

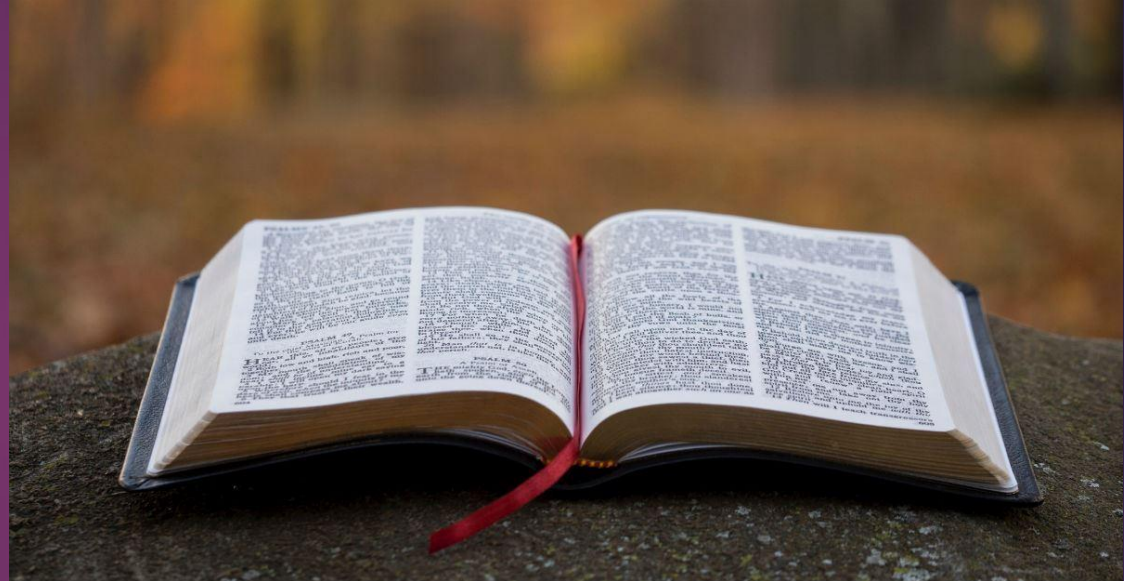
*Welcome to Women's  
Bible Study!*

DECEMBER 7, 2021



*Welcome!*

Theme: *The  
Gospel of Luke*



Goal: Every time your community gathers for worship, conversion needs to happen. Not only for unbelievers, but for believers. Everybody, in the context of worship, needs to be reconverted to the Gospel of Jesus Christ. We need to talk about the continual conversion of the church. We need to stop thinking we've got it right and we've got it done. Every time, I don't care what text you're in, in the preaching of the Word of God with the Spirit of God blowing in the room, and the power of the God-breathed living Word, we are brought to the central redemptive events of history, and we stand under the cross again, and we hear the Savior say to us, "You're not your own, you're bought with a price. Therefore, glorify Me in your life." And we commit allegiance and loyalty to Him and Him alone once again. And we leave having been reconverted to the Gospel." (Grier)

- We come together to realign to the King.

# Review



# *Theme of the kingdom-Restoration through the King (Luke 4:18-19)*

*The Spirit of the Lord is upon me,  
because he has anointed me  
to proclaim good news to the poor.  
He has sent me to proclaim liberty to the  
captives and recovering of sight to the blind,  
to set at liberty those who are oppressed,  
19 to proclaim the year of the Lord's favor.”*















23 Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, 29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, 31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, 33 the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enos, the son of Seth, the son of Adam, the son of God.







*The Victory of the King*






## *The Mission of the King:*

*“but he said to them, “I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.” ~Luke 4:43*



# *The Kingdom Community*



*And Jesus answering  
said unto them,  
They that are whole  
need not a physician;  
but they that are sick.*

