

***Study of Luke 15***  
*by*  
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***Luke 15:1-32***

*1 Then drew near unto Him all the publicans*

(Telones, Strong's number G5057, τελώνης, telōnēs, pronounced, tel-o'-nace, it is from G5056 and G5608; it means a tax-farmer, tax collector of public revenue, publican)

*And sinners*

(Hamartolos, Strong's number G268 ἁμαρτωλός, hamartolos, it is from G264; it means, sinful, a sinner)

*so that they could hear Him. 2 And the Pharisees and scribes murmured, saying, This man receives sinners, and eats with them.*

As you can see these religious leaders were very arrogant and esteemed **themselves** as being much better than these so called publicans and sinners. Unlike Messiah, these Pharisees and Scribes had no compassion whatsoever for these people, they had no love in their hearts, except for themselves, and therefore Messiah spoke a parable onto all of the people that were there, including the Pharisees and Scribes.

*Verse 3 And He spoke this parable unto them, saying,*

*4 What man of you, having a hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

Now to truly understand this parable, you have to put yourself in the shoes of this shepherd, who has one hundred sheep, and as the shepherd, you notice that one of your sheep is now missing. As a sheep farmer every one of your sheep are very valuable to you, but the lost one, becomes even more important, because that particular sheep has no protection from whatever is out there that could harm it and or kill it, while the ninety nine sheep have the shepherd and each other to protect them. So now that you understand the dilemma, would you be like this shepherd and leave the ninety nine sheep behind, who have the sheepfold and each other to protect themselves against what could harm them, and go after the lost sheep?

This shepherd believed that he needed to do that, so he left the ninety nine sheep by themselves in a safe place and went looking for his lost sheep, and we are told in *verse 5*

*And when he found it, he laid it on his shoulders, rejoicing.*

Why did he rejoice when he found his lost sheep? It is because he was concerned for its well being and now that he found the lost sheep, he was relieved, first, because he found it, and it

was not harmed, and then, because he knew that now, since he found it, he could return it to the flock where he could once again watch over it and protect it from whatever was out there that wanted to harm it. If you read the Poem Footsteps you will understand why the Shepherd picked up the lost sheep and put it on his shoulder and brought it back home.

*Verse 6 And when he comes home, he calls together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.*

Why does the shepherd feel that it is necessary to share his joy of finding just one sheep, with his neighbours? It is because the shepherd wants everyone to know, including his sheep, that **ALL** of his sheep are important to him, and that the loss of even one sheep diminishes the strength of his flock, his family. Therefore his joy, is that His whole flock or family are once again together as a whole, and under his protection, and since what this shepherd feels is so genuine, he needs to share that joy with other people, and the sheep of his flock.

Now Messiah compares the joy of this shepherd who has just recovered one of his sheep that was lost, to one sinner in his flock that was lost in a sinful lifestyle, but who has now been shown the way to salvation, and has chosen to take that new pathway, and the shepherd helps this lost sheep by carrying him on his shoulders until he is in his home, and feels safe to start walking with the shepherd.

*Verse 7 I say unto you, that likewise **JOY** shall be in heaven over one sinner that repents, more than over ninety and nine just persons, which need no repentance.*

Messiah is not saying that the one lost sheep is more deserving or important to him than the ninety nine sheep that stayed behind, He is saying that **IT IS BECAUSE** the ninety nine sheep **were OBEDIENT to the Words of His voice** and followed His instructions, and willingly stayed in the sheepfold, where they were protected, that He was able to go out and find that lost sheep and bring it home, to once again become part of the flock. If all of them chose to leave the flock, the shepherd could not save them all, therefore it is **BECAUSE** of the **obedient** sheep that willingly obeyed his voice and stayed in the sheepfold, that the shepherd **COULD** take the time to go find the lost sheep.

Next Messiah gives us yet another parable with the same theme of something that was lost, and then found again, but this time the number is different, it deals with the number Ten, which I believe represents the Ten Commandments.

*Verse 8 Either what woman having ten pieces of silver; if she lose one piece, does not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she has found it, she calls her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.*

*Verse 10 Likewise, I say unto you, there is joy in the presence of the angels of Elohim over one*

*sinner that repents.*

While Messiah's parable speaks of a sinner, I believe that it also speaks about one of YHVH's Commandments that has been lost or forsaken by the leaders of the Catholic and Christian religions over the last eighteen hundred years or so, and that is the Commandment to Rest on the seventh day, the day that He has hallowed and set apart, the Shabbat, and I believe that when that Commandment is returned to the sheepfold, there will be rejoicing in heaven also, because that will mean that Messiah's flock, has found the gateway, the stepping stone, that will eventually lead his sheep to obey the rest of the Words of His Torah of Life, and therefore choosing to rest on the Shabbat, **IS** the first step, what will lead all people, who willingly choose to embrace YHVH's Day of rest, into the everlasting kingdom of Elohim.

