

(23) Parables of Lost Sheep, Coin, The Prodigal Son (Lk. 15:1-32)

1. Three parables teach and emphasize the grace of God in restoring the lost.
 - a. The tax collectors and sinners had ears to hear (Lk. 14:35; 15:1).
 - b. The Pharisees & scribes mouths to grumble (Lk. 15:1-2).
 - c. The conflict centered on relationship and fellowship—receives sinners and eats with them.
 - d. “This parable” (Lk. 15:3) has three episodes.
2. Lost Sheep (Lk. 15:4-7).
 - a. An address to the men speaks to their work and livelihood.
 - b. 1% loss of sheep is unacceptable to a good shepherd (Lk. 15:4; Jn. 6:37,39; 10:28; 17:12; 18:9).
 - c. Trained for fighting wild beasts (1st Sam. 17:34-37), the shepherd brings back whatever he can salvage (Am. 3:12). The live sheep is the ultimate for rejoicing (Ezek. 34:11-16; Lk. 15:5-6).
 - d. The parable has a heavenly reality (Lk. 15:7).
 - 1) Heavenly joy exists for the righteous in fellowship.
 - 2) Heavenly joy is greater for the restoration of the sinner to fellowship.
 - 3) No heavenly joy for the destruction of unrepentant (Ezek. 18:21-32).
3. Lost Coin (Lk. 15:8-10).
 - a. An address to the women speaks to their home and heart—treasure.
 - b. [Barclay](#) describes the precious nature of the 10-drachma headpiece for a married woman.
 - c. Again, the heavenly joy is described as the reality for this episode.
4. Lost Son (Lk. 15:11-32).
 - a. The third telling of this principle has three main characters (Lk. 15:11). Πατήρ, Νεώτερος, and Πρεσβύτερος.
“Strictly speaking, both the sons here sketched are lost,—the one through the unrighteousness that degrades him, the other through the self-righteousness which blinds him.” LANGE
 - b. The younger ordered his share of the Father’s estate. The Father divided his livelihood to both sons.
 - 1) Premature estate distribution was discouraged by secular wisdom literature (Sir. 33:19-23) and regulated by Jewish traditions (Baba Batra 8:7).
 - 2) Νεώτερος was parting from Πατήρ in a manner similar to Abraham’s dismissal of all his sons but Isaac (Gen. 21:14; 25:5-6).
 - c. Νεώτερος converted his inheritance into cash and headed off to a life of luxury in a dissipation nation (Lk. 15:13-20a).
 - d. The reunion disunion (Lk. 15:20b-32) teaches the fundamental doctrine for this entire chapter.