

11/9/14

Luke 15

Jesus is continuing his journey down toward Jerusalem and proclaiming the gospel for sinners to repent and enter the Kingdom of God.

* The three parables are really one in three parts and we will see this as we move through it.

15:1-7 The first part of the parable of joy over lost sinners.

15:1-2 The hunger of sinners to hear the gospel.

- 1) The preceding material has focused on the need of repentance for salvation to enter the Kingdom of God. Lk. 12-14
 - a) Jesus spoke about the cost of being disciple, even that of family for loving God above anyone. Lk. 14:25-27
 - b) Jesus then illustrated the cost of being a disciple by accessing expense of building a tower and evaluating if one is able to go to war against an enemy or seek peace, ending with the punch-line, “He who has ears to hear, let him hear!” Lk. 14:28-35
- 2) So tax collectors and sinners drew near to the invitation Jesus gave to hear. vs. 1

- a) The topic of salvation of sinners continues, exposing the self-righteous objection of the Pharisees and scribes against Jesus, for being around sinners.
- b) All tax collectors “telones”, who were hated and despised, especially if they were Jews because they were collaborating with Rome, traitors to the nation of Israel.
 - 1)) They were known for their dishonesty and extortion.
 - 2)) Rome would contract the job out requiring a set amount and the publicans could keep anything over, so often they abused and power robbing the people.
 - 3)) John the Baptist told them to collect no more than what was appointed to them. Lk. 3:13
- c) All sinners “hamartolos”, those devoted to sin and slaves to sin by their fallen nature.
 - 1)) The Pharisees considered sinners as the common people.
 - 2)) The religious men considered themselves as elite and spiritual.
 - 3)) Both tax collectors and sinner drew near, a durative present infinitive, they did so continuously.

- 3) The Pharisees and scribes were looking down on Jesus for associating with these tax collectors and sinners. vs. 2
- a) They were the “separated ones” and “interpreters”, who taught and enforced the law of Moses.
 - b) The outcasts of society were the tax collectors and sinners.
 - c) The religious men complained “diagogguzo”, to murmur indignantly, like Matthew the tax collector gave Jesus a feast in his own house and the religious rulers murmured. Lk. 5:30-32; 18:9
 - d) Jesus received and ate with them.
 - * The Pharisees accused him of being a glutton and a winebibber, a friend of tax collectors and sinners!” Lk. 7:34d-e

15:3 The self-righteousness and murmuring against Jesus receiving sinners prompted Him to teach the parable about joy in heaven over one sinner.

- 1) The common teaching is that there are three parables. vs. 3
 - a) The lost sheep. vs. 1-7
 - b) The lost coin. vs. 8-10
 - c) The lost two sons or the Parable of the Prodigal Son. vs. 11-32

- 2) The text teaches us that it is one parable with three parts.
 - a) The word for parable “paraboleuomai” is singular, not plural, to throw along side.
 - b) The central message of all three parts is joy in heaven over the salvation of one sinner repenting. vs. 6-7, 9-10, 23-24, 32
- 3) The parable is addressed to “them” the Pharisees and the scribes.

15:4-7 The parable of the lost sheep.

- * The parallel passage, but not exact is found in Matthew. Matt.18:12-14
- 1) Jesus asked the Pharisees and scribes a basic question. vs. 4
 - a) “What man of you”, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it?
 - b) The question is rhetorical with an obvious answer, everyone of them would go search for the lost sheep.
 - c) From the onset Jesus exposes the hypocrisy of the religious rulers.
 - 2) Jesus describes very picturesque the tenderness a shepherd deals with the sheep he finds. vs. 5

- a) When he has found *it*, he lays *it* on his shoulders, to calm the sheep and tune his ear to his voice.
 - b) He is rejoicing, not mad and beating the sheep.
 - c) Sheep are defenseless and need care and protection.
 - d) They stray and get lost easy, they are not the smartest animal.
- 3) Jesus declared the celebration at his return. vs. 6
- a) He gathers his friends and neighbors. vs. 6a-b
 - b) He saying to them, “Rejoice with me, for I have found my sheep which was lost!” vs. 6c-e
- 4) Jesus gives the punch-line for the truth of the parable. vs. 7
- a) “I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.
 - b) The 99 just person who need no repentance, does not mean that there are people who good enough on their own to enter heaven.
 - c) The 99 has to indicate those who are saved already.
 - d) God is very personal, He saves one person at a time, this is His nature.

