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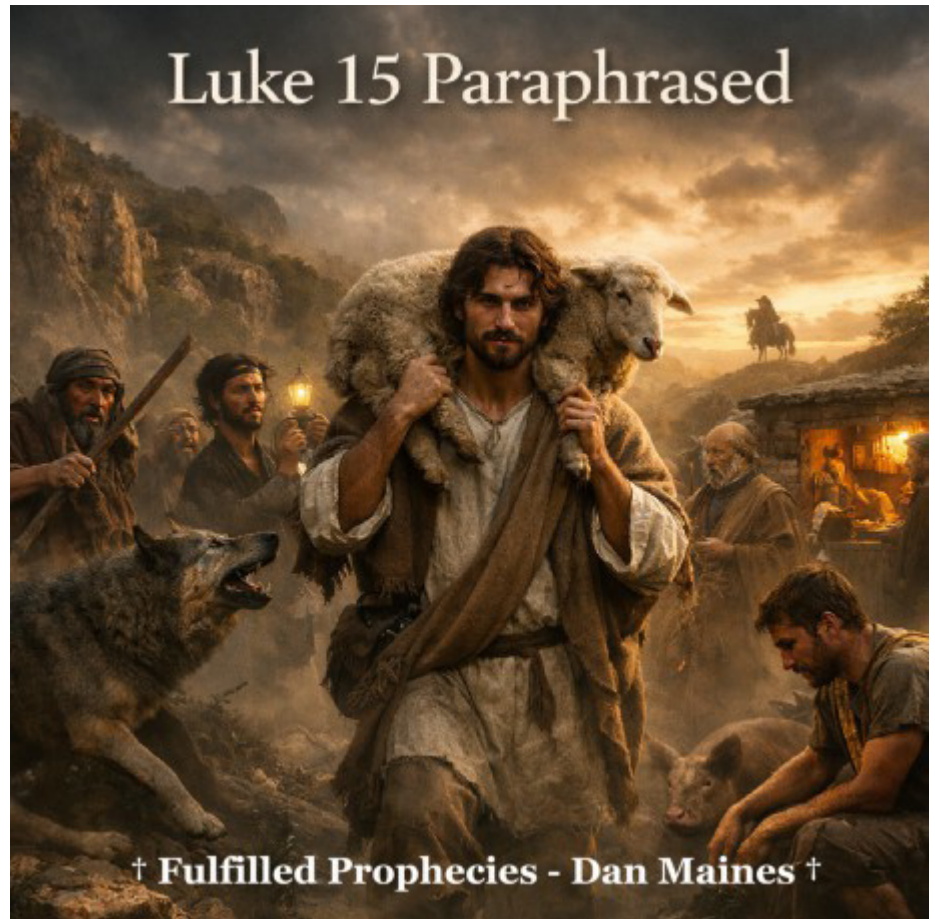
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## Luke 15 Paraphrased



By Dan Maines

## Luke 15 Paraphrased

### Introduction

† Jesus is addressing those who were judging Him for receiving sinners, revealing the heart of God toward the lost.

† This chapter shows that God's focus wasn't on preserving the old system, but on restoring what was lost before judgment came upon that generation.

† The Pharisees couldn't see that the restoration was happening right in front of them.

**Luke 15:1**

Now all the tax collectors and sinners kept coming near to listen to Him

† The outcasts were being drawn in because truth was being revealed plainly (Matthew 9:10-13).

† This shows the shift from religious elitism to open access through Christ.

### **Luke 15:2**

Both the Pharisees and the scribes began to complain, saying this man receives sinners and eats with them

† Their complaint exposes their blindness to mercy (Hosea 6:6).

† They valued separation over restoration, missing the purpose of the Law.

### **Luke 15:3**

So He told them this parable

† Jesus responds by exposing their misunderstanding through simple examples.

† The parables directly confront their hardened hearts.

### **Luke 15:4**

What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety nine in the open pasture and go after the one which is lost until he finds it

† The focus is on restoration, not preservation of numbers (Ezekiel 34:11-12).

† God wasn't abandoning Israel, He was restoring the lost within it.

### **Luke 15:5**

When he has found it, he lays it on his shoulders, rejoicing

† The emphasis is joy, not condemnation.

† This reveals God's heart toward repentance.

### **Luke 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

† Restoration brings celebration, not judgment.

† This contrasts with the Pharisees' attitude of exclusion.

### **Luke 15:7**

I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety nine righteous persons who need no repentance

† The so called righteous were self righteous, not truly justified.

† Heaven rejoices in restoration, not religious performance.

### **Luke 15:8**

Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it

† The careful search shows intentional restoration.

† Nothing lost is ignored by God.

### **Luke 15:9**

When she has found it, she calls together her friends and neighbors, saying rejoice with me, for I have found the coin which I had lost

† Again, restoration results in shared joy.

† The value of what was lost never changed.

### **Luke 15:10**

In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents

† Heaven celebrates repentance, not religious status.

† This directly rebukes the Pharisees' mindset.

