

Week 34 March 22, 2026: Luke 15, The Lost Sheep, Coin and Son

Luke 15:1-7 The Parable of the Lost Sheep (Mat 18:10-14)

Luk 15:1 Then all the tax collectors and the sinners (including non-religious Jews) drew near (gathering around, large crowds Luke 14:25) to Him(Jesus) to hear Him (speak & heal).

Jesus became popular with outsiders and non religious but was generally hated by the self-righteous, religious leaders, wealthy groups.

Luk 15:2 And the Pharisees and scribes (teachers of religious law) complained (grumbled), saying, "This Man receives (welcomes and associates with) sinners and eats with them."

To eat meant you were like family, you shared food in same bowls

Gal 2:11 Now when Peter had come to Antioch, I(Paul) withstood him(Peter) to his face, because he was to be blamed (Peter being a hypocrite);

Gal 2:12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.

Gal 2:13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.

Gal 2:14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?"

Gal 2:15 "We who are Jews by nature (birth), and not sinners of (or from) the Gentiles,

Gal 2:16 "knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

Luk 15:3 So He(Jesus) spoke this parable to them, saying:

These three parables (illustrations) are about lost sinners being found by Jesus and entering the kingdom.

A Parable is a short, earthly story used to illustrate a deep spiritual or moral lesson. The word comes from the Greek parabolē, which literally means "to throw alongside". Think of it as placing a common, everyday truth alongside a heavenly truth so the listener can understand the unknown by looking at the known. There is always a literal meaning (the story itself) and a spiritual meaning (look for the central point, hidden spiritual lesson and truth, then application).

Luk 15:4 "What man of you, having a hundred sheep (very common in that day), if he loses one of them, does not leave the ninety-nine in the wilderness (open pasture), and go after (search for) the one which is lost, until he finds it?"

When sheep lose their way they became prey

Luk 19:10 "for the Son of Man (title Jesus used for himself) has come to seek and to save that which was lost."

Luk 15:5 "And when he has found it, he lays it on his shoulders (because it is too weak to walk), rejoicing.

Rom 5:6 For when we were still without strength, in due time Christ died for the ungodly.

Luk 15:6 "And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost (we should rejoice when a lost sheep are entering the kingdom)!'"

Rom 12:15 Rejoice with those who rejoice, and weep with those who weep.

Luk 15:7 "I say to you that likewise (or in the same way) there will be more joy in heaven over one sinner who repents, than over ninety-nine just persons (those who think they are righteous but are not) who need no repentance (and have not strayed away)!"

Luk 5:30 And their scribes and the Pharisees complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?"

Luk 5:31 Jesus answered and said to them, "Those who are well (healthy like those without sin) have no need of a physician, but those who are sick.

Luk 5:32 "I have not come to call the righteous, but sinners, to repentance."

Luke 15:8-10 The Parable of the Lost Coin

Luk 15:8 "Or what woman, having ten silver coins, if she loses one coin (equal to one day's wage), does (she) not light a lamp, sweep the house, and search carefully until she finds it? (Sometimes worn in a ten-piece garland by married women).

The coin has value when it is found

Luk 15:9 "And when she has found it(the coin), she calls her (women) friends and neighbors together, saying, 'Rejoice with me, for I have found the piece(coin) which I lost!'"

Luk 15:10 "Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents (regrets his sins, lives and seeks God as a way life)."

Lost coins cannot repent, so Jesus added this for everyone repentance is required for lost people.

Luke 15:11-21 The Parable of the Lost Son

Luk 15:11 Then He(Jesus) said (to illustrate the point further): "A certain man had two sons.

Luk 15:12 "And the younger of them (inappropriately) said to his father, 'Father, give me the portion of goods that falls to me (give me everything that belongs to me).' So he(the father) divided to them (both boys all there property), his livelihood.

Sometimes love allows rebellion and respects man's choices and human will, even when you know it is not good. Some people learn the hard way?

The younger son does not want to wait for his father's death so he can receive his inheritance. So His share would have been half of the older brother.

Deu 21:17 "But he shall acknowledge the son of the unloved wife as the firstborn by giving him a double portion of all that he has, for he is the beginning of his strength; the right of the firstborn is his.

Luk 15:13 "And not many days after, the younger son gathered all together (packed all his belongings and probably converted to cash), journeyed to a far country, and there wasted (squandered) his possessions with prodigal living (reckless and immoral lifestyle).

When your spending money recklessly you think you have a kinds of friends but when the money runs out nobody will be around.

Luk 15:14 "But when he had spent all (everything he had), there arose a severe famine in that land, and he began to be in want (great need and starving for food).

Luk 15:15 "Then he (younger son) went and joined himself to (worked for) a citizen of that country (local farmer), and he sent him into his fields to feed swine (pigs, disgusting to religious Jews, unclean animals, forbidden as food, Lev 11:7).

Luk 15:16 "And he would gladly have filled his stomach with the pods (from carob tree) that the swine ate, and no one gave him anything.