- e) This joy and rejoicing should be in the shepherds on earth
- 5) In this first part of the three parts of the parable, the Shepherd is Jesus.
- a) Matthew records, “But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like **sheep** having no shepherd.” Matt. 9:36
 - b) “for the Son of Man has come to **seek** and to save that which was lost.” Lk. 19:10
 - c) “Then Jesus said to them, “All of you will be made to stumble because of Me this night, for it is written: ‘I will strike the **Shepherd**, And the sheep will be scattered.” Mk. 14:27
 - c) Jesus called Himself the One and Good Shepherd, who gives His life for His sheep. Jn. 10:11, 16
 - d) Jesus is called the Great Shepherd. Heb. 13:20
 - e) Jesus is called the Chief Shepherd by Peter. 1Pet. 5:4
 - f) Jesus is the Gentle Shepherd. Is. 40:11
 - g) Jesus is the door the sheepfold, He calls, leads and brings His own sheep, they know His voice. Jn. 10:1-7
 - h) Jesus is the One who separates the sheep from the goats. Matt. 25:31-46

- i) The unfaithful shepherds of Israel and God the true Shepherd. Ezk. 34:1-10;
Ps. 23

15:8-10 The second part of the parable of joy over lost sinners.

* This parable is unique of Luke only.

15:8 The parable of the lost coin.

- 1) The imagery is now of a woman.
 - * Once again it is a rhetorical question with the obvious answer that she would search for the coin.
- 2) The houses of those day were small with dirt floors, at times covered with palm reeds and poor lighting.
 - a) The coin “drachme” was a Greek silver coin about the same weight as a Roman denarius, a days wages.
 - b) Some interpret this to be a bridal head-dress worn by married women, rather than just one of ten coins.
 - c) The lamp would help to see the coin.
- 3) The woman searches till she finds the coin.

15:9-10 The celebration once again is declared by Jesus.

- 1) She having found the coin calls *her* friends and neighbors together. vs. 9a-c

- 2) She saying to them, “Rejoice with me, for I have found the piece which I lost!” vs. 9d-e
- 3) Jesus gives the punch-line for the truth of the parable. vs. 10
 - a) “Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.”
 - b) The second part of the parable expands the joy in heaven to the angels of God, over the salvation of one sinner.
 - c) This central truth is strengthened and made emphatic.
- 4) The woman is seen as the church, the bride of Christ, through the work and empowerment of the Holy Spirit seeks the lost saved.
 - a) The vehicle is the preaching of the gospel to illuminate the sinner of their lost condition.
 - b) The conviction is of the Holy Spirit, not by man.
 - c) God values every sinner, being created in the image and likeness of God.

15:11-32 The third part of the parable of joy over lost sinners.

- * The parable of the prodigal son is unique found only in Luke.

15:11-12 The first scene is the opening scene introducing us to the characters.

- 1) The One declaring the parable is Jesus, Who introduces a Father as “a certain man” and two sons. vs. 11-12a
 - a) This third part of the parable of salvation is the climax of the first two.
 - b) This third part is the longest of the three.
 - c) This third part is still refers to the Pharisees and scribes.
- 2) The younger son requested his inheritance. vs. 12
 - a) The estate had to be cashed out, and the younger would get one third, the first-born a double portion. Deut. 21:16-17
 - b) The Father neither resisted nor forced the son to remain, but divided their portion.
 - * The word livelihood “bios”, means every day life, what they would live on in the latter years.

15:13-14 The second scene presents the willful squandering of his inheritance.