*I came not to call  
the righteous,  
but sinners to repentance.*

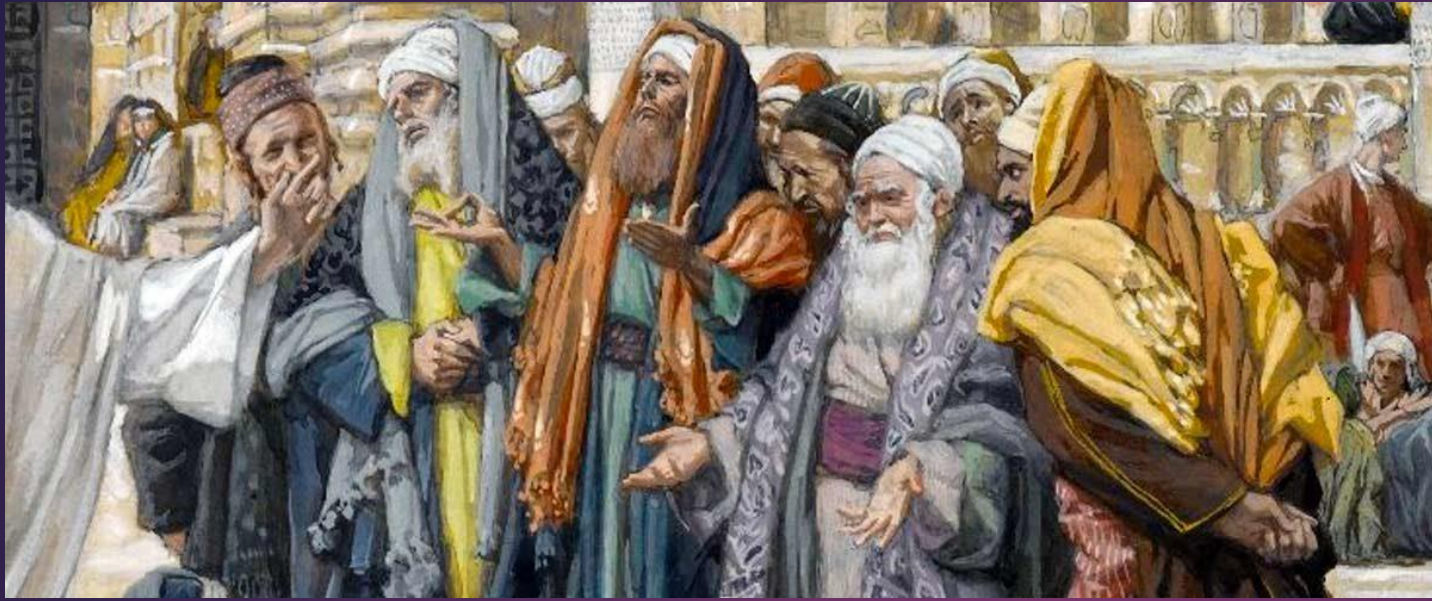
*(Luke 5: 31-32 kfv)*



Lord of the Sabbath

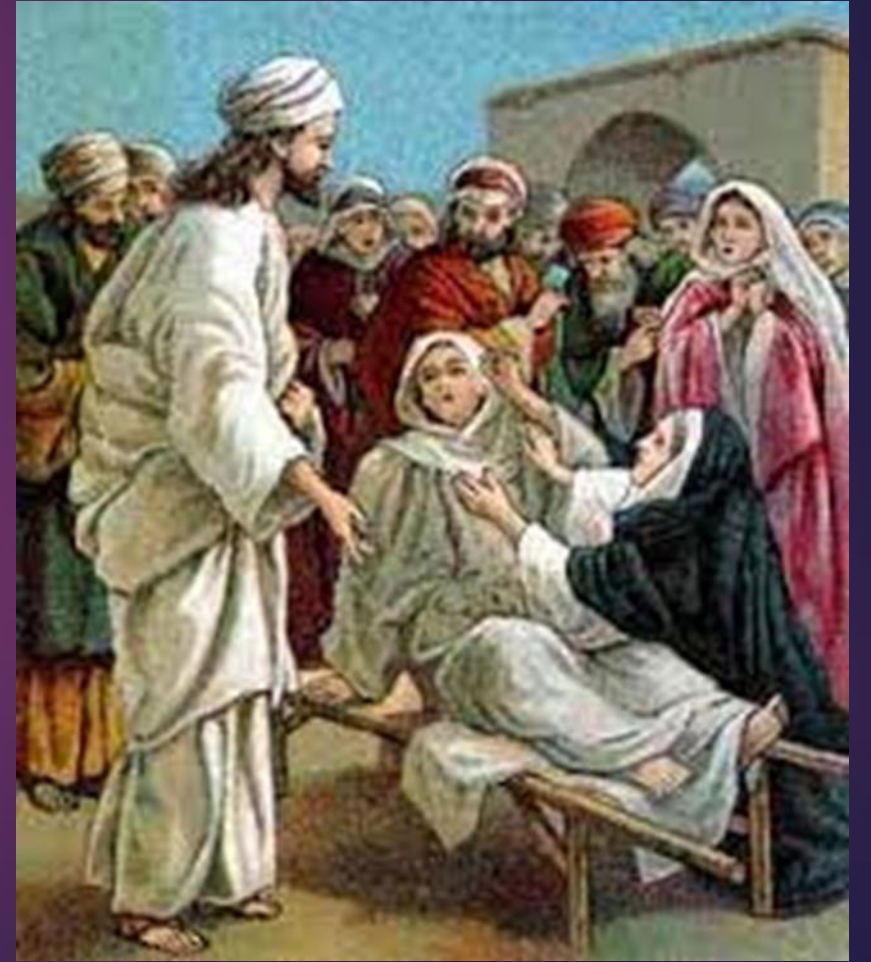














*Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them.*

*23 And blessed is the one who is not offended by me.”*

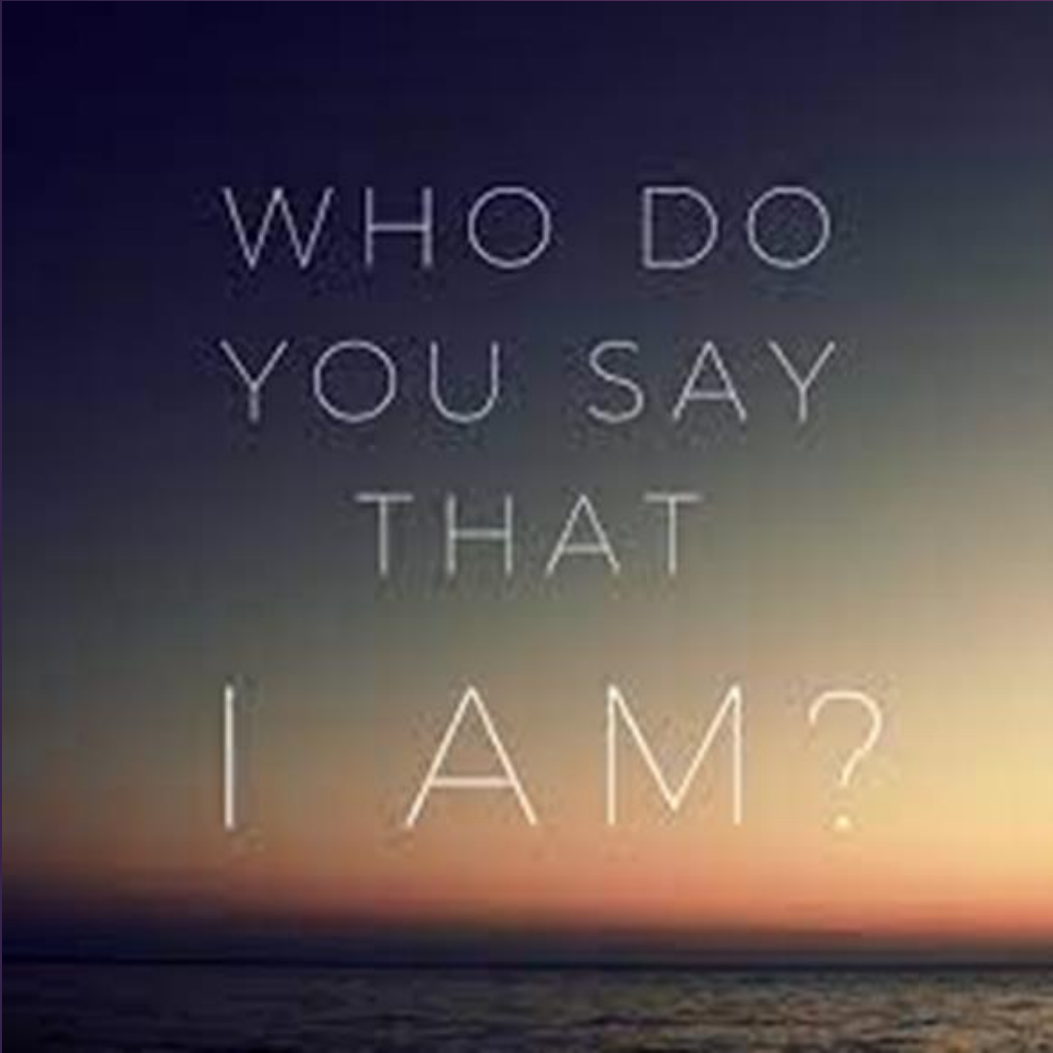






*“He who has ears to hear, let him hear.”*





WHO DO  
YOU SAY  
THAT  
I AM?

