Triumphant Tuesday, November 17, 2026
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https://youtu.be/7mMwzb1XKvI?is=_HLhFfCGPgOEDyIE / Tomorrow, by the Winans

The Book of Luke - Chapter 15

I. Introduction: Why Four Gospels?

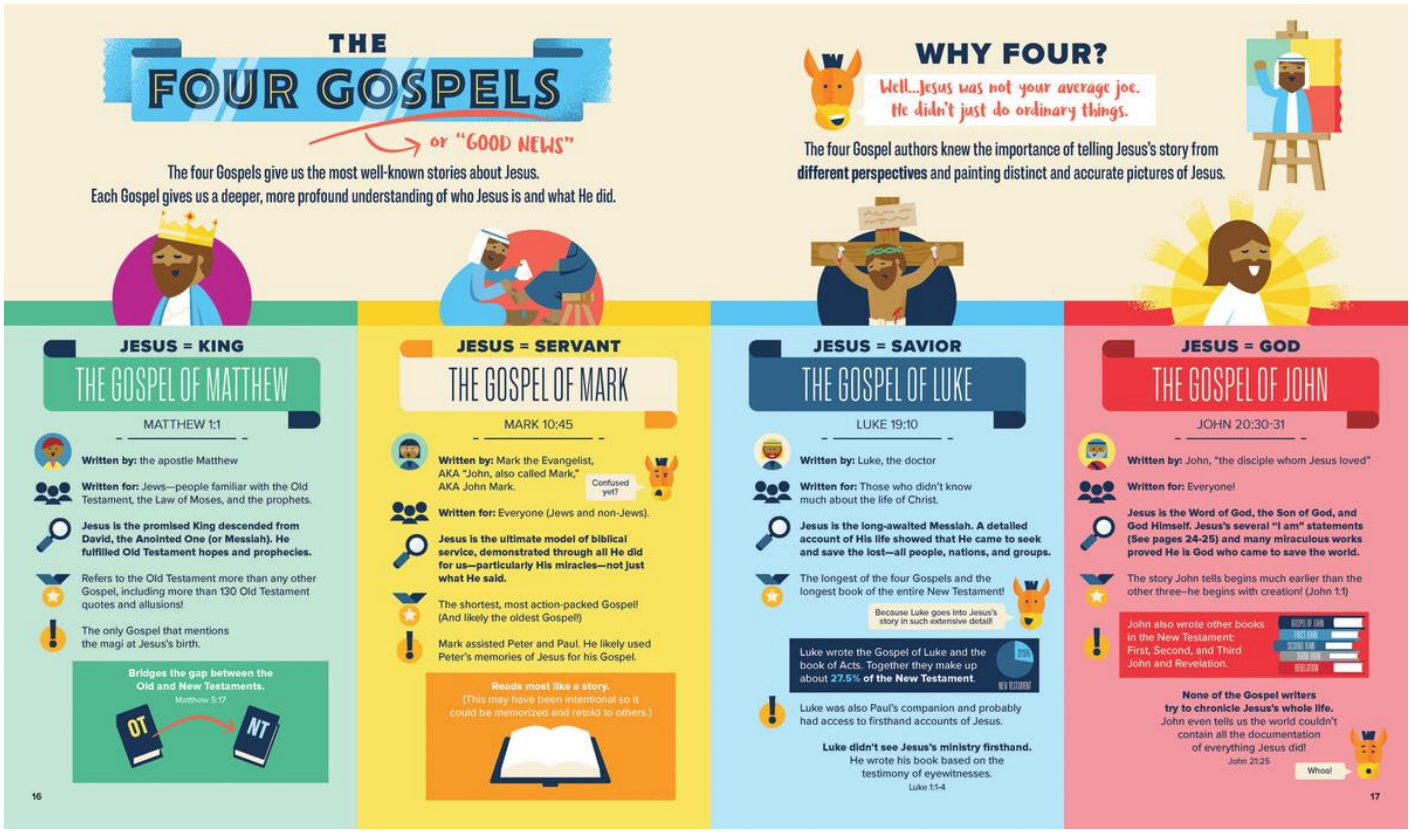
Four books 📕 , four 👩🏾men, one ☝ extraordinary life. Have you ever wondered why we don't just have one chronological biography of Jesus? Why did God allow four different men, writing four different versions of the same story into His Book? There are four portraits of the same person, described from different angles, and for different audiences.