### **Luke 15:11**

And He said a man had two sons

† This parable expands the same theme with deeper meaning.

† The two sons represent two groups within Israel.

## **Luke 15:12**

The younger of them said to his father, father, give me the share of the estate that falls to me, so he divided his wealth between them

† The younger son represents those who rejected covenant responsibility.

† He chose independence over relationship.

## **Luke 15:13**

And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living

† This reflects Israel's departure into spiritual rebellion.

† They wasted what was entrusted to them (Isaiah 1:4).

## **Luke 15:14**

Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished

† Famine represents spiritual emptiness and judgment (Amos 8:11).

† Separation from God always leads to lack.

## **Luke 15:15**

So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine

† Feeding swine shows complete uncleanness under the Law.

† This is the lowest point of covenant failure.

## **Luke 15:16**

And he would have gladly filled his stomach with the pods that the swine were eating, and no one was giving anything to him

† The world offered no true provision.

† Apart from God, there's no lasting satisfaction.

## **Luke 15:17**

But when he came to his senses, he said how many of my

father's hired men have more than enough bread, but I am dying here with hunger

† Repentance begins with recognizing truth.

† He realized what he had lost.

### **Luke 15:18**

I will get up and go to my father, and will say to him father, I have sinned against heaven, and in your sight

† True repentance acknowledges sin without excuses.

† He turns back toward the source of life.

### **Luke 15:19**

I am no longer worthy to be called your son, make me as one of your hired men

† He expected rejection, not restoration.

† This shows humility but limited understanding of grace.

### **Luke 15:20**

So he got up and came to his father, but while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him

† The father initiates restoration before the son speaks.

† This shows God's readiness to forgive (Psalm 103:13).

### **Luke 15:21**

And the son said to him father, I have sinned against heaven and in your sight, I am no longer worthy to be called your son

† He confesses fully, just as he planned.

† But grace interrupts his expectation.

### **Luke 15:22**

But the father said to his slaves quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet

† Full restoration is given immediately.

† He is restored as a son, not a servant.

### **Luke 15:23**

And bring the fattened calf, kill it, and let us eat and celebrate

† This is covenant restoration and fellowship.

† Celebration replaces condemnation.

### **Luke 15:24**

For this son of mine was dead and has come to life again, he was lost and has been found, and they began to celebrate

† Dead here is separation, not physical death.

† Life is restored through reconciliation.

### **Luke 15:25**

Now his older son was in the field, and when he came and approached the house, he heard music and dancing

† The older son represents self righteous Israel.

† He is unaware of what God is doing.

### **Luke 15:26**

And he summoned one of the servants and began inquiring what these things could be

† He doesn't understand grace.

† His mindset is transactional.

### **Luke 15:27**

And he said to him your brother has come, and your father has killed the fattened calf because he has received him back safe and sound

† Restoration is complete and joyful.

† Safety represents covenant acceptance.

### **Luke 15:28**

But he became angry and was not willing to go in, and his father came out and began pleading with him

† The older son resists grace.

† The father still reaches out to him.

### **Luke 15:29**

But he answered and said to his father look for so many years I have been serving you and I have never neglected a command of yours, and yet you have never given me a young goat, so that I might celebrate with my friends

† His obedience was self centered, not relational.

† He served without understanding love.

### **Luke 15:30**

But when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him

† He refuses to call him brother.

† This exposes pride and resentment.

### **Luke 15:31**

And he said to him son, you have always been with me, and all that is mine is yours

† He already had access but didn't realize it.

† This shows the blindness of self righteousness.

### **Luke 15:32**

But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found

† Restoration demands celebration.

† The focus is on life regained, not past failure.

### **Historical References**

† Josephus describes the moral and spiritual decline leading up to AD 70, showing the lost condition of Israel.

† Eusebius records how believers separated from the system before its destruction.

† Irenaeus speaks of restoration through Christ as fulfillment of the promises.

† Clement of Alexandria emphasizes repentance as the path back to life.

## **How it applies to us today**

† God is still about restoration, not condemnation.

† We shouldn't take on the mindset of the older brother.

† True repentance leads to full restoration, not partial acceptance.

† We live in the reality of what was restored, not waiting for it.

† We are called to reflect the same mercy shown here.

## **Q & A Appendix**

**Q:** What does the lost sheep represent

**A:** It represents those who were lost from the covenant people, both Jew and Gentile, being restored through Christ into one body (John 10:16, Ephesians 2:11-19)

**Q:** What does the prodigal son show

**A:** It shows repentance and full restoration through grace (Psalm 103:13)

**Q:** Who is the older brother

**A:** He represents self righteous Israel that rejected grace (Hosea 6:6)

**Q:** What does being dead and alive mean

**A:** It means separation and restoration, not physical death (Ephesians 2:1-5)

**Q:** What is the main message

**A:** God restores the lost and rejoices when they return (Luke 19:10)

**† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

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## **Source Index**

† Luke 15

† Josephus, Wars of the Jews

† Irenaeus, Against Heresies

† Eusebius, Ecclesiastical History

† Clement of Alexandria, Stromata

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