

The Gospel of Luke, Teacher's Guide

Lesson 6: Authority and the First Disciples

Luke 4:31–5:11

Teaching Aim (Teacher Orientation)

A great deal is at stake doctrinally in this lesson, and the teacher should feel its weight on two fronts. First, the passage is a sustained demonstration of the authority and divine identity of Jesus. He teaches with an authority no scribe possessed, He commands unclean spirits and they obey, He rebukes disease and it flees, and He governs the fish of the sea so that empty nets overflow at His word. The demons confess Him as “the Holy One of God” and “the Son of God,” and Luke means for us to see that the One acting here is no mere prophet but God in the flesh. The lesson must affirm Christ's deity and lordship clearly, showing that His power over demons, disease, and nature is the credential of His divine identity.

Second, there is a kingdom note that must be handled with precision. Jesus declares that He was sent to preach the good news of the kingdom of God (4:43). Help students see that this kingdom is the reign of God breaking into the world through Christ, not a future earthly political empire. The kingdom Jesus announced was at hand in His ministry and was established when the church began at Pentecost, and Christ now reigns from the right hand of the Father. The miracles were signs of that in-breaking reign, but preaching, not merely miracle working, was the heart of His mission. Resist any reading that turns the kingdom into a political program or a coming thousand-year earthly reign.

At the same time, this passage was never meant only to settle the question of who Jesus is. It is here to make disciples. The heaviest aim of the lesson is the call to follow Christ, and it comes through Simon. When Simon truly sees Jesus, he sees himself, and cries out that he is a sinful man. Genuine discipleship begins there, with an honest awareness of our sin in the presence of holiness, and it moves to leaving everything to follow. Aim at both targets: send students home surer that Jesus is the divine Lord whose word even the deep obeys, and pressed to count the cost and answer His universal call to follow.

Question 1

Student Question:

Luke says the people “were astonished at his teaching, for his word possessed authority” (4:32), and that even an unclean spirit obeyed Him and confessed Him as “the Holy One of God” (4:34). What do the authority of Jesus’ teaching and His power over the demon reveal about who He is, and how is this authority different from the authority claimed by every other teacher?

Commentary and Teaching Notes

Begin with the thing Luke himself underlines: the people “were astonished at his teaching, for his word possessed authority” (4:32). The scribes taught by citing other authorities, building their case on the chain of rabbis behind them. Jesus simply speaks, and the word carries its own weight. The contrast is the point. Every other teacher borrows authority. Jesus possesses it.

Then move to the demon, because Luke pairs the teaching with the exorcism deliberately. The unclean spirit recognizes Jesus instantly and names Him “the Holy One of God” (4:34). The demons know exactly who He is, and they tremble. With a single command Jesus silences and expels the spirit, and the crowd asks the right question: “What is this word? For with authority and power he commands the unclean spirits, and they come out” (4:36). The authority of His teaching and the authority of His command are one and the same authority, the authority of God Himself.

Help students see what this reveals about Jesus’ identity. A man whose bare word both instructs the conscience and expels demons is not merely a gifted rabbi. The spiritual realm recognizes His lordship even when the religious experts do not. Luke is building the case, scene by scene, that this is the Son of God exercising divine authority in the world.

Land the point pastorally. The authority that astonished Capernaum still confronts us in the Scriptures. We do not get to treat the words of Jesus as one more opinion to weigh against others. His word possessed authority then, and it carries that same authority now. The right response is not merely amazement but submission.

Doctrinal / Christian Living Issues

- The unique, inherent authority of Jesus, who teaches and commands by His own word rather than by borrowing from others (Matthew 7:28–29)
- The deity and divine identity of Christ, confessed even by the demons as “the Holy One of God” (Luke 4:34)
- Christ’s authority over the spiritual realm, demonstrated in His command over unclean spirits
- The authority of the words of Jesus, and now the New Testament, as our standard for belief and practice (2 Timothy 3:16–17)
- The proper response to Christ’s authority as submission and obedience, not mere astonishment

Discussion Prompts

- How was Jesus’ authority different from that of the scribes the people were used to?
- What does it mean that even the demons recognized and obeyed Jesus’ word?
- Where do you find it hardest to let Jesus’ word carry final authority in your life?