Matthew: Writing for a Jewish audience, the former tax collector meticulously connects Jesus to Old Testament prophecy to prove He is the promised King.

Mark: He is writing for a Roman audience. As we read Mark, we learned about the humble Servant, Jesus, expressing His great love for those He came to serve.

Luke: He was the physician and historian writing to a Greek (Gentile) audience. He paints a compassionate portrait of Jesus as the perfect Son of Man, who came from the tribe of Judah, who lived a sinless life, in perfect submission to His Father's will

John: The beloved disciple who pulled back the veil to reveal the divine identity of Jesus as the Son of God, the Word who was with God and was God. When we read the book of John, if describes how God speaks of His great love for all the world. ((Deep Made Simple)



II. PROPHECY FULFILLED

All of this was prophesied by the prophet Micah in Micah 5:2, "But thou, Bethlehem Ephratah, though thou be **little** [Mark's humble servant] among the thousands of **Judah** [Luke's Son of Man from the Tribe of Judah], yet out of thee shall He come forth unto Me that is to be **ruler in Israel** [Matthew's coming King]; whose goings forth have been **from of old, from everlasting** [John's Son of God]."

III. Who are the Lost Sheep? Ezekiel 34:11-16. NKJV

In order to understand Jesus' mission we need to look at an Old Testament prophecy, indicating that the Lord God (YAHWEH), would Himself, regather His scattered people. The prophets described how God (YAHWEH) would come as a shepherd to seek out His lost sheep:

God (YAHWEH), the True Shepherd

10 "Thus says the Lord God: "Behold, I am against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them.
11 'For thus says the Lord God: "Indeed I Myself will search for My sheep and seek them out.
12 As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day.
13 And I will bring them out from the peoples and gather them from the countries, and will bring them to their own land; I will feed them on the mountains of Israel, in the valleys and in all the inhabited places of the country.
14 I will feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel.
15 I will feed My flock, and I will make them lie down," says the Lord God.
16 "I will seek what was lost and bring back what was driven away, bind up the broken, and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment."

YAHWEH announced that He will do away with the self-absorbed shepherds (verses 11-12) and rescue His people: "***I myself will search for my sheep and will seek them out..., and I will rescue them from all places where they have been scattered".*** In Ezekiel, Israel's human leaders neglect, exploit, and mislead the flock. Instead of nurturing the sheep, they only looked out for themselves. For this reason, YAHWEH says,***"I myself will search for my sheep***.

Psalm 119:174–176 (KJV). 174 I have longed for Thy salvation, O LORD; and thy law *is* my delight. 175 Let my soul live, and it shall praise thee; and let thy judgments help me. 176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

In Acts, Paul told the Ephesian elders to "***keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with His own blood". (***Acts 20:28).

The apostle Peter urged church leaders to take their responsibilities seriously: "**Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away**" (1 Peter 5:2–4)

With that background in mind, let's study Luke chapter 15.

Luke Chapter 15 - Jesus' Parables of the Lost Sheep, Lost Coin, and the Lost Son

par·a·ble [noun] a simple story used to illustrate the meaning of a moral or spiritual lesson, as told by Yeshua (Jesus) in the gospels

The Parable of the Lost Sheep. Luke 15:1-7

15:1 Then all the tax collectors and the sinners drew near to Him to hear Him. 2 And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them." 3 So He spoke this parable to them, saying: 4 "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? 5 And when he has found *it,* he lays *it on* his shoulders, rejoicing. 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!' 7 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.

Matthew 18:1-5; 10-14. **1**

At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven? 2 Then Jesus called a little child to Him, set him in the midst of them, 3 and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. 4 Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. 5 Whoever receives one little child like this in My name receives Me.