*The response to the King*

*The Dividing Line*



*Repent or Perish: The  
Urgency of the Message*





## Summary of Luke 13

*As Jesus continues His journey to Jerusalem, He warns His audience that time is fleeting so they ought to repent before judgment comes and they perish. The message of releasing those in bondage is urgent. He calls them to enter the narrow door before it's too late and they are cast out unexpectedly. He is unwavering in His mission but there is grief and lament that the people and city He is sent to will reject Him.*



## Summary of Luke 14:

*What is exalted in the kingdom is humility, not presumption. Many are invited but not all come. There is a cost to discipleship that one ought to weigh carefully. Yet there is urgency in His message, and He bids his audience to respond.*

*Tonight:*

*Luke 15-16: The Heart of the Father*

# *Luke 15*

## Luke 15:1-10

- *Who does Jesus tell these parables to and why? What were they complaining about?*
- *What is the flow in each of these 2 parables? (Look for repeated words or phrases)*
- *What does this section show us about the heart of the Father?*
- *Give this section a title*



## Luke 15:1-1-10

- *Who does Jesus tell these parables to and why? What were they complaining about?*

*-The three parables in Luke 15 are in response to the Pharisees' accusation that Jesus eats with sinners.*



## Luke 15:1-1-10

- *What is the flow in each of these 2 parables? (Look for repeated words or phrases)*

*-They all move from loss to recovery/restoration and celebration.*



## Luke 15:1-1-10

- *What does this section show us about the heart of the Father?*
- These parables are theological-giving insight into God's own heart regarding sinners.*
- *Give this section a title*
- Joy in Repentance*



## Luke 15:1-1-10

~The first 2 parables are very closely related in language. In both, Jesus is drawing a bridge between the parable and the kind of rejoicing that takes place in heaven when a sinner repents.

~Jesus is contrasting the Pharisees' complaint about sinners vs. God's characteristic of joy and celebration over repentance.

~The parables escalate from 1 in 100 sheep to 1 in 10 coins. In the next section, it will move to 1 in 2 sons.



## Luke 15:1-1-10

→ In these parables, the focus is on the ensuing celebration after what has been lost is recovered or found. The point is joy over restoration. The point is not just that God seeks and saves the lost but that there is great joy in repentance.



## Luke 15:11-24

*~Jesus then moves to a more extended account of a lost and found son. As valuable as sheep or coins are, the loss and recovery of a son are of greater importance.*



## Luke 15:11-24

- *What does the younger son ask for and what does he do with it?*
- *What happens and when does the son have a change of heart?*
- *What does the son say to the father and how does the father respond when he sees his son? What is the heart of the father in this parable?*
- *Give this section a title*

## Luke 15:11-24

• *What does the younger son ask for and what does he do with it?*

*-The younger son presumptuously asks for his inheritance in many ways signifying his rejection of his family. Dividing an estate was occasionally done but the younger son then liquidated it, took the money, and left.*





## Luke 15:11-24

• *What happens and when does the son have a change of heart?*

*-A famine occurs after he's squandered all his money, leaving him destitute, shamed, and degraded. At first, he tries to fix the problem himself-hires himself out. But then he "came to himself" and said, "I will arise" signifying a change in action, and repentance through which restoration will be found.*



## Luke 15:11-24

• *What does the son say to the father and how does the father respond when he sees his son? What is the heart of the father in this parable?*

*-The son forms a plan, but it is quickly superseded by the father as his confession is overshadowed by the father's joy, compassion and orders for a feast. While his confession is an important part of the story, it is his return that leads to reconciliation as he is met with his father's compassion and forgiveness after the son had rejected him.*

## Luke 15:11-24

- *Additionally, the father's response is like the response in the first 2 parables-celebration!*
- *Give this section a title*
- *A Father's Compassion*





