



Living Walking Serving

FAITH AND GRACE CHURCH

**LEARNING FROM THE MASTER
(JESUS CHRIST- OUR CHIEF CORNERSTONE)**

STUDY 21-45 – THE PARABLES OF JESUS - Parable No. 20&21-The parable of The Lost Sheep and Lost coin

Text: Luke 15:3-10

LAST WEEK: Parable No. 19: The parable of The Householder (Matthew 13:51-52)

LESSONS:

A. EVERY DISCIPLE IS LIKE A SCRIBE...

B. EVERY DISCIPLE IS A LIKE HOUSEHOLDER WITH TREASURE...

C. EVERY DISCIPLE HAS BOTH OLD AND NEW TREASURE...

Parable No. 20&21-The parable of The Lost Sheep and Lost coin

(Luke 15:3-10)

INTRODUCTION

The Parables of the Lost Sheep and the Lost Coin ([Luke 15:3-10](#)) are the first two in a series of three. The third is the "lost son" or the "[prodigal son](#)."

The situation in which Jesus is speaking can be seen in [Luke 15:1-2](#).

Notice that the Pharisees did not complain that Jesus is teaching sinners. Since the Pharisees thought themselves to be righteous teachers of the law and all others to be wicked, they could not condemn His preaching to "sinners," but they thought it was inconsistent with the dignity of someone so knowledgeable in the Scriptures to "eat with them." The presupposition behind the statement of the Pharisees, "this man welcomes sinners," is what Jesus addresses in all three parables.

In the first parable, Jesus invites His listeners to place themselves into the story with, "Suppose one of you has a hundred sheep." In doing this Jesus is appealing to their intuitive reasoning and life experiences. As the story completes, the Pharisees in their pride refuse to see themselves as shameful "sinners," but eagerly take the honoring label of being "righteous." However, by the implication of their own pride, they place themselves in the position of being the less significant group of ninety-nine: "There will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent." There may be a bit of sarcasm in the reference to the Pharisees "who do not need to repent" (see [Romans 3:23](#)).

In the "lost coin" parable, the ten silver coins refers to a piece of jewelry with ten silver coins on it worn by brides. This was the equivalent of a wedding ring in modern times.

Upon careful examination of the parables, we can see that Jesus was turning His listeners' understanding of things upside down. The Pharisees saw themselves as being the beloved of God and the "sinners" as refuse. Jesus uses the Pharisees' prejudices against them, while encouraging the

sinner with one clear message. That message is this: God has a tender, personal concern ("and when he finds it, he puts it on his shoulders," v. 5). God has a joyous love for individuals who are lost (in sin) and are found (repent). Jesus makes it clear that the Pharisees, who thought they were close to God, were actually distant and those sinners and tax collectors were the ones God was seeking after. We see this same message in 18:9-14. There, Jesus is teaching on attitudes of prayer, but the problem he is addressing is the same as in chapter 15. In 18:14 Jesus provides the conclusion for us: "I tell you that this man, rather than the other, went home justified before God. Everyone who exalts himself will be humbled, and he who humbles himself will be exalted."