10"Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven. 11For the Son of Man has come to save that which was lost.
12"What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying? 13And if he should find it, assuredly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray. 14Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

Why does Jesus use this same parable in response to two completely different settings?

In Luke, Jesus, was dining with tax collectors and some who were considered sinners, the outcast. The outcast had ears to hear what He was teaching. However, the Pharisees and Scribes were grumbling, "**This man welcomes sinners and eats with them.**" The religious leaders of Jesus' day divided humanity into two classes: the unclean and the righteous. They decided to live, as much as possible, in complete separation from the unclean. Some rabbis of Jesus day took this idea so seriously that they refused to teach the unclean God's word." (Leon Morris).

Between Matthew and Luke's separate accounts of the parable of the lost sheep, there are some striking differences. In Matthew's account of the story, **the disciples were asking Jesus who is the greatest among them**. Jesus responds by telling them that you must first be as humble as a child before you can enter the kingdom of heaven. The disciples were seeking a position, after all, they spent three years learning from Jesus. In Hebrew and biblical thought, a child represents one who is teachable and in total reliance on a provider. To "humble oneself like a child" means voluntarily stepping down from pride to trust, and depending on God. Jesus then tells them, **"Do not despise one of these little ones, because the Son of Man came to save the lost**. Next, Jesus answered with the parable.

In Luke 15, the people who knew they were sinful, and thought it disqualified them from God's love, were the ones sitting closest to Jesus. The people who felt they were qualified, due to their religious positions, and family history, were the ones standing farthest away.

In Matthew's writings, Jesus ends His parable with***, "It is God's will that His children not perish.*** Luke ends Jesus' parable with "…**rejoicing in heaven takes place when a sinner repents**." Aside from the rejoicing, Matthew mentions nothing of the Shepard's actions once He has found the sheep, while Luke states that the man put the sheep on His shoulders, and called together His friends and neighbors to tell them of the good news.

The text from Ezekiel reads as Jesus' mission statement in the gospels. Jesus describes Himself as "**the good shepherd," whose voice the sheep hear and follow (**John 10:14)**. Jesus has compassion on the crowds because they were "like sheep without a shepherd"** (Matthew 9.36, Mark 6.34). He describes His ministry as, that of a shepherd who leaves the 99 sheep to go looking for the one that was lost (Matthew 18, Luke 15). John 1:11says, **"He came to His own, and His own did not receive Him.** 12 **But as many as received Him, to them He gave the right to become children of God, to those who believe in His name."**

Luke's version of Jesus' parable, the lost sheep, demonstrates that His search for the lost is on an individual basis. He carries the one who is found, on His shoulders. Jesus focuses on each one of His followers, as if you were the only person in the universe. Jesus is the Almighty Savior, all knowing, all seeing, and all loving.

Now let's make sure we are clear about something; the sheep are a metaphor. This message is about those who are prone to wonder, in sinfulness, selfishness and stupidity; those who are prone to leave Jesus, and go astray. Sad to say, these Scribes and Pharisees were, self-centered "shepherds", religious leaders whose indifference to the flock and contempt for the strays were something condemned by God through the ancient prophets.

Even though the passages in Matthew and Luke, refer to the lost and scattered sheep, who were Israelites, Jesus came to earth to seek and save all who are lost. We can use this illustration with our relatives, friends, and all who have not committed their lives to Jesus, the Messiah. **"The thought of standing before the Holy God, who knows everything you have ever thought, said, or done, is frightening. Let's tell those who are lost, what sinners in Jesus' day did; draw close to Him and listen to Him. He'll welcome you; He makes great effort to seek lost sinners, and He greatly rejoices when one repents.**



5 "When he has found it…. 6 He calls together his friends and his neighbors, saying to them, 'Rejoice with me…!' "I have Found…" That's the most important part of the parable, that we are found by the Shepherd.