Question 2

Student Question:

The people of Capernaum marveled at Jesus and tried to keep Him from leaving (4:42), drawn by what He could do for them. Be honest with yourself about how you usually come to Jesus. Are you mainly drawn to Him for what He can give you, the help and the healing, or for who He actually is? What would it look like this week to seek Christ Himself and not merely His benefits?

Commentary and Teaching Notes

This is the first self-examining question, and the goal is honest motive rather than information. Luke tells us that when Jesus tried to withdraw, “the people sought him and came to him, and would have kept him from leaving them” (4:42). Their desire was understandable. He had healed their sick and freed their tormented. But notice what they wanted: they wanted to keep what He could do for them.

Be fair and gentle here. There is nothing wrong with coming to Jesus in need. He invites the weary and the burdened, and He healed freely. The danger is in stopping there, in valuing the gifts more than the Giver, in wanting Christ’s benefits without wanting Christ Himself. The crowd would have happily kept Him in Capernaum as their local miracle worker, but that would have reduced the Lord of heaven to a personal convenience.

Invite students to examine their own pattern. Most of us drift toward a transactional faith, drawing near when we need something and growing distant when life is comfortable. Help the group name the difference between seeking Jesus for relief and seeking Him because He is worthy, because He is Lord, because knowing Him is itself the treasure.

Point toward the remedy. Jesus would not stay and be merely useful, because He had a greater gift than healing to give, Himself and His kingdom. Encourage students to come to Him this week not with a list of requests only, but to seek His face, His word, and His company.

Doctrinal / Christian Living Issues

- The difference between seeking Christ’s benefits and seeking Christ Himself
- The danger of a transactional faith that values God for His gifts more than for who He is
- Christ as the treasure of the gospel, not merely a means to our comfort (Philippians 3:8)
- The call to know and love the Lord, not only to use Him in times of need

Discussion Prompts

- Why did the crowd want to keep Jesus, and what was missing in their desire?
- How can you tell the difference between seeking Jesus’ gifts and seeking Jesus?
- What is one way you could pursue Christ Himself this week, not just His help?

Question 3

Student Question:

Again and again in this passage the demons cry out the truth, “You are the Son of God” (4:41), yet Jesus rebukes them and will not allow them to speak. What does it teach us that the spirits could state the right facts about Jesus and still be utterly opposed to Him, and how does this warn us against assuming that correct belief alone is the same as saving faith (compare James 2:19)?

Commentary and Teaching Notes

Return to a striking detail Luke repeats: the demons keep telling the truth. “You are the Son of God,” they cry, “and he would not allow them to speak, because they knew that he was the Christ” (4:41). These spirits had impeccable theology. They knew His identity precisely, named it accurately, and were utterly opposed to Him. This is one of the most sobering facts in the Gospels.

Teach the lesson plainly. Knowing the right facts about Jesus is not the same as belonging to Him. James makes the very same point: “You believe that God is one; you do well. Even the demons believe, and shudder” (James 2:19). A correct creed held without surrender, without repentance, without obedient love, is the faith of demons. It is possible to affirm every true statement about Christ and remain in rebellion against Him.

Be careful and balanced here, because this cuts against a popular notion that salvation is a matter of mental assent alone, of simply believing the right things about Jesus. Scripture never separates saving faith from a heart that bows and a life that obeys. The demons prove that mere belief, even accurate belief, can coexist with total opposition to God.

Why then did Jesus silence them? In part because testimony to His identity was to come through faithful witnesses on God’s terms and in God’s time, not through the mouths of His enemies. Land the point pastorally and searchingly. Ask the group whether their faith is more than information. The question is not only what we know about Jesus, but whether we have bowed to Him as Lord.

Doctrinal / Christian Living Issues

- The difference between mere intellectual belief and saving, obedient faith (James 2:19)
- That correct doctrine about Christ, held without submission, does not save
- Saving faith as trust that bows to Christ’s lordship and obeys Him (Luke 6:46; Romans 6:17)
- Christ’s sovereignty over how and through whom His identity is proclaimed
- The warning against a faith that affirms truth while the heart remains in rebellion

Discussion Prompts

- How could the demons confess the truth about Jesus and still be His enemies?
- What does this teach us about the difference between knowing facts and saving faith?
- How can a person move from believing the right things about Jesus to truly following Him?

