

## **The Gospel of Luke**

### **The Parables of the Lost Sheep and Coin**

Luke 15:1-10

#### **1. The People (vs.1-2)**

- A. Tax Collectors: These were despised by almost everyone and they were both socially and religiously ostracized. Because of this, they associated with only others within the depraved classes of society (cf. Luke 5:29).
- B. Sinners: This is a very broad category which, when used by the Pharisees, could include anyone from the openly licentious to those who merely did not act and worship with the strictness of the Pharisees themselves.
- C. Pharisees: The primary religious opponents of Jesus who, unlike the Sadducees, believe in the supernatural power of God and in the resurrection of the dead (cf. Mark 12:18). They were habitually self-righteous, publicly pious (Matt 6:1ff), and fastidious in their application of certain laws (Matt. 23:24; Luke 11:42). Jesus has repeatedly illuminated their hypocrisy (Luke 11:39-41), their alienation from the Scriptures (Matt. 12:1-7), and their wickedness (Luke 14:2; Matt. 23:15).
- D. Scribes: These are experts in the interpretation of the Law who were even commended by Jesus for the accuracy with which they understood the Scriptures (Mark 12:34; cf. Matt. 13:52). Like the Pharisees, they resolutely opposed Jesus (Mark 3:22).

#### **2. The Parables (vs.3-6, 8-9)**

- A. The Lost Sheep (vs.3-6)  
Shepherds were essentially on the lowest rung of the social ladder. While this was still honest work, it was not highly regarded even though the patriarchs and David were shepherds, and God Himself is compared to one (Ps. 23:1; 28:9; 80:1; Isa. 40:11; Ezek. 34:11-16). And though most people were not shepherds, everyone understood their duty.
- B. The Lost Coin (vs.8-9)  
This individual coin would be worth about one day's wage. Much like the previous parable, everyone would understand the importance and urgency of finding this significant amount of money.

#### **3. The Punch (vs.7, 10)**

- A. The Joy of God  
A servant who does what is required is not someone who receives special treatment or recognition from the master (Luke 17:7-10). Jesus is emphasizing God's joy at the recovery of what was lost; it is the change of repentance that brings joy to God.
- B. The Preeminence of Repentance  
The paramount importance of true repentance cannot be overstated. Only the self-righteous would see themselves as not needing repentance (Luke 5:31-32; cf. Ezekiel 18:23), and Jesus came to save the lost (Luke 19:10).