- 1) The younger son soon after decided to leave home, away from parental restraint. vs. 13

- a) The plans to leave home seem to have been the motive for requesting his inheritance. vs. 13a-b
- b) The plans were to move far from his home and father to another country. vs. 13c
 - * We get the word synagogue from the phrase gathered all together “sunagagon”, to assemble or join together.
- c) He wasted all his possessions with prodigal living. vs. 13d
 - 1)) The word wasted “diaskorpizo”, means to throw or scatter, used for wheat or grain, he threw it away.
 - 2)) The word prodigal “asotos” living means a abandoned riotous life, dishonoring God, his father and himself.
 - 3)) A permissive, immoral and sensual life, appearing only this one time.
- 2) The young man found himself in a crisis, a very difficult situation. vs. 14
 - a) He had no money left, spent it all and his party fiends were gone. vs. 14a
 - b) He was in the midst of a severe famine. vs. 14b
 - c) He began to be in want “hustereo”, he had no means of caring for himself on any level, due to his choices. vs. 14c

15:15-16 The third scene reveals the degrading state after having lost all his inheritance.

- 1) He became desperate in need and a Gentile gave him work to feed pigs. vs. 15
 - a) The word joined “kallao”, means to glue, cement, with the idea to cleave unto due to his desperation.
 - * The same word is used to describe a man sexually joined to a harlot. 1Cor. 6:16
 - b) The pig was an unclean animal to the Jew, forbidden in the law. Lev. 11:7; Deut. 14:8
 - * A degrading position for a Jew to be feeding these unclean animals.
- 2) He became so desperately hungry that he coveted the pods of the pigs he was feeding because not one gave him anything. vs. 16
 - a) The word gladly “epithumeo”, means literally, “he was longing” for the very pods the pigs were eating.
 - b) The pods “keration” from a carobtree, eatable for livestock, but despicable for humans, found only this time in the New Testament.

15:17-19 The fourth scene reveals the reflection of the lost son on his degrading sinful condition.

- 1) The young man came to his senses to see the error of his ways and self-imposed consequences. vs. 17
 - * The consideration is in contrast to his present condition with pigs, starving, while his Father’s servant had bread and that to spare.
- 2) The young man decided to change his direction, acknowledging his sin and need to be saved. vs. 18
 - a) Recognizing his sin first against God, “against heaven”. Ps. 51:4
 - b) Second his sin was against man, his father, “and before you.”
 - c) Realizing sin was deceptive and destructive.
- 3) The young man humbling himself. vs. 19
 - a) Acknowledging he had dishonored his father, “no longer worthy to be called your son.” vs. 19a
 - b) Asking to be hired as “one of your hired servants.” vs. 19b
 - * The word “misthios”, means simply one who is employed, also in verse 17.

15:20-21 The fifth scene presents the lost son turned to go and confess to his Father his sin.

- 1) The sincere and genuine repentance is evident by his actions, not mere remorse. vs. 20
 - a) He went to speak face to face with his father and was met with unexpected kindness. vs. 20a
 - * Literally, “having risen up”, he was on his way.
 - b) The Father was moved by his tender love for his son, knowing his return indicated “repentance”. vs. 20b-c
 - c) The Father affirmed his love, “and ran and fell on his neck and kissed him”, representing God. vs. 20d
 - 1)) The word kissed “kataphileo”, means to kiss repeatedly and tenderly, again and again.
 - 2)) The word is used for Judas when he betrayed Jesus and Paul at Miletus. Matt. 26:49; Acts 20:37
- 2) The sincere and genuine repentance is confirmed by his words. vs. 21
 - a) He acknowledged and confessed his sin against God first, “I have sinned against heaven.” vs. 21a-c
 - * This is always the primary one we sin against, regardless of who we sin with or against, the vertical.
 - b) He confessed his sin against his Father, “and in your sight.” vs. 21c

- c) He confessed that he had dishonored his father, “no longer worthy to be called your son.” vs. 21d

