

The Lost Sheep (Luke 15:4-7)

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| 1. "What man of <i>you</i> ,
having a hundred sheep, | YOU (man) |
| 2. and having lost
<i>one</i> (<i>hadh</i>) of them, | ONE |
| 3. does not leave the <i>ninety-nine</i>
in the wilderness, | NINETY-NINE |

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| A. and go after the <i>lost</i> one | LOST |
| B. until he <i>finds</i> it? And having <i>found</i> it, | FIND |
| C. he places it upon his shoulders, <i>rejoicing</i> . | REJOICE (hedhwa) |
| D. And coming <i>to the home</i> ,
he calls <i>to the friends</i> and neighbors, | RESTORE |
| C'. saying to them, ' <i>Rejoice</i> with me, | REJOICE (hedhwa) |
| B'. because I have <i>found</i> my sheep | FIND |
| A'. which was <i>lost</i> .' | LOST |

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| 4. Even so, I say to <i>you</i> ,
that thus there will be more <i>joy</i> (hedhwa) in heaven | YOU |
| 5. over <i>one</i> (<i>hadh</i>) sinner
who <i>repents</i> | ONE |
| 6. than over <i>ninety-nine</i> righteous persons
who need no repentance. | NINETY-NINE |
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The Lost Coin (Luke 15:8-10)

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| 7. "Or <i>what woman</i> ,
having ten silver coins, | INTRODUCTION |
| 8. if she <i>loses</i> one coin, | LOST |
| 9. does not light a lamp and sweep the house
and seek diligently until she <i>finds</i> it? | FOUND |
| 10. And finding it, she calls together
her friends and neighbors, saying,
<i>'Rejoice with me,</i> | REJOICE |
| 11. for I have <i>found</i> the coin | FOUND |
| 12. which I had <i>lost</i> .' | LOST |
| 13. Even so, I tell <i>you</i> , there is <i>joy</i>
over one sinner who <i>repents</i> ." | before the angels of God
CONCLUSION |

Intertextuality and Luke 15: 4-10

<i>Ps 23:1-6</i>	<i>Jer. 23:1-8</i> exile and return)	<i>Ez. 34:1-32</i> (exile and return)	<i>Lu. 15:4-7</i>	<i>Lu 15:8-10</i>
1. ---	Bad shepherds destroy/scatter the flock	Bad shepherds scatter/eat the flock	Bad shepherd loses a sheep	Careless woman loses coin
2. Lost <i>sheep</i> (no flock)	----- Lost flock	----- Lost flock	Lost <i>sheep</i> + lost flock	lost <i>coin</i> (out of 10)
3. Good shep. is God	Good shep. is God + David	Good shep. is God + David	Good shep. is Jesus (David)	Good Woman is Jesus
4. Incarnation: implied	Incarnation: promised	Incarnation: promised	Incarnation: realized	Incarnation realized
5. Price paid: bring back	Price paid: gather bring back	Price paid: search for save, deliver, bring back	Price paid: search for find carry back	Price paid: light lamp sweep, search -----
6. Repentance is: <i>return to God</i> (<i>shub</i>)	Repentance is: return to land (<i>shub</i>)	Repentance is: return to land (<i>shub</i>)	Repentance: <i>return to God</i> (<i>metanoeo</i>)	Repentance is: <i>return to God</i> (<i>metanoeo</i>)
7. -----	-----	good/bad sheep	good/bad sheep	-----
8. <i>A celebration</i>	-----	-----	<i>A celebration</i>	<i>A celebration</i>
9. Story ends in: <i>house</i>	Story ends in: the land	Story ends in: the land	Story ends in: <i>house</i>	Story ends in: <i>house</i>

Conclusion

The *primary source* for Jesus' parable of the Lost Sheep (and the Lost Coin) is *Psalms 23*.

This can be seen as follows:

- A. **Four times** the parable sets Jeremiah and Ezekiel aside and *returns* to Psalm 23.
Cf. 2. A single lost sheep; 6. Return to God; 8. A celebration; 9. Ending in the house.
- B. **Three times** the dramatic idea *originates* with Psalm 23 and *develops* as it progresses through all five accounts. Cf. 3. Shepherd is God; 4. incarnation; 5. price paid.
- C. **Once** the parable *borrow*s an idea that originates in *Jeremiah* (1. bad shepherd) and *once it borrows* from *Ezekiel* (8. good/bad sheep).

The Parable of the *Good Woman and the Lost Coin* reflects 8 out of the 9 dramatic elements found in the parallel parable of the *Good Shepherd and the Lost Sheep*.

