

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

1st Grade

Sunday Morning

Study 15

The Lost Sheep, Coin, and Son

The Lost Sheep, Coin, and Son

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word

Objective This lesson will demonstrate God’s heart for the lost through the parables of Luke 15 and encourage the students to view themselves and others in the same way.

Key Verses

Luke 15—Main Teaching Passage

Memory Verse - Luke 19:10

“For the Son of Man has come to seek and to save that which was lost.”

Hook

Review last week’s memory verse, Matthew 22:39.

Hide a small object in the room. Tell the students that whoever finds it will get a prize from the prize jar. After someone finds it, have them return to their seats and point out how diligently they searched, examining every nook and cranny until it was found.

In today’s story, we will see that this is Jesus’ attitude towards unbelievers. He passionately seeks after them, wanting every person to become a child of God.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

As many people continued to listen to and follow Jesus, some of the Pharisees noticed how He was allowing many of the worst sinners in the country to follow and even eat with Him. In response, He told three parables. First, He said that if a shepherd has 100 sheep and loses one, he will certainly leave the rest of the flock to look for the lost sheep and rejoice when he finds it. Likewise a woman with ten coins, if she drops one, will search the whole house looking for the lost coin. Just like the shepherd and the woman, when a person is lost in their sin and God finds them, there is rejoicing in heaven. Finally, Jesus told the story of the Prodigal Son to drive His message home. In the story, there was a rich man with two sons. The younger son decided that he didn't want to live with his father any more, so he asked his father to give him his inheritance money early so he could leave. This hurt the father, but he allowed his son to go. The son moved far away and wasted all his money on sinful pleasures. Soon he became poor and had to get a job feeding pigs. Eventually, he realized the mistake he made and returned to his father to ask if he could live with him again and be one of his servants. But when the son came home, the father was so happy that he threw a great feast and gave the son back everything he had lost. However, the story ends with the older son being upset. He was angry that his father was throwing a feast for the wicked son when he had served his father his whole life.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

The world loves to put people into categories, such as “good” and “bad.” We are taught to think that there are bad people, like murderers and thieves, and that everyone else is basically a good person. However, in today's story, Jesus shows us that He sees people in very different terms. To Him, there are people who are lost and people who have been found. When He looks at someone who we might consider to be the worst of sinners, He sees them with a heart of love and desires to see them saved. There is no sinner too wicked for God to love, no person too lost for Jesus to seek and save. That is the message that Jesus wanted to tell us in the three parables we find in Luke 15.

The Pharisees criticized Jesus for eating with sinners. However, if Jesus couldn't eat with sinners, He wouldn't have been able to have dinner with them either. The truth is, every single person who ever has lived, is alive today, or will be born in the future is a sinner. Whether someone has

LOOK (Continued)

spent their whole lives committing crimes or is a good person who tries to help others, every person in human history has had a sin problem and needs Jesus to save them. That's why Jesus came: to save sinners (Luke 19:10). In fact, it is often the worse sinners that come to Jesus because they recognize their need for a Savior.

This should change how we view both ourselves and others. If you are more like the younger son and are someone who is considered "bad," remember that no one can sin too much for Jesus to find them. If you are more like the older brother and think of yourself as a good person, keep in mind that you need Jesus just as much as the worst criminal in the world. In either case, everyone should seek to look at others the way Jesus sees them. That does not mean that we should deny the fact that there are some people who live lives that genuinely try to please God and some that don't. It also does not mean that we shouldn't use wisdom when determining what kind of people we should surround ourselves with and allow to influence us. What it does mean is that we should see unbelievers as lost sinners who need a Savior and have a compassionate desire to see them come to Christ.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life.

TOOK

As a class, memorize Luke 19:10.

Review the lesson with the class by asking the class about each parable. What was lost? What did the person do to find the lost thing? How did they respond when they found it?

Pray: Thank the Lord for looking at every person with love and diligently seeking to save the lost. Ask Him to give us all eyes to see people the way He sees them.

Parent Question: How does Jesus respond when sinners get saved?

FURTHER STUDY

Commentary on Luke 15 by David Guzik

The Joy of Finding the Lost

A. The lost sheep, the lost coin.

1. ([Luk 15:1-3](#)) Jesus responds to an accusation from the Pharisees.