Question 4

Student Question:

When Jesus healed Simon's mother-in-law, "immediately she rose and began to serve them" (4:39), turning her healing straight into service. Think of a time God lifted you out of a hard place or met a deep need. How did you respond once the crisis passed? What would it look like for the things God has done for you to overflow into service to Him and to others?

Commentary and Teaching Notes

Turn to the quiet scene in Simon's home. Jesus "stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them" (4:39). The detail Luke preserves is precious: the moment she was well, she got up and served. There was no slow convalescence, no lingering in her own relief. Healing turned at once into service.

This is a self-examining question, so guide the group toward their own pattern. Help students recall a time God lifted them out of a hard place, met a deep need, carried them through a crisis. Then ask the honest follow-up: once the pressure was off, did gratitude turn into service, or did they simply move on and forget?

Hold up the mother-in-law as a gentle model. Her instinct was right. The proper response to being touched by the grace of Christ is to rise and serve. This is not earning anything, for the healing came first as a gift. It is the natural overflow of a heart that has received mercy and now wants to give.

Move toward concrete application. Service is rarely abstract. Ask students to name the specific people and places where the kindness God has shown them could overflow this week, a hurting neighbor, a struggling brother or sister, a need in the local congregation. Grace received is meant to become grace extended.

Doctrinal / Christian Living Issues

- Service as the natural overflow of grace received, not a means of earning favor (Ephesians 2:8–10)
- Gratitude expressed in action rather than mere feeling
- The pattern of being lifted by Christ and then rising to serve Him and others (Mark 10:45)
- Christian service rooted in what God has already done for us

Discussion Prompts

- What is striking about how quickly Simon's mother-in-law turned from healing to service?
- How have you responded after God carried you through a hard season?
- Where could the grace God has shown you overflow into service this week?

Question 5

Student Question:

When the crowds tried to keep Him, Jesus said, "I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose" (4:43). What does this tell us about the central mission of Jesus, and why is the preaching of the kingdom, rather than merely the working of miracles, presented as the reason He was sent?

Commentary and Teaching Notes

This question reaches the heart of Jesus' own stated mission, and the teacher should let it land. When the crowds tried to keep Him, Jesus said, "I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose" (4:43). Notice the words. He did not say He was sent to heal, though He healed. He said He was sent to preach the kingdom. The miracles were signs; the preaching was the mission.

Teach the kingdom carefully, because this is where error often creeps in. The kingdom of God is the reign of God, His rule breaking into the world through Christ. Jesus announced that this reign was at hand (Mark 1:14–15), and it was established when the church began at Pentecost, with Christ now reigning from the right hand of the Father (Acts 2; Colossians 1:13). The good news of the kingdom is the good news that God is acting to reclaim His rule and to gather a people under the lordship of His Son. This is not a future earthly political empire and not a coming thousand-year reign on earth. It is the present reign of the risen Christ.

Help students see why preaching, not miracles, was the heart of the mission. The healings relieved suffering for a time, but every healed body eventually died. The preaching of the kingdom offered something the miracles could not, reconciliation with God, citizenship in His reign, eternal life under the lordship of Christ. Jesus refused to be reduced to a regional healer because He had come to announce and bring something far greater.

Bring it home to the church's mission. If preaching the kingdom was central to the mission of Jesus, it remains central to the mission of His people. We are tempted, like Capernaum, to want a Christianity that mainly relieves our discomforts. But the message entrusted to the church is the good news of the reign of God in Christ, and that message is still what people most need to hear.

Land the point with worship and resolve. The Lord who governs demons and disease set His face toward the towns that had not yet heard, because the word of the kingdom was why He came. Let students feel the weight of a Savior who would not stay where He was wanted in order to go where He was needed.

Doctrinal / Christian Living Issues

- The central mission of Jesus as preaching the good news of the kingdom of God (Luke 4:43; Mark 1:38)

- The kingdom of God as the present reign of God breaking into the world through Christ, established at Pentecost (Mark 1:14–15; Acts 2; Colossians 1:13)
- The kingdom as Christ's present reign from the right hand of the Father, not a future earthly political reign (Daniel 2:44)
- Miracles as signs pointing to the kingdom, not as the heart of Christ's mission
- The proclamation of the gospel of the kingdom as the continuing mission of the church

Discussion Prompts

- Why did Jesus say He was sent to preach rather than to heal?
- What does it mean that the kingdom of God is Christ's reign breaking in now, not a future earthly kingdom?
- How does Jesus' priority on preaching shape what the church should most prioritize today?