A. *The Theological Cluster of the Parable of the Lost Sheep*

(Luke 15:1-7)

1. ***Failed Leadership.*** The parable contains criticism of leaders who lose their sheep and do nothing but complain about others who go after them.
2. ***Freely Offered Grace.*** The lost sheep does not earn the right to rescue. It is a gift.
3. ***Incarnation and Atonement.*** The shepherd goes out to the sheep (incarnation) and pays a high price to ***find*** and ***restore*** it to his home (atonement).
4. ***Sin.*** Humankind is depicted as unable to find its own way home. This applies both to the one and to the 99 who are last seen while yet "in the wilderness." They are not safely in the village, but rather are also in need of guidance in order to arrive home.
5. ***Joy.*** With his friends, the shepherd rejoices at the success his saving act.
6. ***Repentance.*** Repentance is defined as acceptance of being found. The sheep is lost and helpless and yet is a symbol of repentance. Repentance becomes a combination of the shepherd's act of rescue and the sheep's acceptance of that act. The 99 "(think they) need no repentance" (like the older son in 15:25-32), but such a need is unmistakable.
7. ***The Individual and the Community.*** David tells of a single (lost) sheep. Jeremiah and Ezekial turn Psalm 23 into a tale of a lost flock (Israel) which God restores to ***his land***. Jesus de-Zionizes the story and in the process he brings together a concern for the individual (the one) ***and*** the community (the 99). David's emphasis on the individual and Jeremiah/Ezekiel's concern for the community, are united by Jesus in a single story. In the process restoration/return to God is what matters, not return to the land.
8. ***Christology.*** Jesus is the good shepherd, a unique agent of God who restores the lost sinner to God. (The joy ***in the home*** of the shepherd is connected in the parable to joy ***in heaven***.) This shepherd must personally make the costly demonstration of love/holiness in order to restore the helpless sheep. Three Old Testament texts stand behind the parable; Psalm 23, Jeremiah 23:1-4 and Ez. 34. This Old Testament background makes clear that the shepherd is more than merely an agent. He is the one who fulfills the promises of David, Jeremiah and Ezekial that God himself will come to his people and seek out his lost sheep.

B. *Themes Unique to the Parable of the Lost Coin* (Luke 15:8-10)

9. ***The Unchanged Value of the Coin.*** When found, the sheep may be sick or injured. But the coin is of undiminished worth while lost and when found has lost nothing of its previous value.
10. ***The Worth of Women.*** In this parable Jesus affirms, "I am like this woman! I search for the lost. You should do likewise." Jesus elevates the worth of all women by his choice of imagery.
11. ***The Hope of Success in Finding the Lost.*** The outcome of the shepherd's search, in spite of his determination, is somewhat uncertain. The woman's diligence is assured success. The coin is ***in*** the house. It ***can*** be found.

John 10:1-5

"Truly, truly, I say to you,

1. he who does *not enter* the *sheepfold* by the *door*
but climbs in by another way,
that man is a *thief* and a *robber*; THIEF
ROBBER
 2. but he who *enters* by the *door*
is the *shepherd* of the sheep.
To him the gatekeeper opens; SHEPHERD
 3. the sheep *hear his voice*,
and he *calls his own sheep by name*
and *leads them out*.
When he has brought out **all his own**,
he *goes before them*,
the *sheep follow him*,
for they *know his voice*. SHEPHERD
 4. A *stranger* they will *not follow*,
but they will *flee from him*,
for they do not know the voice of *strangers*." STRANGER
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5. This figure Jesus used with them, but they did not understand what he was saying to them.
So Jesus again said to them,
"Truly, truly I say to you,
 6. **A** *I am the door* of the sheep. I AM - DOOR
 7. All who came before me are *thieves* and *robbers*;
but the sheep did not heed them. THIEVES
ROBBERS
 8. **A** *I am the door*, I AM - DOOR
B if anyone *enters by me*, he will *be saved*, BE SAVED
C and will go in and out and find pasture. FIND PASTURE
 9. The *thief* comes only to *steal*
and *kill and destroy*; THIEF
STEAL/KILL
 10. **B** *I came* that they may have *life*, I CAME
C and have it *abundantly*. FOR ABUNDANT LIFE
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COMMENT: The first poem is set in a village with a shepherd calling his sheep in the morning go out to pasture. On hearing the call the gate keeper opens the door.

The second poem is set in open pasture where (in summer) the sheep are occasionally kept in crudely built stone sheep pens. In this case the shepherd sleeps across the entrance and becomes *the door* of the pen.

John 10:11-18 - The Great struggle with the Wolf

1a. I am *the good shepherd*. GOOD SHEPHERD
b. The *good shepherd lays down his life for the sheep*.

