

The Lost Coin is Found

Lesson + 14: (Lk. 15:8-10; Ps. 119:72, 105; Jer. 6:2; Dt. 4:12-13; Ex. 31:12-18; COL 192-197)

In this lesson we will study the parable of the Lost Coin. We will find in our research that this parable has three dimensions. First, it describes the search for those who are lost in our own literal household. Second, it applies to the search for those who are lost in God's great household—the world. Lastly, it denotes the search for the Sabbath commandment which has been lost by the Christian world. Before we study these three dimensions, let's deal with some introductory matters and try to decipher the symbols.

The Symbols in the Parable

1. What is represented by the **woman** in the parable of the lost coin? "I have _____ the daughter of _____ to a comely and delicate _____." (Jer. 6:2)
2. What metaphor is used to describe the relationship between God and His people? "Husbands, love your _____, even as Christ also loved the _____." (Eph. 5:25)

Note: The woman in this parable represents the church and the husband represents Jesus. As we shall see in the next question, the coins symbolize the marriage portion which Jesus has entrusted to His church's care.

3. What is represented by the **coins** in this parable and why would finding one which was lost lead to such a great celebration? "The wife's _____ portion usually consisted of pieces of _____, which she carefully preserved as her most cherished possession to be _____ to her own _____. The loss of one of these pieces would be regarded as a serious _____, and its recovery would cause great rejoicing, in which the neighboring women would readily share." (COL 193)

Note: Precious souls have been entrusted by Christ to His church. They are to be carefully preserved, and if one is lost in Christ's household, no effort is to be spared to find them! In the parable it was the woman [the church] who lost the coin—she is responsible!!

4. In what sense is a lost soul similar to the lost coin? "The coin, though lying among the dust and rubbish, is a piece of silver _____. Its owner seeks it because it is of _____. So every soul, however degraded by sin, is in God's sight accounted _____. As the coin bears the _____ and superscription of the reigning power, so man at his creation bore the image and superscription of God; and though now _____ and dim through the influence of _____, the traces of this inscription remain upon every soul." (COL 194)

Note: Ellen White describes the value of a soul: “The wealth of earth dwindles into insignificance when compared with the worth of a single soul for whom our Lord and Master died. He who weigheth the hills in scales and the mountains in a balance regards a human soul as of infinite value.” (God’s Amazing Grace, p. 173)

5. What is represented by the **lamp**? “Thy _____ is a lamp unto my feet, and a _____ unto my path.” (Psalm 119:105)
6. Why would it be so difficult to find a lost coin in the houses of Biblical times? “In the East the houses of the poor usually consisted of but one _____, often windowless and _____. The room was rarely _____, and a piece of money falling on the floor would be speedily _____ by the dust and rubbish.” (COL 192)
7. **Thought Question:** Using a little “sanctified logic,” what do you think is represented by the act of **sweeping away** all the rubbish from the house? (**Hint:** Mark 7:7-9) _____

The Narrowest Meaning: Lost at Home

1. What is the difference between the lost sheep and the lost coin? “But the two parables represent different classes. The lost sheep knows that it is _____. It has left the shepherd and the flock, and it cannot _____ itself. . . . The lost coin represents those who are lost in trespasses and sins, but who have no _____ of their condition. They are _____ from God, but they know it not. Their souls are in _____, but they are unconscious and _____.” (COL 193-194)
2. What is the first dimension of the parable of the lost coin? “This parable has a lesson to _____. In the household there is often great _____ concerning the souls of its _____.” (COL 194)
3. What should be done in the home when one child is unconscious of his sinful state? “If there is in the family one _____ who is unconscious of his sinful state, parents should not _____. Let the candle be lighted. Search the _____ of God, and by its light let everything in the home be diligently examined, to see why this child is _____.” (COL 195)
4. What is the first duty of fathers and mothers? “There are fathers and mothers who long to labor in some _____ mission field; there are many who are active in Christian work _____ the home, while their own children are _____ to the Saviour and His love. . . . The education and training of their children to be _____ is the _____ service that parents can render to God.” (COL 195).

5. What joyous words will be uttered to God by parents who have worked for the salvation of their children? “Behold, I and the _____ whom the Lord hath _____ me.” (Isa. 8:18)

The Broader Meaning: The World is God’s Household

1. What is the broader meaning of the “**household**” in the parable of the lost coin? “God’s great human _____ embraces the _____, and none of its members are to be passed by with _____.” (COL 196)
2. In the broader sense of the parable, what is meant by the **lost coin**? “Day by day we meet with those who take no _____ in religious things [the secular person]; we talk with them, we visit among them; do we show an _____ in their spiritual welfare? Do we present _____ to them as the sin-pardoning Saviour?” (COL 196)
3. Will God hold us accountable for the loss of these **secular** people? “If we do not [tell them about the love of Christ], how shall we _____ these souls—lost, _____ lost—when with them we stand before the _____ of God?” (COL 196)

Note: In the parable, the woman represents the church and the church is responsible for the salvation of those who have no interest in religious things. God will hold us accountable for the eternal loss of those whom we could have witnessed to and didn’t.