Messiah chooses to speak another parable, He says in *verse 11*

*A certain man had two sons:*

Since the number two in Scripture speaks of witness, then we had better pay very close attention to this parable, for YHVH is witnessing to us, **HOW** His kingdom works, He says in *verse 12*

*And the younger of the sons said to his father, Father, **GIVE ME** the portion of goods that falls to me. And the father divided unto them, his living. 13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there, he wasted his substance with riotous living.*

Now please understand that Messiah is talking directly to us, for, **IF** we are not careful, it is easy for us, to also squander our inheritance. What do I mean by that? Well, Scripture tells us that we were created in the image of Adam who was created in the image of YHVH, and therefore, YHVH is our Father, and our inheritance, is the garden, this whole world and the World to come, which in essence returns us back to the Garden that YHVH created for us, **BUT** we have to be very protective of our inheritance, for we too can easily squander it, by wasting our substance, our life, with **riotous** living.

(Asotos, Strongs number G811, ἀσώτως, asôtōs, pronounced, as-o'-toce, it is an adverb from the same as G810, wastefully, and it means, dissolutely, riotous, lasciviousness, carnality, eroticism, outrageous conduct, wanton violence)

*Verse 14 And when he had spent all, there arose a mighty famine in that land;*

What does the famine represent in this parable? It represents the lack of love, compassion, understanding, which means that he was without the Words of his Father to comfort and guide him, so we are told that:

*He began to be in want. 15 And he went and joined himself to a **citizen** of that country;*

Who does the *citizen* of that country represent? He represents leaders of the people of the world who are **NOT** obedient to the Words of the Father's Torah of Life, and therefore the love of our heavenly Father for mankind, **IS NOT** in them, so, whether someone other than themselves, lives or dies, **IS NOT** important to them, all that is important, **IS** their own well being, and everyone else be damned.

*And the citizen of the country sent him into his fields to feed swine.*

Why would YHVH use swine in this parable rather than a kosher animal such as cattle, sheep or goats? It is because He wants us to know that this *citizen*, this leader, did not, nor did he intend to believe, follow nor obey the Words of His Torah of Life, which when it is obeyed it expresses love for YHVH, and love for what He loves, which **IS**, His created beings.

*16 And he would fain have filled his belly with the husks*

(Keration, Strong's number G2769 κεράτιον, kerátion, pronounced ker-at'-ee-on, it is the neuter of a presumed derivative of G2768; it means something horned, the **pod or fruit of the carob-tree**, husk, the fruit is shaped like a horn, and has a sweet taste; it was and is used, not only in the fattening of swine, but as an article of food, by the lower classes)

*That the swine did eat: **BUT** no man gave unto him.*

Here we are told that this young man who had everything he could ever wanted, to enjoy and sustain his life, when he lived with his father, **DID NOT** appreciate what he had, and therefore left his privileged position, that was given to him **BY** his father, took his inheritance, that his father willingly gave him, and he ventured out into the world, just like the lost sheep in the previous parable left the protection of the shepherd and the flock, but in this parable, there **is no one coming to save him**, he has to realize that he brought this upon himself, and therefore, **HE**, is the one that has to **NOW, work out his own salvation**, by willingly choosing to Teshuva, to return to his Father's home, he has to realize that leaving his Father's home was a mistake, for now, he is without even the basic food (Bread of Life) that he needs to live, to sustain his life, he does not even have the food that pigs and poor people eat, and **IF** he does not do something soon, he will die, for the situation is so bad, that the pigs, which is a metaphor for the people that do **NOT** keep the Words of YHVH's Torah of Life, are being fed better than him.

So based on his current circumstances, this young man now reflects and ponders on what he had when he was in his Father's home, which he, of his own volition, willingly chose to leave behind, and he comes to a conclusion. He says to himself in *verse 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!*

Please remember that Messiah, the Words of the Living Torah made flesh, **IS** the Bread of Life, therefore this is a metaphor that tells us that this young man is choosing to return to the Words

of the Living Torah of YHVH, the Bread of Life, that can **ONLY** be found in His and our heavenly Father's house.

Based on his current situation, this young man makes the conscious decision to Teshuvah, return to and under the care of his father, in his father's house.

