

# **The Gospel of Luke**

## **Lesson 26**

In Luke 14, Jesus exhorts his followers to do good works of mercy and service, even on the Sabbath. Instead of striving for personal recognition and acknowledgement by vying for the places of honor in public forums, Jesus instructs His disciples to be hospitable to one another, especially to those who cannot repay them. Their reward will be great in heaven. Finally, He reminds those who desire to follow Him to first count the cost of discipleship.

As you begin this lesson, please take a moment to pray and ask God for help completing the study questions so that you might grow in the grace, knowledge, love and joy of the Lord Jesus.

### **The Parable of the Lost Sheep**

1. Read Luke 15:1-7.
  - A. Using a dictionary, define “hear.”
  
  - B. From Luke 15:1-2 and referring back to Luke 14:34-35:
    - (1) Who was “hearing”?
  
    - (2) Who was not “hearing”? What were they doing?

2. From Isaiah 6: 1-10, Mark 4:9-12, and John 8:12-47, why do you think one group listened to and heard Jesus while the other group did not?
  
3. What might be some practical ways to increase personal “hearing” and “understanding” of the Lord’s precepts and ways?
  
4. How or in what ways has the Lord spoken to you in the past? What was the result of your “hearing” from the Lord?
  
5. Read Luke 15:1-7 and include Ezekiel 34:1-16 and John 10:1-21 to enhance your understanding of this parable.
  - A. Identify the shepherds described in these passages.
  
  - B. Who are the sheep?
  
  - C. The good shepherds do what?

D. What does this suggest to you about God?

E. Read Ezekiel 34:1-16, Genesis 22:15-18, Galatians 3:8 and Acts 28:17-29, answer the following:

(1) What were the shepherds of Israel doing that they should not have been doing? What were they failing to do that they should have been doing?

(2) From Acts 28:17-29.

(a) What does the apostle Paul say that confirms the prophecy in Isaiah 6:9-10?

(b) What judgment is implied against the Jews? What promise of God has been taken from them and passed to the Gentiles (Acts 28:25-29)?

(c) According to Romans 11:25-31, will this always be the case? Why?

(d) According to John 10:1-21, how do the sheep respond to the Good Shepherd?

(e) From Luke 15:1-7, what two events occur (one explicit and one implied) that cause the shepherd and his friends to rejoice?

(f) Using a dictionary, define “repent.”

(g) Is repentance a good or bad thing? Why?

(h) Why is repentance sometimes so difficult?

6. From Luke 15:7:

A. Using a dictionary, define “righteous.”

B. In your own words, what do you think it means to be righteous?

7. What do the following Scriptures say about righteousness?

A. Psalm 119:137

B. Psalm 143:2

C. Proverbs 14:34

D. Isaiah 64:6

E. Matthew 5:6

F. Romans 1:16-17

G. Romans 3:9-12

H. Romans 4:1-3

I. Galatians 2:20-21

J. Galatians 3:6-11

K. Philippians 3:7-9

L. 1 Peter 3:18

M. Revelation 19:6-8

8. Referring back to the Scriptures regarding “righteousness:”

A. Is righteousness before God earned through good works? Why or why not?

B. Refer to 2 Corinthians 5:21, Philippians 3:7-9 and I Peter 3:18. If righteousness before God cannot be earned, on what basis can God declare the unrighteous righteous?

C. What is the basis upon which we can be declared righteous by God and before God?

D. What do you think Jesus means in Luke 15:7 when he refers to “ninety-nine righteous who need no repentance”?

9. Read 2 Corinthians 5:16-21.

A. How are we to regard others?

B. As unbelievers, how did we once regard Christ?

C. If we are now “in Christ,” what has changed?

- D. How has God been reconciling the world to Himself?
  
- E. What has God committed to us who believe?
  
- F. Thus, as Christ's ambassadors, what appeal is God making through us on Christ's behalf?
  
- G. What is the great exchange that God accomplished in Christ that allows unrighteous human beings to become the righteousness of God? In other words, what is imputed to Jesus Christ? What is imputed to us?
  
- H. Using a dictionary, define "impute."
  
- I. What response should the finished work of Jesus on the cross evoke from redeemed men, women and children?