Then all the tax collectors and the sinners drew near to Him to hear Him. And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them." So He spoke this parable to them, saying:

a. This, one of the most beloved chapters in the Bible, is made up of parables spoken in response to the accusation "**This man receives sinners and eats with them.**"

b. The Pharisees divided men into two classes: the unclean and the righteous, and they would have nothing to do with the "unclean." Of course, many followers of Jesus do the same today.

i. The rabbis were so serious about not associating with the ungodly. They even refused to teach them the word of God.

2. ([Luk 15:4-7](#)) Finding a lost sheep.

"What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found *it*, he lays *it* on his shoulders, rejoicing. 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!' I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance."

a. **If he loses one of them:** It isn't strange that a sheep would be lost. "No creature strays more easily than a sheep; none is more heedless; and none so incapable of finding its way back to the flock, when once gone astray: it will bleat for the flock, and still run on in an opposite direction to the place where the flock is: this I have often noticed." (Clarke)

b. The shepherd's concern is for the *lost* sheep; the one who is *not* lost is not in his immediate concern. When he finds the sheep, the shepherd is *happy*, not angry.

i. Notice the word **rejoicing**: when Jesus carries us, He does it with rejoicing, not with a grudge, but gladly.

c. **He lays it on His shoulders, rejoicing:** When Jesus found us, He had to carry us also. *For when we were still without strength, in due time Christ died for the ungodly.* ([Romans 5:6](#))

d. The rabbis believed that God would receive a sinner who came to Him the right way. But in the parable of the shepherd and the sheep, Jesus teaches that God actively *seeks out* the lost.

i. God does not grudgingly receive the lost. Instead, He searches after them. God finds the sinner more than the sinner does find God.

ii. This was a completely alien thought to Jesus' audience of religious leaders. They believed they were more righteous than others were because they had diligently sought God and others had not.

e. **Likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance:** The application is plain: there is joy in **heaven** when the lost are found and they come to repentance. Even though there may be no joy among the Pharisees, there is joy in heaven!

3. ([Luk 15:8-10](#)) Finding a lost coin.

"Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds *it*? And when she has found *it*, she calls *her* friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!' Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

a. **Or what woman, having ten silver coins, if she loses one coin:** If the shepherd was interested in one in a hundred, it makes sense that the woman would be interested in one in ten. She does not just account the coin as lost and care nothing about it.

b. Possibly, this coin refers to one that would be held with several others on a silver chain worn round the head as a mark of a married woman. It was a precious ornament to the woman, and would make the loss all the more severely felt.

c. **Light a lamp, sweep the house, and search carefully:** Just as the sheep would be hard to find, so a small coin would be hard to find on a dirt floor.

d. **Until she finds it:** Why does Jesus associate with sinners? Because God naturally wants to recover His things that are lost, just like us.

i. There is an instinct in us that prizes something all the more simply because it is lost. Your keys are never so precious to you as when you can't find them!

e. **There is joy in the presence of the angels of God over one sinner who repents:** God (and the angels) rejoice when one who was lost is found.

i. We don't often think of God as rejoicing, but this passage tells us that He does, and in what circumstances. *As the bridegroom rejoices over the bride, so shall your God rejoice over you ([Isaiah 62:5](#)). The Lord your God in your midst, The Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing ([Zephaniah 3:17](#)).*

ii. The religious people of Jesus' day believed differently and even had a saying: "There will be joy in heaven over one sinner who is obliterated before God." In our zeal to speak out against the sin of our culture, do we give the same impression?

B. Finding the lost son.

1. ([Luk 15:11-16](#)) How the son came to be lost.

Then He said: "A certain man had two sons. And the younger of them said to *his* father, 'Father, give me the portion of goods that falls *to me*.' So he divided to them *his* livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would

gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*."

a. **Give me the portion of goods:** In those days, a father could either grant the inheritance before or after his death, but it was usually done *after*. The younger son asks for a special exception.

i. The father clearly illustrates God's love. His love would allow rebellion and would respect man's will. The father more than knew what would happen to the son, but allowed him to go his course none the less.

b. **Journeyed to a far country, and there wasted his possessions with prodigal living:** The son left the area to become independent of the father-but he soon found himself in worse bondage than ever.

c. **He sent him into his fields to feed swine:** Pigs were, of course, considered unclean by Jews ([Leviticus 11:7](#)), and there could be no more disgusting profession than to feed pigs. And think of the smell!

d. **No one gave him anything:** If somebody were to support this prodigal in his prodigal life, he would delay the day that he came to himself and got right with God.