*Verse 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before you,*

This young man has taken the first step in the process of returning, he understands that he has done wrong, he understands that he has sinned against heaven, which represents the Words of the Father's Torah of Life, and before his Father, and he willingly chooses to humble himself and repent of his past sins. He recognizes that it is he, of his own free will, that left his Father's house and protection, and, since he has already squandered his inheritance, he knows that he has **NO** right to expect to be brought back into the family, but nevertheless, he knows that as a servant in his Father's house, he can live a much better life than what he is now living. So he says to himself in *verse 19*:

*I am no more **worthy** to be called my Father's son: make me as one of your hired servants.*

This shows us that this young man had learned his lesson and that he was repentant of the type of life that he has led since he had left his father's house, and now he just wanted the peace of mind that he knew would come under the protection and the provisions that were in His Father's house.

*Verse 20 And he arose, and came to his father.*

Here we see that he put his thoughts into action, this is telling us about the principle that Belief without works **IS DEAD**, it is ineffective, the thought alone is not enough, the thought **MUST** be put into action before it can become a reality, therefore the first step that he took represents the beginning of the **WORK** that he would have to do, to **WORK out his own salvation**.

Now comes some of the most beautiful words found anywhere in Scripture, we are told in the balance of *verse 20*:

*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**.*

What son or daughter would not love to have their father, whom they had wronged, run to greet them, as they are humbly coming home, and have him, embrace them and forgive them?

Just ponder this incident for a moment. Although this young man's father did **NOT** go out to find his son and bring him back, because he knew that his boy had to come to that conclusion

on his own, he knew that his child absolutely had **to work out is own salvation**, he knew that his child had to make the decision to return home, of his own volition, for without having the will to return, then his son **could not and would not** learn anything from his father. Please notice however that when the father saw him, even afar **OFF**, that he chose to **RUN** to greet his son because he was so happy that his son was willingly returning home, because he wanted to. This is very important information, for it tells us, that all the time that his son was away, his Father was hoping and praying that his son would return, and that is evident by the fact that when he first saw him, even though he was far off, the Father **RAN** to embrace him, and what happened after that?

*Verse 21 And the son said unto him, Father, I have sinned against heaven, and in your sight, and I am no more worthy to be called your son.*

The first thing the son did in the presence of his Father, is that he chose to humble himself before his Father, and he repented of what he had done. And what did his Father do?

*Verse 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: 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 **now found**; and they began to be merry.*

Here we see that the Father is very proud of his son for his decision to return home, and he tells his servant to bring the **best robe** that he has and put it on his son, and the **robe** represents the Father's covering, his protection if you will, it is also the Father's notice to the whole world, that, **MY SON**, who was lost, is **NOW** returned, and now, he is under My protection, and I will take care of him and his needs. Then the Father, says, put a ring on his finger, which represents the son returning to the Father's Covenant, and then he says put shoes on his feet; this tells us that the son had no shoes on his feet, which means that the walk that he was on, was hopeless, and that it could only lead to his demise, **BUT** now that he is returned home of his own free will, the shoes that his Father gave him, speak of the fact that, this lost son (sheep), will now be walking in the Path that his Father has set for him, the Path of surrendered obedience. Now it is important that we also know that his servants also **CHOSE** to rejoice with the Father, because his son had returned, and that tells us a lot about the Father. It tells us that he treats his servants very well, and therefore they feel privileged to be his servants and they express their feelings, their opinions of the father, by rejoicing with him, because his son who was lost has returned. However as we read on we see that **NOT** everyone was happy because of prodigal son's return. We are told in *verse 25*

*Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And the servant said unto him, your brother is come; and your father has killed the fatted calf, because he has received him safe and sound.*

Now it is not difficult to understand why the Father was so happy that his younger son returned, for the alternative would be that the son would be lost to him forever, for had his younger son stayed away, he probably would have died of starvation while being all alone. But the older son did **NOT** see the situation from his Father's point of view, we are told in *verse 28*

*And the older son was angry, and would not go in:*

The older son was so angry that he would not even join the party that his Father had put on to celebrate the returning of his younger son from the dead. So we are told in the balance of *verse 28*

*Therefore came his father out, and intreated him.*

The father wanted to know why the elder son would not join the party that celebrated the return of his brother, so he went outside to talk to his elder son.

*Verse 29 And the elder son answered his father and said, Lo, these many years I have served you, I have not even once transgressed any of your commandment: And yet You never gave me a kid, that I might make merry with my friends:*

Here we see that the older son is making all of this about himself, he definitely does **NOT** have the mindset of being his brother's keeper, and he continues on with his rant against his brother and says to his father in *verse 30*:

*But as soon as this your son was come, (please notice that he says **YOUR** son, and **NOT** by brother) the son who has devoured your living with harlots, **YOU** have killed for him the fatted calf.*

The jealousy that this older brother is experiencing is so strong, that he would rather have his brother die by himself somewhere else in the world, than have him return home and have his Father celebrate his return. What does that tell us about this older brother's heart condition? It tells us that all the time that his brother was away, the he was mechanically keeping his Father's Commandment, rather than keeping them out of love for his Father. He wanted to please his father because of what he was going to get out of it. **BUT** what did his Father say to him?