This is a cause for great rejoicing; how far the sheep wondered is immaterial. The sheep's owner was determined to search until it was found. When he finds that wayward sheep, it is not beaten, or scolded, is it? No, in fact, he shows affection, carrying the sheep on his shoulders. In verse 7, **Yeshua, completes the metaphor. "… there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."**



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

v. 8 "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds *it?* 9 And when she has found *it,* she calls *her* friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!' 10 Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

Jesus addressed this parable directly to the Pharisees who were lost, however they didn't think they were. "The first word "Or" in v. 8 connects this parable to the previous one. Both use the same theme, having a focus, to find something that is lost. We see that the woman and the good shepherd searched for what was precious to them, yet lost to them.

"In the days of Jesus, the houses were small with very little light shining through. The floors were not made of tile or wood, but dirt. Verse 9 tells us, this woman was joyful in her heart that she had found what was lost. The ten silver coins refer to a piece of jewelry, having ten silver coins on it, which was worn by brides. This was the equivalent of a wedding ring in modern times. (Dr. Michael Youssef)





Again, the context unlocks the meaning of the parable. The "lost" in this parable are the Pharisees and Scribes, teachers of the Law. Jesus wanted these religious leaders to understand how He felt about those who were lost. Each person who surrender's his/her life to Jesus, there's rejoicing in heaven.

The woman's actions, lighting a lamp, sweeping the house, and searching diligently, are clear representations of God's relentless pursuit of those who are spiritually lost. **The lamp** can be seen as a symbol of God's light, shining truth into the darkness. **The sweeping** signifies the thoroughness and determination of God's search, and **her careful, diligent search** shows that God does not rest until what is lost is found.

Verse 9 tells us, this woman was joyful in her heart that she had found what was lost. In this parable, once the woman found her coin, she called her friends and neighbors so they could share her good news. Today, when a sinner is restored to fellowship with Jesus, it's a cause for rejoicing.

Reaching Out to the Marginalized: Just as the woman in the parable searches diligently for her lost coin, we are called to actively seek out and engage with those who may feel marginalized or forgotten. Whether it's in our communities, workplaces, or churches, we can mirror God's love by reaching out to those who feel disconnected or overlooked, offering them a place of belonging and acceptance.

The Parable of the Lost Son

https://youtu.be/lkveOY3zQYo?is=feG8woMoR1zJdwmN.
The Prodigal Son: A Father's Love and Forgiveness

11 Then He said: "A certain man had two sons. **12** And the younger of them said to *his* father, 'Father, give me the portion of goods that falls *to me.*' So he divided to them *his* livelihood. **13** And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with [d]prodigal living. **14** But when he had spent all, there arose a severe famine in that land, and he began to be in want. **15** Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. **16** And he would gladly have filled his stomach with the [e]pods that the swine ate, and no one gave him *anything.*

17 "But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! **18** I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, **19** and I am no longer worthy to be called your son. Make me like one of your hired servants." '

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, and ran and fell on his neck and kissed him. **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.'

22 "But the father said to his servants, [f]'Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. **23** And bring the fatted calf here and kill *it,* and let us eat and be merry;**24** for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

25 "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. **26** So he called one of the servants and asked what these things meant. **27** And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'

28 "But he was angry and would not go in. Therefore his father came out and pleaded with him. **29** So he answered and said to *his* father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. **30** But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'

31 "And he said to him, 'Son, you are always with me, and all that I have is yours. **32** It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.' "

Perhaps, you have read, as I, thinking of the loving father, the joyful reunion, and the beautiful picture of forgiveness, in the parable of the Lost Son. After squandering his wealth in Gentile lands, the younger son ends up feeding swine. For a Jewish audience, pigs were the ultimate symbol of ritual uncleanness. However, the young man was desperate for food to eat, he was at the point of wanting to eat food given to the pigs. He had fallen to the lowest, most degraded level of his human existence.