2. ([Luk 15:17-19](#)) The lost son's decision to return to his father.

"But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.'"

a. **But when he came to himself:** When the son came to himself, he didn't join a self-help group. He didn't seek to repair his inner child. He didn't blame his friends, his boss, or the pigs. He went back to his father (**I will arise and go to my father**).

b. **Go to my father:** Jesus doesn't say that the man returned to his village or to his home, but to his **father**. That is how we need to come back to God-to come back to *Him* first and foremost, before coming back to church or coming back to Christian friends.

i. Of course, when the son returned to the father, he also came back to the village and to the house; but his focus was on coming back to the **father**.

c. **Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants:** The son displays his complete sense of unworthiness and confession of sin-essentials to receive the forgiveness the father would give us. We must come to God willing to be total slaves, but by His love, He makes us total sons.

3. ([Luk 15:20-24](#)) The father joyfully receives the lost son.

"And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' But the father said to his servants, 'Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. And bring the fattest calf here and kill *it*, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry."

a. **But when he was still a great way off, his father saw him and had compassion:** The father had a love that waited, and never forgot the one who was loved, even when he was away. It was a love that fully received, not putting the son on probation.

i. How passionately did the father receive the son? **Kissed him** is emphatic; he kissed him repeatedly.

b. **Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it:** None of the four things brought to the son were necessities; they are all meant to honor the son and make him know he was loved. The father does much more than meet the son's needs.

c. The younger son had two petitions. *Father, give me* ([Luke 15:12](#)) a request that showed rebellion; this request made him poor and destitute. *Father, make me like one of your hired servants* ([Luke 15:19](#)) a request that showed submission; this request made him rich and loved.

4. ([Luk 15:25-32](#)) The bitterness and resentment of the older son.

"Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' But he was angry and would not go in. Therefore his father came out and pleaded with him. So he answered and said to *his* father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.' And he said to him, 'Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'"

a. **I never transgressed ... you never gave:** These kind of exaggerations are common for those who harbor bitterness in their heart. Now, it finally comes out before the father, but the bitterness has done its corrosive damage in the heart already.

i. "The proud and the self-righteous always feel that they are not treated as well as they deserve." (Morris)

b. **But he was angry and would not go in:** The older son was very obedient, yet very far from his father's heart; he will not even see his younger brother. The older son is a perfect picture of the heart of the Pharisees, who were angry that God would receive the lost multitudes coming to Jesus.

i. But notice that the father also loved the older son, and he came out after him as well.

c. It is easy to see ourselves as the prodigal; how many of us can see ourselves as the elder brother? It is all a matter of focus. The younger son's focus is on the father; the elder son's focus is on himself and how much he has been wronged.

d. Some have criticized this parable because it seems to make repentance something apart from Jesus and the work on the cross. But we should see Jesus as being the way, the very road back to the Father. The prodigal can never come to God the Father unless he comes by way of the Son.

C. Observations

1. We can see [Luke 15](#) as one parable in three scenes.

a. Each scene illustrates a different aspect of God's work. The Son seeks the lost as the Good Shepherd, the Holy Spirit seeks the lost with searching illumination, and the Father in seeks the lost with open arms upon return.

b. Each scene illustrates an increasing severity of loss. Of the sheep 1% were lost, of the coins 10% were lost,

and of the sons 50% were lost.

c. Each scene illustrates a different way of being lost.

i. The sheep was lost by foolish wandering, and so are many people today.

ii. The coin was lost by what someone else did, and we can say that we are lost because of what Adam did.

iii. The son was lost because of rebellion, and a rebellious departure required a submissive return by the lost one.

2. We should never miss the main point: Jesus is answering the criticism "*This Man receives sinners and eats with them*" ([Luke 15:2](#)). Of course, He *should* seek after sinners, even as a shepherd seeks after sheep, a woman seeks after a coin that is lost, and as a father seeks after a lost son. It is only natural of the Son of God to seek the lost.

a. Is it natural with us to seek the lost? Do we have the heart of God? Who are the lost one we seeking to find in the Lord?

3. Summary: "The truth here taught is just this: that mercy stretches forth her hand to misery, that grace receives men as sinners, that it deals with demerit, unworthiness and worthlessness; that those who think themselves righteous are not the objects of divine compassion, but the unrighteous, the guilty and the undeserving, are the proper subjects for the infinite mercy of God; in a word, that salvation is not of merit but of grace." (Spurgeon)