

Luke 15:1-32 Lost and Found

What does it mean to be lost Biblically? Can people be lost, yet engaged in godly, religious, and/or spiritual activity? Being lost while engaged in Biblical activity can give one the sense that they are in right standing with the Creator while in fact being separated or disconnected from Him.

At its core, the foundation of Messiah's Ministry focused on seeking and saving the lost. In this portion of Luke's writing, Messiah uses several parables to illustrate the extent of seeking and the joy of finding things and people that were lost.

The first two parables were an indictment against the Scribes and Pharisees who considered themselves to be righteous but had no compassion for the lost sinners.

Yeshua's parables were a reminder to them and us of YeHoVaH's desire for none to perish and for the lost soul to be found and saved.

Paul wrote:

- 1Ti 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;
1Ti 2:2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
1Ti 2:3 For this *is* good and acceptable in the sight of God our Saviour;
1Ti 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Peter wrote:

- 2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Yeshua's Ministry drew all types of people to Him.

The parables were concerning lost sheep, a lost piece of silver, and a lost son.

The first parable, directed at the Pharisees and Scribes, concerned a lost sheep.

Jeremiah wrote:

- Jer 50:6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace.

- Lk 15:1 Then drew near unto him all the publicans and sinners for to hear him.
Lk 15:2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
Lk 15:3 And he spake this parable unto them, saying,
Lk 15:4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
Lk 15:5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.
Lk 15:6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

The people of Israel were considered lost sheep by Yeshua.
When Yeshua sent out the twelve, He referenced the house of Israel as lost sheep.

Mt 10:5 These twelve Yeshua sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

Mt 10:6 But go rather to the lost sheep of the house of Israel.

Mt 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand

Yeshua explained to the Canaanite woman, of Himself and His mission, why and to whom He was sent.

Mt 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Lk 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The man's neighbors and friends knew his sheep was lost and were informed when the sheep was found.

Although the sheep was lost, it still belonged to the man. Although the sheep was lost, the man did not give up on the sheep, he searched for it.

**The proper human response to the supernatural grace of YeHoVaH is repentance.
Heaven rejoices when sinners repent.**

Lk 15:8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

Lk 15:9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Lk 15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

**Again: The proper human response to the supernatural grace of YeHoVaH is repentance.
Heaven rejoices when sinners repent.**

In the third parable, Yeshua appeals to the Pharisees and Scribes as potential fathers and their love for a son who had left but repented and returned home.

Lk 15:11 And he said, A certain man had two sons:

Lk 15:12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

The father divided his wealth. Each son received a portion, with the older son to receive the double portion based on the firstborn's portion according to:

Dt 21:15 If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated:

Dt 21:16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

Dt 21:17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

The motive of the younger son is exposed. Entitlement existed in the days of Yeshua.

Lk 15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

Lk 15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

The young man went from having an inheritance to having nothing because he wasted his resources. He did not make wise choices and the choices he made left him penniless.

Lk 15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

Lk 15:16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

Lk 15:17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

The son was willing to humble himself, recognized his sin, and made a plan to return home.

Lk 15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

Lk 15:19 And am no more worthy to be called thy son: make me as one of thy hired servants.

Lk 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Lk 15:21 And the son said unto him, Father, I have sinned

Lk 15:22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

Lk 15:23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

Lk 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

The son's status was retained.

Lk 15:25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

Lk 15:26 And he called one of the servants, and asked what these things meant.

Lk 15:27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

The elder son's anger was his response to his father's response to the younger brother's return.

Lk 15:28 And he was angry, and would not go in: therefore came his father out, and entreated him.

Who was the elder son angry at? The brother or the father?

His anger indicated that he expected his father to have an issue at the brother for squandering his inheritance.

Lk 15:29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

The elder brother seems to have disowned his younger brother indicating how he thought his younger brother had lived when he left home.

Lk 15:30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Lk 15:31 And he said unto him, Son, thou art ever with me, and **all that I have is thine.**

Lk 15:32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The parable about the lost son showed the father's excitement for the son who returned and exposed the heart of the son who stayed but lived beneath his privileges. The son who remained had access to everything the father had.

Keep in mind that this is a parable directed at the murmuring of the Pharisees and Scribes' response to Yeshua who ministered and ate with sinners.

Messiah's purpose for His eating and ministering to the publicans and sinners was to save them from themselves and the wrath of YeHoVaH.

Several lessons can be learned from the father, the son who left, and the son who remained.

The father kept watch for his son's return.

The father felt he had to make the son who remained understand why he did what he did.

The father was happy and rejoiced for his lost son's return.

The son who left was categorized as being dead and lost, being found, and being alive.

He was gone in his heart before he left physically.

Why he left is not stated.

He squandered his resources with riotous living.

He was not prepared for the famine.

He repented and returned home.

The Son that remained home had access to all of his father's goods.

He could have had fatten calves or goats at any time.

He appeared to think that he needed permission to access his father's goods.

The Son that remained home did not recognize his blessed status.

He resented his father's decision to welcome back his brother.

He had heart issues of his own that he needed to deal with.

**The proper human response to the supernatural grace of YeHoVaH is repentance.
If heaven rejoices when sinners repent, so should we.**