2. He who is a *hireling* and not a shepherd, HIRELING
whose own the sheep are not,

3. sees the *wolf coming* WOLF

4. and *leaves* the sheep *and flees*; HIRELING
Flees

5. and the *wolf snatches* them
and *scatters* them. WOLF

6. He flees because he is a *hireling* HIRELING
and cares nothing for the sheep.

7a. I am *the good shepherd*; GOOD SHEPHERD
I know my own and my own know me,
as the *Father knows me* and *I know the Father*;
b. and *I lay down my life for the sheep*.

8. And I have other sheep, THE VISION
that are not of this fold; For Evangelism

9. I must bring them also, THE TASK
and they will heed my voice. Of Evangelism

10. So there will be one flock, THE GOAL
one shepherd. Of Evangelism

11. For this reason the *Father loves me*, FATHER LOVES

12. because *I lay down my life*, I LAY DOWN LIFE
that *I may take it up again*. I Take It Again

13. *No one takes it from me*, NO ONE TAKES IT
but *I lay it down of my own accord*. I Give It

14. I have authority *to lay it down*, I - AUTHORITY TO LAY DOWN
and I have the authority *to take it again*; I - Authority To Take it Again

15. this *charge* I have *received* from my *Father*. FATHER GIVES CHARGE

Theology of John 10: 11-16

v. 11-15

1. Jesus is *the* good shepherd of Ps 23, Jer 23 and Ez 34. He lays down his life for the sheep. Jesus has “The name that is above every name” (Phil 2:9) because of the Cross.
2. The intimate relationship between the Father and the Son is a pattern for the intimacy between the Son and the believing community – because of the Cross. The intimacy between the Father and the Son is not broken, even by a Cross, because of the obedience of the Son (Phil 2: 8-9). The intimacy between the Son and the Faithful is fashioned by the Cross.
3. The struggle between the Good shepherd and the Wolf inevitable creates a bond between the Good Shepherd and the Sheep.
4. The Wolf symbolizes the combination of evil forces that Jesus fought with and overcame on the Cross, and through the Resurrection.
5. The good shepherd’ “cares for the sheep.” His action is the action of the Father and its motive is love. The Hireling (the temple leadership?) has no such love and is not willing to get hurt for the sheep.
6. The suffering of the good shepherd for the sheep is not described, it is simply affirmed. There is no “pornography of suffering” in the text.

v. 16

1. This verse describes:
 - The *vision* for evangelism
 - The *task* of evangelism.
 - The *goal* of evangelism.
2. This threefold task is set in the center of two discussions of the Cross and cannot be separated from them. The *vision*, *task* and *goal* of evangelism flow from the cross and the resurrection.
3. The “other sheep” are best understood to be the Gentiles
4. The centrality of Christ and the unity of the flock (the church) are a part of this evangelistic vision.

The Cross and the Resurrection (v. 17-18)

1. ***As regards the Jews:*** Jesus lays down his life. No one takes it from him. In the book of John the Greek word, “*ιουδαιοι*” means “the Judeans.” In I Cor 2:8 Paul affirms that both Herod and Pilot, had they known who Jesus was, would not have crucified him. John 13:3 affirms that on the eve of the cross, “The Father had given all things into his hands.” (i.e. Jesus was in charge of the drama of the Passion.) At the trial Jesus tells Pilot that he has no power (*εξουσια*) over Jesus other than what was given him from above (i. e. all that is taking place is under the control of God).

2. ***As regards Islam:*** In Islam God always gives victory to his prophets. Islam thinks it is showing honor to Jesus by denying the historicity of the cross. This text affirms the greatest victory of all, the victory over death, for Jesus.

3. ***The cross is an expression of the love of God.***

God does get angry over sin (Romans 5). That anger flows from the betrayal of a covenant of love. At the Cross, at great cost, anger at betrayal and injustice is reprocessed into Grace.

4. ***There is a Theology of Mission:*** There is no surrender of the freedom to choose the direction of servanthood. “I lay down my life” says Jesus.

5. ***Salvation flows from the cross and the resurrection*** (Here the Greek and Latin traditions meet). Paul writes in I Cor 15 “If Christ is not *raised* you are still in your sins.” (Victory over sin and death is what matters).

6. ***Paul and John.*** Paul writes, “God raised him up.” John records, “I have power to take it again.” A diamond sheds light in many directions.

7. ***Theology of the Cross.*** There evil is engaged, suffering is endured, costly love is demonstrated, and victory is won. “I lay down my life that I may take it again.” Why? To demonstrate that sin and death are defeated. The shepherd dies, but in the process death itself is defeated.