## Luke 15:25-32

- *What is the older brother's response to hearing that a feast is being given for his younger brother?*
- *How does the older brother view his relationship with his father?*
- *How do we see the heart of the father in this section?*
- *Give this section a title*

## Luke 15:25-32

• *What is the older brother's response to hearing that a feast is being given for his younger brother?*

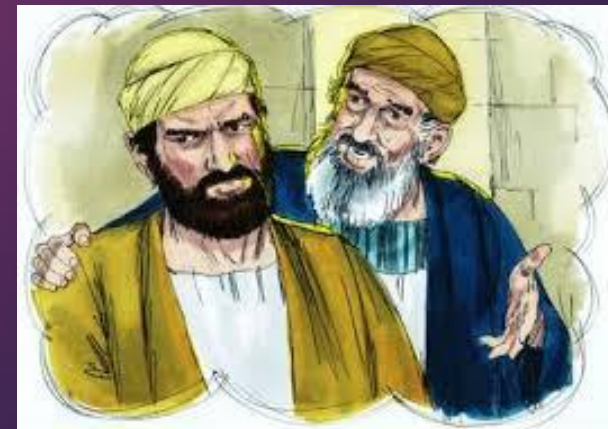
*-The older son hears the celebration after working diligently in the fields and when he finds out what is going on, he proceeds to lay out all the offenses of the younger son to his father.*



## Luke 15:25-32

*-While the father responds with compassion, the brother responds with anger. His refusal to enter the home was to refuse to share in the meal or table fellowship with his brother.*

*-While the servant calls him “your brother,” the older brother refuses to call him that, rather he calls him, “this son of yours.”*





## Luke 15:25-32

*• How does the older brother view his relationship with his father?*

*-In spite of what it may appear, the older son is alienated from the father-refusing to come in, stressing his servitude to his father, complaining about not getting what he deserved, etc.*



## Luke 15:25-32

• How do we see the heart of the father in this section?

-The father graciously comes after his son and invites him to celebrate the recovery of his lost brother.

• Give this section a title

-The Self-Righteous Brother



## Luke 15:25-32

→ The Pharisees are invited to see themselves in this parable as the older son-outwardly obedient but failing to find joy with the Father in His redemptive purposes. As the parable is open ended, so too is their response. How will they respond?



## Summary of Luke 15:

*After Jesus warns His listeners to repent or perish (Luke 11-12), the Pharisees criticize Him for eating (table fellowship) with sinners. His response is to tell 3 parables that highlight the heart of the Father which show that rather than criticism, there is joy and celebration in repentance and restoration. We see the heart of the Father to forgive and to compel the self-righteous to join in the celebration of the restoration of the lost.*



# *Luke 16*

## Luke 16:1-9

- *Who is Jesus speaking to here? What does the manager do when faced with a crisis?*
- *Does Jesus commend the manager? What is the point of this example?*
- *What would it look like for sons of light to follow this manager's "example"?*
- *Give this section a title*

## Luke 16:1-9

· *Who is Jesus speaking to here? What does the manager do when faced with a crisis?*

-*Jesus now turns his attention to the disciples but He is still teaching the larger group as well. Rather than an allegory, here Jesus is drawing an example from everyday life and “the way the world works.”*

-*Having found himself about to be fired from his position as manager because of his poor choices, the manager finds himself in a crisis situation. “What shall I do?” He takes steps which will build relationship with others so he will be welcomed into their homes when he is in need. He has taken advantage of his short-lived status to secure his future.*

## Luke 16:1-9

· *Does Jesus commend the manager? What is the point of this example?*

- *While the “master” commends the manager, Jesus does not but he uses his story as an example of how even people of this age operate with a future mindfulness.*





## Luke 16:1-9

· *What would it look like for sons of light to follow this manager's "example"?*

-*Using unrighteous wealth (belonging to this world) the sons of light are to make friends, show hospitality, share table fellowship in order to store up a treasure in an eternal dwelling.*

· *Give this section a title*

-*The Example of the Shrewd Manager*

Hospitality

## Luke 16:1-9

→ *The analogy breaks down though because Jesus repeatedly says we are to give with no expectation of return. Rather than look to those who you give to for repayment, our focus is to be on God and His eternal reward to come.*



## Luke 16:10-18

- *What does Jesus contrast here? (Look at words that are opposites or set in contrast to one another)*
- *What does Jesus say about wealth and serving God?*
- *What is the Pharisees' response to Jesus's words and why? What does Jesus say about them?*
- *What does Jesus say about the Law and Prophets and what example does He use?*
- *Give this section a title*

