

Parables of the Lost Sheep and the Lost Coin

Luke 15:1-10

by R.A. Torrey

God is deeply interested in sinners and seeks them out until He finds them, and the church rejoices over lost ones found.

Scripture: Luke 15:1

Topics: "God's Love for the Lost", "The Joy of Repentance"

Description

R.A. Torrey expounds on the Parables of the Lost Sheep and the Lost Coin, illustrating God's profound love and pursuit of the lost. He emphasizes that Jesus, unlike the Pharisees, welcomes sinners and rejoices over their repentance, highlighting the joy in heaven for every sinner who returns. The shepherd's relentless search for the lost sheep symbolizes Christ's dedication to saving those who stray, while the woman's diligent search for the lost coin represents the church's responsibility to seek out the lost. Torrey contrasts the attitudes of the Pharisees with Christ's compassion, urging believers to embrace the lost with love and joy. Ultimately, the sermon calls for a deeper understanding of holiness that aligns with Christ's heart for the lost.

Transcript

DISCOVERY OF THE FACTS

1. Parable of the Lost Sheep, vv. 1-7 What was the occasion of our Lord's uttering these three parables of Luke 15? What one purpose is there in all these parables? (Compare v. 2 with vv. 7, 10, 24, 32.) How do these parables, while having the same general purpose, differ from one another? What do we see the publicans and sinners doing in v. 1? How many? Why? What was Christ's feeling as the publicans and sinners drew near to Him? (Matt. 9:10-13; 1 Tim. 1:15.) The feeling of the Pharisees and scribes?

Did they murmur on any other occasion at the same thing? (5:30; 7:34, 39; 19:7.) Do we ever meet the same spirit today? Is there ever a time when we should withdraw ourselves from sinners? (1 Cor. 5:9-11.) What complaint did the Pharisees and scribes make? What was their idea of holiness? What was Christ's idea of holiness? What are the figures of the first parable? Who is represented by the sheep-owner or shepherd? (John 10:11, 12; Luke 19:10.) What did the Pharisees fancy themselves to be that gave point to Christ's parable?

In the Old Testament who is the faithful Shepherd who searches out the sheep which unfaithful shepherds have allowed to go astray? (Ezek. 34:11-13, 16, 7-10.) Who is represented by the lost sheep? (Ps. 119:176; Is. 53:6; 1 Peter 2:25.) Where is the fitness in comparing a sinner to a lost sheep? How many sheep must go astray before the interest and pitying love of the good shepherd is aroused? How much is he interested in the stray sheep? How does he show it? What is involved in the going after it?

How long does he keep up the search? Are we to understand that Christ follows every sinner until He finds and saves him? (John 17:2, 12.) What class of sinners then are represented by the lost sheep? What is represented by leaving the ninety and nine in the wilderness? What does the shepherd do with the sheep when he has found it? What is represented by his laying it on his shoulder? (Is. 63:9; 1 Peter 1:5.) What is his feeling? What is represented by this rejoicing? (vv. 23, 24, 32; Is. 62:5; Ezek. 33:11; Zeph. 3:17.)

Where does he bring the sheep? What does he do then? Who are represented by these friends and neighbors (v. 7)? What does he call upon these friends and neighbors to do? Why? What is the force of "with me"? Did they do it? Where alone was there no joy over the lost one found? (vv. 2 and 28.) What is Christ's own application of His parable? Over how many sinners that repent? Why does Christ say that there "shall be" joy and not that there "is" joy? Are there any just persons who need no repentance?

Who then are meant? (vv. 1, 2, 25-32; Prov. 30:12; Is. 53:6; Ro. 3:22, 23; Luke 18:9-11; Matt. 9:12.) Did these Pharisees who murmured need no repentance? Did they think they needed none? (Luke 16:15.) In which does Christ take greater delight, a moral and respectable sinner who in his own estimation needs no repentance or a man away down in sin who knows his lost condition and repents? What is the force of "I say unto you"? 2. Parable of the Lost Coin, vv. 8-10 What are the figures used in the second parable?

Who is represented by the woman? (Rev. 22:17; Eph. 5:25.) What custom is there in that land of a woman having coins? In what respect is a member of Christ like a coin? (The image of the emperor stamped upon it.) What did the woman do when she lost one coin? What does the lamp represent? (Ps. 119:105; Phil. 2:15, 16.) Having lighted the lamp what does she do? What does this represent? What does sweeping usually stir up? How do people in the church feel when the church awakens to the fact that some are lost and stirs up a dust in her eager search for them? (Acts 17:6; 1 Kings 18:17.)

Where was the coin lost? (In the house, not in the wilderness.) How did the woman seek? How long? Does this represent the outward visible church or the invisible church, the real bride? What did the woman do when she found her coin? Who are these friends and neighbors? Are the angels neighbors of the church? (Heb. 11:13, 14; 1 Cor. 11:10.) What did the woman say? The shepherd said: "My sheep"; did the woman say: "My piece"? Why not? The woman said: "The piece which I had lost"; did the shepherd say: "The sheep which I had lost"?

Why not? (John 6:39; 18:9.) What is Christ's application of the parable? Is it "shall be" as in v. 7? Why not? Is there any mention of heaven in this verse? Do the angels take a present joy in repentant sinners? (1 Peter 1:12; Eph. 3:10.) Why is "more than over ninety and nine just persons that need no repentance" omitted in this instance? Does the church call angels to rejoice with her? How many repentant sinners does it take to make angels rejoice? CLASSIFICATION OF TEACHINGS

1. Jesus Christ

A friend of, attractive to publicans and sinners, 1; received sinners and ate with them, murmured at by the Pharisees and scribes, 2; taught in parables, 3; has a deeper interest in one sheep that goes astray than

in ninety and nine who do not wander, leaves the ninety and nine in the wilderness and goes after that which is lost, keeps after it until He finds it, 4; rejoices over the lost sheep found, lays it on His shoulders, 5; brings it clear home, calls the angels to rejoice with Him over it, 6.

2. The Holy Spirit

Has a deep interest in lost ones, seeks them diligently, until He finds them, 8; rejoices over lost ones found, 9.

3. Publicans and Sinners

Drew near unto our Lord, listened to Him; were welcomed by Him, 2; the objects of deepest interest and love to our Lord, sought out by Him, rejoiced over when found by Him, 4; rejoiced over by the angels when found, 6, 7, 10.

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