- 15:22-24** The sixth scene reveals the lost son forgiven and welcomed back by his Father.
- 1) The Father restored status of a son giving orders to bring out the best robe and put *it* on him. vs. 22a-b
 - * Joseph had a coat of many colors, the mark of a favorite son. Gen. 37:3
 - 2) The Father vested his authority to his son ordering to put a ring on his hand.” vs. 22c
 - * Pharaoh gave Joseph his signet ring to rule with authority. Gen. 41:42
 - 3) The Father declared hi freedom, putting sandals on *his* feet. vs. 22c
 - * Slaves did not have sandals or shoes, only free men.
 - 4) The Father ordered a celebration over his repentance by killing the fatted calf and rejoicing together. vs. 23
 - * This was a time of eating and to be merry “euphrino”, joyously glad.
 - 5) The Father stated the significance of this occasion, restoration and celebration. vs. 24
 - a) He had turned from his sins and returned home, “for this my son was dead and is alive again.” vs. 24a

b) He had turned to God to be saved, “he was lost and is found.” vs. 24b

* Clearly indicating he was not saved prior to this time by the sharp double contrast “was dead and is alive”, “was lost and is found”, even though he was in the father’s house!

c) He and his son expressed joy. vs. 24c

* The word merry “euphraino”, means to be glad and rejoice!

15:25-28a The seventh scene reveals the response of the older brother.

1) He was coming in from the field and heard music and dancing, so he enquired of one of the servant. vs. 25-26

2) He was informed his father was celebrating the return of his younger brother with the special calf. vs. 27

3) He was furious and wanted no part of it, “But he was angry and would not go in.” vs. 28a

* The word angry “orgizo”, provoked to wrath, deep and long seated resentment.

15:28b-30 The eight scene revealed resentful attitude of the older brother.

1) His Father came out to entreat his son. vs. 28b

a) Probably hearing the older brother’s outburst of anger “origizo” built up for years and went out to him.

b) The Father in meekness pleaded “parakaleo”, he kept coming along side him, urging and pleading with him to rejoice for his younger brother.

c) The contrast is between the compassionate and loving attitude of the father, representing God, and the uncompassionate and unloving attitude of the older brother.

2) He expressed his arrogant displeasure about his Father’s decision. vs. 29

a) He reminded his Father about his loyalty, as a hired servant “douleuo”, not a loving son, obeying always. vs. 29a-c

b) He rebuked his Father for not celebrating him, but rewarding the sinful son. vs. 29d-e

3) He expressed his disappointment with both his brother and Father. vs. 30

a) His bitterness for his brother, “But as soon as “**this son of yours came.**” vs. 30a

b) His resentful disgust for his brother was stated by slander, “who has devoured your livelihood with harlots.” vs. 30b

- c) His disagreement about his Father's restoration and celebration rewarding evil, "you killed the fatted calf for him." vs. 30c

15:31-32 The ninth scene revealed wrong attitude and words of the older brother.

- 1) His Father reproved his older son pointing out his blessed state and inheritance. vs. 31
- 2) His Father rebuked his older son telling him it was right being merry and glad. vs. 32
 - a) The older brother represents the Pharisees and scribes, who were complaining about sinners coming to Jesus and eating with them, not rejoicing over sinners, as heaven did! * God told Jonah the same thing, "And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right **hand** and their **left**--and much livestock?" Jonah 4:11
 - b) The older brother was self-righteous, and self-centered, considering himself better than his younger brother, having no compassion, lost while in the Father's house!

- 3) He the Father pointed out the most important thing about his brother, he was forgiven and saved. vs. 32b-c
 - a) His brother was dead spiritually, but now alive spiritually.
 - b) His brother was lost "apollumi", ruined, perishing for all eternity, but now is found, saved from sin.
 - c) The clear proclamation is salvation, in this third part of the parable, there were two lost sons, not that if you really have been saved and stray that you will always come back before you die.
 - 1)) That is foreign to the context and a corruption of the text to teach Calvinism of the elect!
 - 2)) All three have the central message of joy in heaven over the salvation of one sinner through repentance, the punch-line to the Parable. vs. 6-7, 9-10, 23-24, 32
 - d) The older brother wanted justice and punishment, unwilling to forgive and rejoice over his younger brother