

# The Parable of the Lost Coin

## Luke 15: 8-10

**DIG:** How is this parable, and the parable of the lost sheep the same? How are they different? How do you picture **the woman searching for her lost coin**? What would the attitude of the Pharisees be toward this **woman**? What does the Bible say?

**REFLECT:** How does this parable make you feel about your value to **God**? How might this parable affect your relationships with unbelievers you know?

**The one main point to the parable of the lost coin is what touches the heart of God most deeply is the salvation of those whom He pursues and brings to repentance.**

If the Pharisees wanted to give a snappy comeback to **Messiah's parable of the lost sheep**, they didn't respond soon enough. No sooner had **Yeshua** concluded His previous parable than **He** was on to another parable about a lost coin. **He** said: **Or suppose a woman has ten silver coins and loses one. The silver coins were denarii. One denarius equaled a good day's wages, an example of what the landowner paid his laborers in the parable of the workers in the vineyard. Doesn't she light a lamp, sweep the house and search carefully until she finds it (Matthew 20:2; Luke 15:8)?**

No doubt the women in the group leaned forward in anticipation. When a Jewish girl married shortly after **her** bat mitzvah, **she** began to wear a headband of ten **silver coins** to signify that **she** was now **a wife**. It was the Jewish version of our modern wedding ring, and it would be considered a calamity for **her** to lose one of those **coins**.<sup>1099</sup> **Messiah** told of **a woman** who had a band on **her** head with **one lost coin**, and asked the to consider how such **a woman** in this position would react. Would **she** sit back and hope that it turn up on its own? Certainly not.

**She** began an all-out search-and-rescue mission. Distraught because of the loss, **she** lights **her** lamp and thoroughly **sweeps** the floor of **the** dimly lit **house**, and turns it upside down until **the** shining **coin** is **found**. **The Ruach HaKodesh**, fittingly symbolized as **the woman** in this parable, makes a diligent, and thorough search in every corner of the heart of **the lost** soul. **Sinners** are so precious in **God's** sight that no effort is too great to reclaim **them**. There was earnestness, thoroughness, and persistence until the result was obtained.<sup>1100</sup>

My wife rarely takes off her wedding ring, but one time she did and our son young got ahold of it. There was no piece of furniture, rug, appliance or jar left unturned until it was safely back where it belonged. Sheer panic melted into sweet relief at the moment it was back on her finger.

Then **she** rushes over to the homes of **her neighbors** and breaks the wonderful news of the recovery of **her lost coin**, inviting **them** to **rejoice with her**. **And when she finds it, her joy** was as great as the shepherd's in the previous parable. Like the shepherd, **she calls her friends and neighbors together and says, "Rejoice with me for I have found my lost coin" (Luke 15:9)**. **She** could not conceal the **joy** and gladness in **her** heart. This parable makes basically the same point, but with a different metaphor. It pictures the loss, search and recovery of the lost soul with the resulting **joy**.

Again **Yeshua** ends the moral of the parable with a passionate declaration: **In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents" (Luke 15:10)**. Notice that **the rejoicing** is done **in the presence of the angels**. It does not say **the angels** were **joyful**. Then who is **rejoicing**? It is **the joy of the triune God**, existing **in the presence of the holy angels**. Of course, **the angels** share in the celebration, but the emphasis in both parables is on **God's joy**.

**The Pharisees taught that there was joy in the presence of God when sinners die**. Had they been careful students of the Scriptures, the Pharisees would have had a better understanding of this aspect of **ADONAI's** character. The TaNaKh revealed **Him** as a **God** of compassion. **Ezekiel 33:11** says, "**As I live,**" swears **Adonai ELOHIM**, "**I take no pleasure in the death of the wicked.**" **Isaiah 62:5** says: **As a bridegroom rejoices over the bride, so your God will rejoice over you**. This is exactly the image of these two parables. It is uncontained **joy**, pure delight, and unrestrained celebration.<sup>1101</sup> The point would have been clear to **Messiah's** listeners and should be clear to us: **the sinners** with whom **He** was associating were extremely valuable to **ADONAI**. Should the same also not be true for us today?