Luk 15:17 "But when he came to himself (finally came to his senses), he said, 'How many of my father's hired servants have bread enough and to spare, and I perish (am dying) with hunger!

Sin separates and pride blinds a person. The veil had been removed covering his eyes, he needs repentance and God's forgiveness.

Luk 15:18 'I will arise and go to my father, and will say to him, "Father, I have sinned against (God in) heaven and before you,

His son had come to the place of knowing he had blown it and made a honest confession of sin.

2Sa 12:13 So David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die. (You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife)

Luk 15:19 "and I am no longer worthy to be called your son. Make (or treat) me like one of your hired servants." '

The lost son demonstrated his repentance. It highlights the previous parables, illustrations of the lost sheep and the lost coin

Luk 15:20 "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion (mercy and love), and ran (undignified, abnormal) and fell on his neck (embraced him) and kissed him.

Luk 15:21 "And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

Psa 41:4 (A Psalm of David) I said, "LORD, be merciful to me; Heal my soul, for I have sinned against You."

Luke 15:22-32 The Parable of the Lost Son Celebration and Brothers Reaction

Luk 15:22 "But the father said to his servants, (Quickly) 'Bring out the best robe (being the guest of honor) and put it on him, and put a ring (symbolic of his authority, as a son) on his hand and sandals on his feet.

Luk 15:23 'And bring the fatted calf here (saved for special occasions) and kill it, and let us (invite friends) eat and be merry (celebrate with a feast);

Luk 15:24 'for this my son was dead and is alive again; he was lost and is found.' And they began to be merry (celebrate).

This is a beautiful illustration of entering into the God's kingdom

Following God

Luk 9:59 Then He said to another, "Follow Me." But he said, "Lord, let me first go and bury my father."

Luk 9:60 Jesus said to him, "Let the dead bury their own dead, but you go and preach the kingdom of God."

Luk 9:61 And another also said, "Lord, I will follow You, but let me first go and bid them farewell who are at my house."

Luk 9:62 But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Luk 15:25 "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing.

This illustrates the younger son representing tax collectors and sinners, the older son representing the legalistic Pharisees.

Luk 15:26 "So he called one of the servants and asked what these things meant (what are they celebrating).

Luk 15:27 "And he(the servant) said to him(oldest brother), 'Your brother has come (back), and because he(your father) has received him safe and sound, your father has killed the fatted calf (thrown a celebration).'

Luk 15:28 "But he(older son) was angry and (deeply resentful, jealous) would not (refused to) go in. Therefore his father came out and pleaded with him.

Luk 15:29 "So he(older son) answered and said to his father, 'Lo, these many years I have been serving you; I never transgressed (disobeyed) your commandment at any time; and yet you never gave me a young goat, that I might make merry (celebrate) with my friends.

There was a sense in which the older son was obedient (self-righteousness), yet far from his father's heart. This is a perfect illustration of the religious leaders who were angry because they had a preconceived righteousness and why did Jesus, received tax collectors and sinners.

Quote from Pastor Chuck 3,000 series

He was upset with his dad because of his dad's love and mercy towards the son that was lost and had gone out and played the fool. Had done such horrible things. Here I am, I've always obeyed you. I haven't strayed once. I've done the things that you asked.

And here were the Pharisees, they were trying to keep the law to the very letter. Here were the Pharisees with their robes wrapped tightly around them so they wouldn't touch sinners. Here's the Pharisee who wouldn't think of eating with the sinner. I've kept your law. I've done your commandments.

But though you may be obedient to the commandments and be punctilious in this outward form of righteousness, yet within your heart, you're out of harmony with the heart of the Father whose heart is filled with compassion towards the erring son who was lost and rejoices that the son has finally come to himself and come home.

Luk 15:30 'But as soon as this son of yours came (back), who has devoured (foolishly squandered) your livelihood (estate, monies) with harlots (immoral women), you killed the fatted calf for him (and throw a celebration).'

The older brother refuses to acknowledge and have compassion and mercy on as his younger brother who made some bad decisions but has repented and come back to the true family of God.

Luk 15:31 "And he(father) said to him, 'Son, you are always with me, and all that I have is yours (everything I have belongs to you).

Luk 15:32 'It was right (and appropriate) that we should make merry and be glad (celebrate and rejoice), for your brother was dead, and is alive again, and was lost and is found.' "

Jesus is still inviting everyone those who have blown it and the self-proclaimed righteous to repent and accept his teaching.

Quote from David Guzik on BLB

In each of the parables, the message to the tax collectors and sinners was clear: repent, come home to the father. The message to the religious leaders was also clear: be happy when the lost are found, when they repent and come home to the father.

End

Extra Scriptures and Charts:

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In the study of parables, the interpretive principle of Expository Constancy suggests that God uses symbols with consistent meaning throughout Scripture providing a reliable pattern, consistency or correlation to guide understanding and interpretation.