

**GOD AS THE GOOD SHEPHERD IN THE OLD TESTAMENT (Psalm 23**

1. The *Lord* is my *shepherd*,  
I shall *not want*;  
**LORD - SHEPHERD**  
No Wants
2. he makes me lie down  
in *green pastures*.  
He leads me beside *still waters*;  
**FOOD &**  
**Drink**
3. *He brings me back/* he causes me to *repent*.  
He leads me in *paths of righteousness*  
for his name's sake. **RESCUE**  
Security
4. Even though I walk through the valley  
of the shadow of *death*,  
I fear *no evil*,  
for thou are with me. **DANGER**
5. thy *rod*  
and thy *staff*  
they *comfort* me. **SECURITY**  
Comfort
6. Thou preparest a *table* before me  
in the presence of my enemies.  
Thou anointest my head with oil,  
my *cup* overflows. **FOOD &**  
**Drink**
7. Surely *goodness* and *mercy*  
shall follow me all the days of my life;  
and I will dwell in the *house* of the *Lord*  
for the length of the days. **GOODNESS AND MERCY**  
**LORD - House**

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**B. JEREMIAH 23:1-8** (8 verses)

"*Woe to the shepherds who destroy and scatter* the sheep of my pasture" says the Lord...  
"You have scattered my flock, and have driven them away, and you have not attended to them....  
*I will gather the remnant* of my flock out of all the countries where I have driven them,  
and *I will bring them back (shub)* to their fold,... I will set shepherds over them  
who will care for them, and they shall fear no more.  
*I will raise up for David* a righteous Branch, and he shall reign as king and deal wisely,...  
Then they *shall dwell in their own land.*"

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**C. EZEKIEL 34:1-31** (31 verses)

"Son of man, *prophesy against the shepherds of Israel* .... you do not feed the sheep.  
The weak you have not strengthened, the sick you have not healed,...  
the *strayed you have not brought back (shub)*...my shepherds have *not searched for my sheep*, ....  
have fed themselves, ... not fed my sheep

Behold, *I, I myself will search for my sheep*, and I will seek them out...  
*I myself will be the shepherd of my sheep*, and I will make them lie down, ...  
and *I will bring back (shub)* the strayed,.. and I will strengthen the weak....

Behold, *I judge between sheep and sheep*,... Is it not enough for you to feed on the good pasture,  
that you must tread down with your feet the rest of your pasture...?

Therefore,...*I will save my flock*... and will set up over them one shepherd, *my servant David*...  
and they shall be *secure in their land*... And *they shall know* that I, the Lord their God, am with them...And *you*  
*are my sheep, the sheep of my pasture, and I am your God,*" says the Lord God.

### The Lost Sheep (Luke 15:4-7)

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

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

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- 4. Even so, I say to *you*,  
that thus there will be more *joy* (*hedhwa*) in heaven YOU
- 5. over *one* (*hadh*) sinner  
who *repents* ONE
- 6. than over *ninety-nine* righteous persons  
who need no repentance. NINETY-NINE

### The Lost Coin (Luke 15:8-10)

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

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### 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/Ezekial'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. SHEPHERD  
To him the gatekeeper opens;
- 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**, SHEPHERD  
he *goes before them*,  
the *sheep follow him*,  
for they *know his voice*.
- 4. A *stranger* they will *not follow*,  
but they will *flee from him*, STRANGER  
for they do not know the voice of *strangers*."

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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*;  
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 Live

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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. Three ideas appear. (a) In the wilderness the shepherd sleeps across the entrance and becomes *the door* of the pen. (b) to "be saved" is "to have life." (c) to "find pasture" (8c) is "abundance." The center (8) is composed of ideas from 6 & 10.

*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*
  


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- 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
  


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- 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 – Freely
  
- 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