Question 6

Student Question:

Simon had fished all night and caught nothing, yet when Jesus said to let down the nets, he answered, "But at your word I will let down the nets" (5:5), obeying even though it made no sense to him as a seasoned fisherman. Where is Jesus asking you to obey His word right now in a place where your own experience or reasoning says it will not work? What makes that kind of obedience hard for you?

Commentary and Teaching Notes

Move to the lake and the moment of obedience. Jesus, who knows nothing of fishing, tells the professional fisherman to push into the deep and let down his nets. Simon's reply is wonderfully human: "Master, we toiled all night and took nothing!" (5:5). He has the experience, the expertise, the long discouraging night to prove it cannot be done. And then comes the turning phrase: "But at your word I will let down the nets."

This is a self-examining question, so help students sit in Simon's tension. Everything Simon knew said this was pointless. His own reasoning and hard-won experience argued against it. Obedience here meant trusting the word of Jesus over his own competence in the very area where he was an expert. That is precisely where obedience is hardest, in the places where we are sure we already know better.

Guide students to name their own deep water. Where is Jesus' word pressing against their reasoning? Perhaps it is forgiving someone their experience says will only hurt them again, or giving generously when the math says they cannot afford it, or speaking of Christ to someone they are certain will not listen, or pursuing purity in a culture that calls it foolish. Obedience there feels as unlikely as a daytime catch after an empty night.

Point to the reward without making it a formula. The overflowing nets were not a guarantee that obedience always brings visible success on our timetable. They were a revelation that the word of Jesus is worth obeying even when our reasoning says it will not work. Encourage the group to find their one “but at your word” this week and to act on it.

Doctrinal / Christian Living Issues

- Obedience to the word of Christ even when it runs against our own reasoning and experience
- Faith expressed in action and not merely in agreement (James 1:22)
- The trustworthiness of Jesus’ word as the ground for obedience
- The surrender of our own competence and control to the lordship of Christ

Discussion Prompts

- What made obeying Jesus so difficult for Simon in this moment?
- Where is Jesus asking you to obey His word in a place your experience says will not work?
- What helps you trust Christ’s word over your own reasoning?

Question 7

Student Question:

Faced with the overwhelming catch, Simon fell at Jesus’ knees and said, “Depart from me, for I am a sinful man, O Lord” (5:8). Why does a true encounter with the holiness of Christ produce a deep awareness of our own sinfulness, and how does this honest recognition of sin relate to the way a person comes to genuine repentance and faith (compare Isaiah 6:5; Luke 5:32)?

Commentary and Teaching Notes

Now we arrive at one of the most revealing responses in the Gospels. The nets are breaking, the boats are sinking under the catch, and Simon does not whoop with joy. He falls down at Jesus’ knees and says, “Depart from me, for I am a sinful man, O Lord” (5:8). The overwhelming catch has done more than fill his boat. It has opened his eyes to who is standing in it, and in the light of that holiness Simon suddenly sees himself.

Teach why holiness exposes sin. When Isaiah saw the Lord high and lifted up, his cry was the same: “Woe is me! For I am lost; for I am a man of unclean lips” (Isaiah 6:5). Nearness to the holiness of God does not first make us feel proud of our religion; it makes us aware of how far short we fall. Simon was not a uniquely wicked man, but he had never stood this close to undiluted holiness, and it undid him. This is the normal, healthy response of a real human heart to the real presence of God.

Connect this honest awareness of sin to the way a person comes to repentance and faith. Jesus Himself said, “I have not come to call the righteous but sinners to repentance” (Luke 5:32). The

road to Christ does not run through self-congratulation; it runs through honest acknowledgment of our sin. A person who feels no need has nothing to bring to a Savior. Simon's cry, painful as it was, was the doorway, because only those who know they are sinful will cling to the One who saves sinners.

