jesus figured out. They had watched Him grow up, and that supposed knowledge blinded them to who He really was.

Press the danger gently but directly. Long exposure to holy things can dull us. The person who has heard the gospel a thousand times, who has sung the hymns since childhood, who can find any book of the Bible without thinking, is in real danger of treating Jesus as old news. Familiarity can quietly replace wonder with assumption and assumption with offense. The Nazarenes did not reject Jesus because they knew too little but because they thought they knew enough.

Diagnose the offense. Notice that they were not merely indifferent; they were furious. When Jesus refused to perform for their hometown expectations and instead exposed their unbelief,

their pride flared into rage. Familiarity that masks pride does not stay neutral. It curdles. Help students see that a heart which has stopped marveling at Jesus is not a safe place to stay.

Move toward tenderness and renewal. Ask students where the wonder has leaked out, where the Bible has become a textbook, where worship has become routine, where Jesus has become a familiar figure rather than the living Lord. Then invite them to ask God to give them fresh eyes, to hear His words this week as the captives and the blind in Isaiah's promise would have heard them, with astonished hope.

Doctrinal / Christian Living Issues

- The danger of familiarity breeding unbelief and offense (vv. 22, 28–29)
- Privilege without faith hardening rather than saving the heart
- The peril of presuming we already know Jesus well enough
- The call to renewed wonder and a tender heart toward Christ (Hebrews 3:12–13)

Discussion Prompts

- Where has long familiarity with the gospel dulled your wonder at Jesus?
- Why did marveling at Jesus turn so quickly into fury at Nazareth?
- What would help you hear the words of Jesus this week as if for the first time?

Question 9

Student Question:

Sitting in the synagogue, Jesus rolled up the scroll and announced, “Today this Scripture has been fulfilled in your hearing” (v. 21), declaring that the long-promised age of God’s favor and kingdom had arrived in Him. What is Jesus claiming about Himself and about the kingdom of God in this single sentence, and how does this guard us against thinking of His kingdom as a merely future, earthly, political reign rather than a reign He is exercising now?

Commentary and Teaching Notes

This is the heaviest doctrinal question of the lesson, and it deserves the teacher’s fullest attention. Jesus reads Isaiah, rolls up the scroll, sits down, and with every eye fixed on Him declares, “Today this Scripture has been fulfilled in your hearing” (v. 21). In that one sentence He claims to be the anointed One of whom Isaiah spoke, and He announces that the long-awaited age of God’s saving favor has arrived, present and active, in His own person and ministry. The future hope of Israel had become a present reality standing in their synagogue.

Establish the identity claim first. By applying Isaiah 61 to Himself, Jesus claims to be the Spirit-anointed Messiah, the One sent to bring God’s salvation. This is not a modest teacher’s remark; it is a staggering assertion of who He is. The “year of the Lord’s favor” He proclaims is the time

of salvation breaking into history through Him. The teacher should let the audacity and the glory of this claim register with the class.

Then handle the kingdom carefully, for this is where error commonly enters. Jesus says the Scripture is fulfilled “today,” not in some distant earthly reign yet to be set up. The kingdom and favor of God came near in His ministry, was preached as “at hand” (Mark 1:15), and was established in power when the church began at Pentecost (Acts 2). Christ now reigns from the right hand of the Father over His church (Colossians 1:13; Acts 2:32–36). The teacher should gently but clearly guard against premillennial schemes that postpone Christ’s reign to a future, earthly, political, thousand-year kingdom. Jesus did not say His kingdom was a thousand years away; He said its blessings were arriving that very day.

Show how the two fit together. The kingdom is the present, spiritual reign of the risen Christ, into which sinners are delivered when they obey the gospel (Colossians 1:13–14), and which He rules now and will deliver up to the Father at the end (1 Corinthians 15:24–25). It is not less than glorious for being present rather than earthly and political; it is more. The poor are receiving good news, the captives are being freed, the blind are receiving sight, now, in Christ.

Bring it home in worship. The reason this matters is not merely to correct a chart of the end times but to fix our hope on the right thing. We are not waiting for the kingdom to begin someday on earth. We live under the present reign of a Savior who has already inaugurated the age of God’s favor and who calls us, today, to enter it by faith and obedience. The “today” of Nazareth still stands. Now is the day of salvation (2 Corinthians 6:2).

Doctrinal / Christian Living Issues

- Jesus’ claim to be the Spirit-anointed Messiah of Isaiah’s prophecy (vv. 18–21; Isaiah 61:1–2)
- The arrival of the messianic age and the favor of God in the person and ministry of Christ
- The kingdom of God as a present reality begun in Jesus’ ministry, not a future earthly political reign (Mark 1:14–15; Daniel 2:44)
- The establishment of the kingdom and the church at Pentecost, with Christ reigning now from God’s right hand (Acts 2:32–36; Colossians 1:13)
- A clear answer to premillennial error that postpones Christ’s reign to a coming earthly thousand-year kingdom
- The urgency of the gospel “today” as the time of salvation (2 Corinthians 6:2)

Discussion Prompts

- What is Jesus claiming about Himself when He says “today this Scripture has been fulfilled”?
- How does the word “today” speak against the idea that Christ’s kingdom is still future and earthly?
- How should it change us to know that the age of God’s favor has already arrived in Christ?

Question 10

Student Question:

Look back across the whole passage, from the wilderness, where Jesus stood on God's word against the tempter, to Nazareth, where He announced that God's promised salvation had come in Him and was offered even beyond Israel. Name one specific way you sense Jesus forming you through these verses. What is the single truth from Luke 4:1-30 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 set two scenes side by side: the wilderness, where Jesus stood faithful on the word of God against every temptation, and Nazareth, where He announced that the promised salvation of God had arrived in Him and was offered even beyond the borders of Israel. Both scenes reveal who He is and what kind of disciples He is making.

Resist the urge to introduce new content here. The aim is integration and response. Give students room to name what God has actually stirred in them, whether it is a new resolve to fight temptation with Scripture, a fresh grasp of the kingdom present in Christ, a softened and re-awakened wonder at Jesus, or conviction about a shortcut or a presumption they need to abandon.

Press gently toward specificity. A vague intention to do better rarely changes a life. Ask each person to name one concrete truth from these verses and one concrete way they will live it out in the coming week. The student who can say plainly, this is the verse I will stand on, and this is the area where I will trust God's path, leaves the room equipped.

Close in a way that lifts eyes to Christ. He stood in the desert for us, faithful where we fail, and He stood in the synagogue to announce that the day of God's favor had come. Let the final word be worship of the Savior who triumphed over the tempter and opened the year of the Lord's favor, and whose grace, even now, reaches to all who will receive Him.

Doctrinal / Christian Living Issues

- Integration of the lesson's themes: the authority of Scripture, the reality and triumph of Christ's temptation, and the present arrival of God's kingdom and favor
- The transforming purpose of God's word, aiming at changed lives and not merely informed minds (James 1:22)
- Personal response and obedience as the goal of studying Scripture
- Worship of Christ, the faithful Son and anointed Savior, 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 changed the way you see Jesus and His kingdom?