4. How can we estimate the value of a human soul? “For our redemption, heaven itself was _____. At the foot of the cross, remembering that for _____ sinner Christ would have laid down His life, you may _____ the value of a soul.” (COL 196)
5. What will we do if we are in communion with Christ? “If you are in communion with Christ, you will place His _____ upon every human being. You will feel for others the same deep _____ that Christ has felt for you. Then you will be able to _____, not drive, to _____, not repulse, those for whom He died.” (COL 197)
6. Though secular people are hard to reach, what assurance does God give us as we work for them? “Angels will _____ you to reach the most _____ and the most _____. And when one is brought back to God, all _____ is made glad; seraphs and cherubs touch their golden harps, and sing praises to God and the Lamb for their _____ and loving-kindness to the children of men.” (COL 197)

A Third Dimension of the Parable

1. What kind of covenant did Jesus establish with Israel at Mt. Sinai? Jesus said: “I was an _____ unto them” (Jer. 31:32)

Note: It is clear that Jesus married Israel at Mt. Sinai. Christ was the husband and Israel was His bride (see, Jer. 6:2). This is the reason why Israel was called a harlot when she fell in love with the gods of other nations (see, Ezekiel, chapters 16 and 23). The prophets were actually God's lawyers in divorce court!

2. What did Jesus give Israel as its marriage portion? "And he declared unto you his _____, which he commanded you to perform, even _____ commandments, and he wrote them upon two tables of stone." (Dt. 4:13)

3. Was the Sabbath understood to be a sign of the marriage covenant relationship between Christ and His people? "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual _____. It is a _____ between me and the children of Israel for _____: for in six days the LORD made heaven and earth, and on the seventh day he _____ and was _____." (Ex. 31:16-17)

Note: In the parable of Jesus the marriage portion consisted of **ten** silver coins. In the covenant of Christ with Israel the marriage portion consisted of **ten** commandments.

4. To what is the law of God compared? "The _____ of thy mouth is better unto me than thousands of _____ and _____." (Psalm 119:72)

Note: Significantly, the value of God's ten commandments is compared to the value of pieces of silver and gold.

5. Was there any particular danger that God's people would lose sight of one of the ten commandments? "_____ the Sabbath day to keep it _____." (Ex. 20:8)

6. Did Israel actually lose sight of the Sabbath? "Then I contended with the nobles of Judah, and said unto them, 'What evil thing is this that ye do, and _____ the _____ day? Did not your _____ thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the _____.' (Nehemiah 13:17-18)

Note: The Old Testament testimony clearly indicates that Israel repeatedly forgot the Sabbath and profaned it. The Gospels add that the Jews of Christ's day had lost the profound meaning of the Sabbath!

7. **Thought Question:** Has the Christian world today lost sight of the Sabbath?

What must be done in order to recover it? The church must light the _____ [the Bible], sweep the house [sweep away the rubbish of human traditions, and diligently _____ for the lost commandment. It must then joyously _____ to everyone that it has retrieved that which was lost!.

Repairers of the Breach

1. What did Nebuchadnezzar do to the wall of Jerusalem when he destroyed the city? “And they burnt the house of God, and _____ down the _____ of Jerusalem. . . .” (II Chron. 36:19)
2. After the Babylonian captivity, who undertook the task of rebuilding the wall of Jerusalem? _____ . (Neh. 1:1-3)
3. What did Nehemiah encourage the people to do? “Let us build up the _____ of Jerusalem, that we be no more a _____.” (Neh. 2:7)
4. What was the people’s response when Nehemiah encouraged them to rebuild the wall? “So built we the _____; and all the wall was _____ together unto the half thereof: for the people had a mind to _____.” (Neh. 4:6)
5. When God’s people seriously undertook the work, what did their enemies do? “But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the _____ of Jerusalem were made up, and that the _____ began to be stopped, then they were very _____.” (Neh. 4:7)
6. What was a great obstacle in the rebuilding of the wall? “And Judah said, ‘the strength of the bearers of burdens is decayed, and there is so much _____; so that we are not able to build the _____.’” (Neh. 4:10)
7. What are we told about the wall when it was finished? “There was no _____ therein.” (Neh. 6:1)
8. How long did it take to rebuild when all the people worked together? “So the wall was _____ in the twenty and fifth day of the month of Elul, in _____ and _____ days.” (Neh. 6:15)
9. What is symbolized by the breach in the Jerusalem wall? “In the time of the end every divine institution is to be restored. The _____ made in the law at the time the Sabbath was changed by man, is to be _____. God’s remnant people, standing before the world as reformers, are to show that the _____ of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God.” (Prophets and Kings, p. 678)
10. What Biblical foundation does Ellen G. White provide to sustain her view as expressed in question # 9? _____. (Prophets and Kings, p. 678).