*Verse 31 And the Father said unto him, Son, you **ARE** ever with me, and **ALL** that I have is yours.*

The older brother was afraid that the Father would give the younger son, another part of the inheritance, which he, the older believed was rightfully his, and therefore he was very angry. **BUT** the Father said to his older son, **ALL** that I have is yours. **BUT**, somehow that affirmation

from his Father was not enough, the older brother was jealous and he did **NOT** even want his brother back in the family, he wanted him gone.

*Matthew 20:1-16 For the kingdom of heaven **IS** like unto a man that is a householder, who went out **early in the morning** to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the **third hour**, and saw others standing idle in the marketplace, And said unto them; Go you also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the **sixth and ninth hour**, and did likewise. And about the **eleventh hour** he went out, and found others standing idle, and said unto them, Why do you stand here all the day idle? They say unto him, Because no man has hired us. He said unto them, Go you also into the vineyard; and whatsoever is right, that shall you receive. So when even was come, the master of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the **last** unto the **first**. And when they came that were hired about the eleventh hour, they received every man **a penny**. But **when the first came, they supposed that they should have received MORE**; and they likewise received every man a penny. And when they had received it, they **murmured** against the goodman of the house, Saying, These **last** have wrought but one hour, and you have made them equal unto us, who have borne the burden and heat of the day. But the master answered one of them, and said, Friend, I do you no wrong: did you **NOT AGREE** with me for **a penny**? Take that which is yours, and go your way: I will give unto this **last, even as unto you. IS IT NOT LAWFUL** for me to do what I will with my own money? **Is your eye EVIL, because I am good?** So the last shall be first, and the first last: for many are called, but few **ARE** chosen.*

This parable is speaking of Judah and Ephraim, and **ALL** of them, must learn that have the same heart as the Father, a heart this is filled with love for our heavenly Father's creation and His Word. We have to want to bring as many people onto the Ark, as possible before the flood comes, even if we have to reach out and pull them in at the very last minute for that **IS** what the Father wants **AND** expects from us.

The Father says in *verse 32*:

*It was **meet***

(Dei, Strongs number G1163, δεῖ, deî, pronounced, die, it is the 3rd person singular active present of 1210; also deon deh-on'; neuter active participle of the same; both used impersonally; it is or was necessary, it is or was binding, it behooves us to do so, it must be done, it needs to be done, it ought to be done, it needs to be done, it should be done)

*It was necessary that we should make merry, and be glad: for this **your** brother, was dead, and is alive again; and was lost, and is found.*

In *1John 3:15* it says: *Whosoever hates his brother, **IS** a murderer: and you know that no murderer has eternal life abiding in him.*

This older brother is in danger of being lost forever, because of his hatred for his brother, even though he kept the Commandments of his Father, he did so mechanically, without love. While it is true that the younger son did indeed live a sinful life for many years, **BUT** we are told that when he finally came to his senses, he chose to humble himself and repent of his sins, therefore that means that this son, who has willingly returned to his father's house, has a love in his heart for his Father, and his Father's ways, **BUT** the older son, appears to only have love for himself, and therefore he does **NOT** love what His father loves. Therefore the question has to be asked, **IF** he does not love what his father loves, can he remain in his father's house forever?

*Ezekiel 18:21-24 But if the **wicked** (sinner, in this case the younger brother) will turn from all his Sins, his transgressions of the Words of YHVH's Torah of Life, that he has committed, and chooses to Keep **ALL** My Statutes, and **DO** that which is **LAWFUL** and **RIGHT**, (**IF** he obeys the Words of My Torah of Life) **he SHALL surely live, he SHALL NOT DIE**. All his transgressions that he has committed, they **SHALL NOT** be mentioned unto him: in his **righteousness** that he has done he shall live. Have I any pleasure at all that the wicked should die? Says YHVH Elohim: and **NOT** that he should return from his ways, and live? **BUT** when the **righteous** turn away from his righteousness, (a picture of what the older brother is actually doing) and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? **ALL** his **righteousness** that he has done **SHALL NOT** be mentioned: in his trespass that he has trespassed, and in his Sin that he has Sinned, **IN THEM SHALL HE DIE**.*

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought,  
and your every deed. Until we meet again. Amein*