Deciding to return home, he rehearsed a speech about being made one if his father's hired servants. He knew he had surrendered every right to be called a son. However, his father saw him, while he was still a distance away, and he **ran to meet his son.**

Men who had wealth or of a high position, did not run in that culture. It was considered deeply undignified. A man of standing, a landowner, a patriarch, did not gather the bottom of his robe, showing his bear legs, and fun through the village, after a wayward son. It simply was not done, but this father ran.

The father showed his son that he was not being rejected, that he was bringing healing to their relationship. On reaching his son, the father ***"embraced him and kissed him"*** *(Luke 15:20b), showing* unimaginable grace, because in some Jewish families, this son would have been shunned, from family and community. But, this father embraces and kisses his son. The father doesn't care that the son smells like pig manure. He throws his arms around him and welcomes him home.

He threw his arms around him in front of the villagers, his servants, and all his household. Before anyone could speak words of shame to his son, he put his own robe on him, his ring, and his sandals. Each one Identified with a specific public declaration that every single person watching would have understood immediately.

He is not a servant, not a hired hand; he is the father's son. Every single person listening to Jesus tell that story would have understood exactly what that father had just done. And every single one of them would have understood exactly who Jesus was talking about.

Ø The robe covered his shameful clothes and restores his identity.
Ø The ring, signifies authority. It restored him to full sonship in front of witnesses.
Ø Servants did not wear sandals, in that culture, only sons did. The son is walking in a new path.



verse 28 Why was the older brother angry?

It was a Middle Eastern practice to beat a son who disobeyed and spoke out against his father. The older brother publicly disgraced his father, showing disrespect, and being defiant. Just as the father humbled himself by running to the younger son, he humbles himself again by leaving his own party to plead with the defiant older brother, not reprimanding or disowning him. Rather than beat his son, the father "**came out and begged him...".**

The younger son was easy to identify as lost. The older son looked faithful. He stayed home. He worked hard. He kept the rules. But when his father showed grace to his brother, his true character is exposed.

vss. 28-29. He is angry and bitter. He said, **"These many years I have served you."** He sounds less like a son and more like a servant keeping score. His relationship with his father is not based on love, but merit.

Then he says, v. 30 "***This son of yours.***" He will not even call him his brother. That is what self-righteousness does. It keeps records, it compares, and resents mercy. It cannot rejoice when grace is shown to someone undeserving, because it secretly believes blessings should be earned, and the father's blessings belong to him.

"That is exactly where the Pharisees are standing in Luke 15. They are angry that sinners are being received. They do not share the Father's joy. Once again the father takes the initiative to go get his son, and to humble himself, to plead with him in front of the servants, and others who might have been near by. Are you seeing the humility of our Heavenly Father?

By ending the parable with the older brother fuming in the courtyard, Jesus left the story intentionally unresolved. He was holding up a mirror to the Pharisees, leaving them, to answer the final question: *Will the religious elite swallow their pride and join the party of God's grace, or stay outside in darkness of their own self-righteousness"?* (Peter Williams)



While the younger son's sins were out in the open, the older brother committed an equally **unthinkable act of public disgrace** at the end of the parable.

Refusing the Feast: In a traditional Middle Eastern household, the firstborn son holds the responsibility of co-hosting family celebrations and honoring the patriarch. By refusing to step inside the banquet, the older brother publicly humiliated his father.

The Father's Second Humiliation: Instead of executing his cultural right to beat or disown the older brother for this open rebellion, the father once again humiliated himself. He left his own party to **publicly beg and plead** with his eldest son to come inside.

It Makes You Wonder . . .
Some might say that it's better to be like the prodigal and sow wild oats than to be like the older hardworking brother. How would you respond biblically?

APPLICATION:

- How do you view people who are caught up in sin?
- Do you look down on them?
- Do you feel morally superior to them?
- Do you want nothing to do with them?
- Jesus intentionally spent time with sinners (Luke 15:2). He wanted to show them a better way to live, because He loved them.

Practice Radical Forgiveness as Parents or Leaders: For those of us waiting on prodigal family members, the father models patient, non-coercive love, relinquishment without rejection, and open-armed restoration.

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