Be careful and balanced. The goal is not to crush students under guilt but to lead them to the same honest place Simon found. Note what Jesus did with Simon's confession: He did not deny it, but neither did He depart. He drew nearer and gave Simon a future. Holiness exposed the sin, and grace covered it.

Land the point searchingly. Ask the group when they last let the holiness of Christ show them themselves honestly. We can grow so comfortable, so managed in our religion, that we forget our need. The healthiest thing that can happen to a comfortable heart is to fall again at the knees of the holy Lord and say, truthfully, I am a sinful person, and I need You.

Doctrinal / Christian Living Issues

- The holiness of Christ revealing the sinfulness of the human heart (Isaiah 6:5; Luke 5:8)
- Honest awareness of sin as the doorway to repentance and faith (Luke 5:32; Luke 18:13)
- That Jesus came to call sinners, not the self-righteous, to repentance
- The grace of Christ that draws near to the one who confesses sin rather than departing from him
- The danger of a comfortable religion that no longer feels its need for the Savior

Discussion Prompts

- Why did seeing Jesus' power make Simon aware of his sin rather than proud of the catch?
- How does honest awareness of our sin relate to coming to genuine repentance and faith?
- When did the holiness of Christ last show you your own need for Him?

Question 8

Student Question:

Jesus answered Simon's fear with, "Do not be afraid; from now on you will be catching men" (5:10), taking a guilt-ridden fisherman and giving him a new purpose. Where does fear or a sense of your own unworthiness keep you from being useful to Christ? How does Jesus' response to Simon speak to the excuses you tend to make about why God could not use someone like you?

Commentary and Teaching Notes

Notice how Jesus answers Simon's terror. He does not argue with the confession; He answers the fear. "Do not be afraid; from now on you will be catching men" (5:10). Simon expected to be sent away as unworthy, and instead he is given a calling. The Lord takes a man freshly aware of his own sin and gives him a future of catching people for the kingdom.

This is a self-examining question, so press gently on the place where fear and a sense of unworthiness keep students on the sidelines. Many believers carry a quiet conviction that God could never really use someone like them, that their sin, their past, their ordinariness disqualifies them. Simon felt exactly that, and Jesus called him anyway.

Help the group see the pattern. God does not wait for us to become impressive before He uses us. He calls sinners who know they are sinners, because such people lean on Him rather than on themselves. Simon's awareness of his own unworthiness was not a barrier to his calling; in a sense it was the soil for it, keeping him humble and dependent.

Move toward concrete application. Ask students to name the specific excuse they tend to hide behind, I am not gifted enough, not knowledgeable enough, too sinful, too ordinary, too far gone. Then set Jesus' words against that excuse: "Do not be afraid." The same Lord who turned a guilt-ridden fisherman into an apostle still calls ordinary, unworthy people into useful service in His kingdom.

Doctrinal / Christian Living Issues

- God's pattern of calling sinners, aware of their own unworthiness, into His service (1 Corinthians 1:26–29)
- Christ's grace that gives a guilty person a new purpose rather than sending him away
- Freedom from fear grounded in the call and presence of Christ (Luke 5:10)
- The truth that our usefulness rests on God's power, not on our own qualifications

Discussion Prompts

- Why is it significant that Jesus answered Simon's confession with a calling rather than a rebuke?
- What fear or sense of unworthiness keeps you from being useful to Christ?
- How do Jesus' words to Simon speak to the excuses you make about why God could not use you?

Question 9

Student Question:

When they had brought their boats to land, Simon, James, and John "left everything and followed him" (5:11). What does this passage teach about the nature of true discipleship, why genuine following of Christ means leaving all to follow Him rather than merely admiring Him, and how does this universal call to count the cost and follow apply to every person, not only to those first fishermen (compare Luke 9:23; 14:27–33)?

Commentary and Teaching Notes

This is the heaviest doctrinal question of the lesson, and it deserves the fullest treatment, because here the whole passage comes to its point. “And when they had brought their boats to land, they left everything and followed him” (5:11). Three successful fishermen walk away from the largest catch of their lives, from boats and nets and a working business, to follow Jesus. The teacher should help students feel the weight of the word everything.