## Luke 16:10-18

· *What does Jesus contrast here? (Look at words that are opposites or set in contrast to one another)*

-*Jesus contrasts faithfulness/dishonesty, faithful/not faithful, little/much, dishonest wealth/true riches. All of these are in the context of how one handles worldly wealth. Faithfulness is seen in using wealth in the context of the coming kingdom purposes vs. according to the present world value system.*





## Luke 16:10-18

• *What does Jesus say about wealth and serving God?*

*-Wealth is not inherently evil but we are not neutral in our relationship with it-it is either used faithfully in the service of God or in ways which reflect this world's values.*



## Luke 16:10-18

*· What is the Pharisees' response to Jesus's words and why? What does Jesus say about them?*

*-The Pharisees' grumblings have evolved into ridicule and mockery which Luke attributes to the fact that they are "lovers of money."  
-Jesus condemns them as those who justify themselves before men, and warns them that God knows their hearts.*



## Luke 16:10-18

• *What does Jesus say about the Law and Prophets and what example does He use?*

*-Jesus contrasts their attitudes with the proclamation of the kingdom of God and the “new order” in which the marginalized are brought in by the redemptive purposes of God. “Everyone” is now compelled to come which is what the Pharisees are opposed to. But this is not a departure from the Law, rather the Scriptures are meant to be understood in light of God’s purposes in the ministry of Jesus.*

The LAW  
and the  
PROPHETS

## Luke 16:10-18

*-Jesus uses the example of marriage and divorce to point to the need for the Scripture to be understood in relation to the inbreaking kingdom of God. He upholds the authority of the law (Deut. 24:1-4) but makes the regulations even more stringent rather than relax them. The Pharisees seek to uphold the Law, but they are unable to do so because they lack understanding of God's heart and design.*

*• Give this section a title*

*-Praise of Man vs. Praise of God*





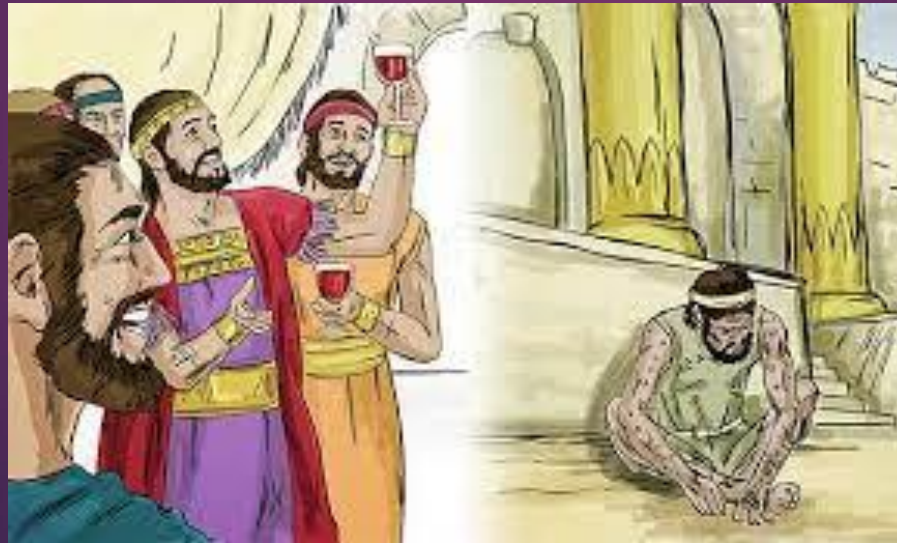
## Luke 16:19-31

- *Describe the life of the rich man vs. the life of Lazarus*
- *What happens when they die?*
- *Who does the rich man ask for Lazarus to be sent to? What is Abraham's response?*
- *Give this section a title*

## Luke 16:19-31

· Describe the life of the rich man vs. the life of Lazarus

-The rich man is depicted as excessive while Lazarus is among society's outcasts. Like the younger son, Lazarus longed to eat what even the dogs scavenged from the rich man's table. He is lying at the gate of the rich man, he is a neighbor to him.