Teach the nature of true discipleship from this scene. Following Jesus is not admiring Him from a distance, agreeing with His teaching, or keeping Him as one priority among many. It is leaving. It is a reordering of life so total that the old center is abandoned for a new Lord. These men did not negotiate a part-time arrangement. They left everything and followed. Jesus would later make this explicit: “If anyone would come after me, let him deny himself and take up his cross daily and follow me” (Luke 9:23), and “any one of you who does not renounce all that he has cannot be my disciple” (Luke 14:33).

Handle the call to count the cost with care. Jesus never hid the price of discipleship; He told people to sit down and count it before they began, like a builder estimating a tower or a king weighing a war (Luke 14:28–32). This is the opposite of an easy, costless religion. Following Christ may cost reputation, relationships, ambitions, comforts, the very nets we have built our identity around. The good news is that what we leave is never worth what we gain, for we exchange our small kingdoms for the kingdom of God and our own lordship for the lordship of Christ.

Make the call universal, because that is crucial. It is tempting to think this story is only for apostles, only for the spiritually elite, only for those called to full-time ministry. But the call to deny self and follow falls on every person who would belong to Christ. The forms differ, not everyone leaves a fishing business, but the surrender is the same. Every disciple is called to make Jesus Lord of everything and to be put to work catching others for the kingdom. There is no other kind of Christian in the New Testament.

Land the point where Luke lands it, on the new purpose. These men did not leave everything for nothing. They left their nets to become fishers of men, swept up into the very mission of God. This is what conversion looks like: turning from our own pursuits to follow Christ, being remade for His purposes, and joining the work of bringing others into His reign. Press the group to ask honestly whether they have ever truly left their nets, or whether they are still admiring Jesus from the safety of the shore.

Doctrinal / Christian Living Issues

- True discipleship as leaving everything to follow Christ, not merely admiring or agreeing with Him (Luke 5:11; Luke 9:23)
- The call to count the cost before following Jesus (Luke 14:25–33)
- The lordship of Christ over the whole of life, not one part among many
- The universal nature of the call to follow, falling on every disciple and not only on apostles or ministers

- Conversion as turning from our own pursuits to be remade for Christ's mission of catching men
- The exchange of our small kingdoms for the kingdom of God as gain, not loss (Philippians 3:7-8)

Discussion Prompts

- What does it mean that the disciples "left everything" rather than simply admiring Jesus?
- Why does Jesus call us to count the cost before following Him, and how does this apply to every Christian and not only to ministers?
- What "nets" is Christ asking you to leave in order to truly follow Him?

Question 10

Student Question:

Look back across the whole passage, from the authoritative word in the synagogue, to the demons silenced, to the sick healed, to the kingdom preached, to three fishermen leaving their nets. You have seen the authority of Christ over disease, demons, and nature, and you have watched His call land on ordinary men. Name one specific way you sense Jesus forming you through these verses. What is the single truth from Luke 4:31-5:11 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 whose word carries divine authority in the synagogue, whose command sends demons fleeing, whose touch drives out fever and disease, whose voice the very fish of the sea obey, and whose mission is to preach the kingdom of God to town after town. And He has shown us how that authority lands on ordinary people, exposing their sin, calming their fear, and calling them to leave everything and follow.

Resist the urge to introduce new content here. The aim 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 authority and lordship, a humbling awareness of their own sin in the light of His holiness, a place of needed obedience, or a call to leave some net and follow.

Press gently toward specificity. A vague intention to follow Jesus more rarely changes a life. Ask each person to name one concrete truth from this passage and one concrete response they will carry into the week, whether it is an act of obedient trust, a confession of sin, a turn from a transactional faith, or a step of genuine following.

Close the session in a way that lifts eyes to Christ. The whole passage has been moving toward Him, the Holy One of God, the Son of God, the Lord whose word even the deep obeys, who still

says to ordinary, sinful people, do not be afraid, follow Me. Let the final word be a renewed resolve to leave the nets and follow the One who has every right to call.

Doctrinal / Christian Living Issues

- Integration of the lesson's themes: the authority and deity of Christ, His mission to preach the kingdom, and the call to follow
- The transforming purpose of God's word, which aims at changed lives and not merely informed minds (James 1:22)
- Personal response, repentance, and obedient following as the goal of studying Scripture
- Worship and renewed allegiance to 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 changed the way you see the authority and call of Jesus?