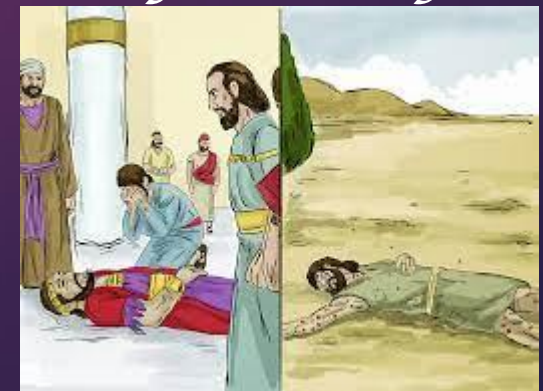


## Luke 16:19-31

· *What happens when they die?*

*-The rich man is even honored in death-being buried. However, following death, Lazarus is taken to a position of honor at Abraham's side (Abraham's bosom) while the rich man experiences Hades as torment. Yet, the wealthy man continues to assume Abraham is his "father" and knowing Lazarus by name, asks him to carry out service on his behalf.*

*-Note: That gate that could have been crossed in this life to help Lazarus has now become fixed and uncrossable.*



## Luke 16:19-31

· *Who does the rich man ask for Lazarus to be sent to? What is Abraham's response?*

- *While the rich man appears to have a desire to help others, it's to his "friends", his brothers and those in his circle whom he asks Abraham to send Lazarus. Yet, Abraham tells him that they have sufficient instruction in Moses and the Prophets.*

- *He continues to argue with Abraham asking for further witness to be sent*

· *Give this section a title*

- *Temporal vs. Eternal Focus*





## Luke 16:19-31

~Jesus highlights again that “hearing” is equated with obedience. If they do not “hear” Moses and the Prophets, they will not “hear” anyone else.

→ What opens as the Pharisee criticizing Jesus for eating with sinners ends with Jesus’ indictment against them—in neglecting the poor, and self-righteously not celebrating the repentance of sinners, they have disregarded the heart of the Father laid out in the Scriptures.



## Summary of Luke 16:

Jesus tells a story of a shrewd manager to make a point that even the people of this age know to be forward thinking when faced with a crisis. He warns against loving money over serving God or seeking the praise of men over the praise of God. He then tells another story of a rich man who didn't use his wealth to help the poor and his heart is revealed after he dies. Jesus closes the story with a warning that if people don't hear Moses and the Prophets, they won't hear anything else.

## Thoughts on Luke 15-16

- Jesus's call to repent or perish and the Pharisee's criticism that He eats with sinners is followed by 3 parables that share the Father's heart when someone repents. *There is great joy and celebration in repentance.*
- An example of the *Father's compassion and joy* is seen in the parable of the Prodigal Son.

## Thoughts on Luke 13-14

*The younger son's recognition that he is in "need" goes back to Jesus's words that He came for the sick, and the sinner.*

*· Even the world understands imminent danger and warning. Jesus uses that example to point to the urgency to *live for the future* to come.*



## Thoughts on Luke 13-14

- We are *not neutral to money*. We either use it for God's purposes or this world. We either seek to justify ourselves before God or man.
- We can live for temporal comforts or *eternal purposes*.

# Application

- *How is this section relevant to our lives today? What can we take from it?*



# Application

- *2 Timothy 3:16-17: All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.*



## Discussion Questions

1. *How ought the truth that God's heart is compassionate and joyful at repentance lead us to be people who humbly come to Him when we sin? How do we often view God's posture towards us when we sin?*
2. *Do we recognize the imminent crisis of having to give an account for our stewardship? How can we live more urgently for the "future to come?"*
3. *What is our relationship with money? If we are not neutral to wealth, are we using it for God's purposes or the purposes of this world? How can we live for eternal purposes vs. temporal ones?*



## Scripture Memory: Luke 15:32

*“It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.”*



## Closing Thought

→ Be encouraged tonight that our Father in heaven is ready to restore us when we come to Him in repentance. He is the compassionate Father and the Good Shepherd who seeks and saves that which is lost, not just at the moment of salvation but day by day as we walk, fall, and walk again throughout this life of faith. Christ's birth reveals God's heart of compassion and seeking of His people. Reflect on that this Christmas season!



## *Homework:*

- *Review your discussion question answers and reflect on what God is showing you.*
- *Read Luke 17-18*
- *Consider getting additional resources to help in your study time.*

*Next Study: Tuesday, January 25 (4th Tuesday)*

