



IMMANUEL BAPTIST CHURCH
SERIES: FACING THE FUTURE
TITLE: FACING THE FUTURE ON MISSION
SCRIPTURE: LUKE 15:1-10
DATE: FEBRUARY 15, 2026

INTRODUCTION

We are in our fifth week of our “Facing the Future” series. As a church we want to move forward with conviction from the Word, dependance on prayer, and in joyful song. Now we are addressing *urgent mission*.

The church is a body of people who exist not just for themselves. We exist to make known the glory of God to people who do not yet know God. We are a people with a mission to urgently tell others about Jesus. Apart from knowing Jesus, who is the light of the world, people are *lost*.

This morning we are studying Luke 15:1-10, where we learn from Jesus’ example of seeking the lost. We will learn the importance of and reward from seeking the lost.

Text

Luke 15:1-10

The Parable of the Lost Sheep

15 Now the tax collectors and sinners were all drawing near to hear him. ² And the Pharisees and the scribes grumbled, saying, “This man receives sinners and eats with them.”

³ So he told them this parable: ⁴ “What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? ⁵ And when he has found it, he lays it on his shoulders, rejoicing. ⁶ And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ ⁷ Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

The Parable of the Lost Coin

⁸ “Or what woman, having ten silver coins, ^[a] if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? ⁹ And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ ¹⁰ Just so, I tell you, there is joy before the angels of God over one sinner who repents.”

Explanation

Context

The immediate context of our passage points to conflict between the Pharisees and scribes against Jesus. The reason is that the Pharisees and scribes were grumbling over Jesus engaging with the tax collectors and sinners. Our text tells us that the tax collectors and sinners were drawing near to hear Jesus. Jesus was receiving them and eating with them.

Culturally, to eat with a person signified potentially two things. First, one could be expressing agreement with them. To eat was almost as if you were giving your stamp of approval. Second, to associate with sinners also allowed one to be susceptible perhaps to their sinful influence. So, for the Pharisees and scribes, observing Jesus eating with known sinners was hard to grasp.

They viewed Jesus' actions as reckless and ungodly. In their minds, Jesus should have removed Himself from the tax collectors and sinners rather than eat with them.

What is clear with Jesus is that neither are true. Jesus' association with sinners was so that *he might influence them*. As the Son of God, He is perfectly righteous in His nature. His nature will influence others rather than sinners influence Him. Jesus is associating with sinners to teach them. Our text tells us that they were drawing near *to hear Him*. Jesus knows, as He said elsewhere, that it is not the healthy who need a doctor, but the sick. So, He has come to call the sinners to repentance (Lk. 5:31-32). By no means is Jesus providing supportive agreement to sinners to continue in sin. Instead, He is relationally trying to call them to Himself for new life and repentance.

Associating with sinners in this way appears to be a common practice of Jesus. Jesus called Matthew, who was a tax collector to follow Him. Afterwards Matthew hosted a feast with guests including tax collectors (Lk. 5:27-32). Jesus also attended a feast held by Zacchaeus, the tax collector who was known for his short stature (Lk. 19:1-10). In those instances, He successfully called Matthew and Zacchaeus to repent.

Luke 15 provides three responses from Jesus to the Pharisees. These parables include the stories of a lost sheep, a lost coin, and a lost son. In our lesson today, we will focus on the first two parables.

Parable of the Lost Sheep

A man has a hundred sheep, and one has become lost. Jesus asks, "Does the man not leave the ninety-nine, and go after the one that is lost?" The answer is, "Of course, he does!" We are fair to presume that the shepherd made arrangements for the ninety-nine sheep that he leaves. For the sake of keeping the story brief and quick to the point, Jesus does not need to clarify that the shepherd has made provided for the rest of the sheep. Of course, any good shepherd would do such a thing.

The man searches until he finds the sheep. The impression is that his searching is not casual. He does not have the mindset of, "I have 99 sheep, it is ok if I have lost one." He searches *until* he finds it.

Upon finding the sheep, he will carry the sheep back to the rest. He lays his sheep on his shoulders and rejoices. When home, he calls his friends and

neighbors. He asks them to rejoice with him for he found the sheep that was lost.

Jesus concludes His first story by saying, “Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”

Parable of the Lost Coin

Jesus’ second story has many similarities to the first. A woman who has 10 silver coins loses one. It is estimated that one silver coin could have been the equivalent of a day’s wage. This is not a matter of losing a nickel or dime. We can appreciate her desire to find it. The woman lights a lamp, sweeps the house, and seeks diligently until she finds it. When found, she then calls her friends and neighbors. She says, “Rejoice with me, for I have found the coin that I lost.” Jesus concludes, “Just so, I tell you, there is joy before the angels of God over one sinner who repents.”

Discussion Questions

- Have you ever lost something that was precious to you? Did you find it?
- What are some of the similarities and differences in the two parables?
- Are any of you familiar with the story of the Prodigal Son? Could you happen to make any additional comparisons from that story to these?
- In your opinion, what is the main point of the two parables?
- What lessons are there for how we think about those who are lost?
- Does anything stand out to you about the parables that has not been mentioned yet?
- On a scale from 1-10, how might you rate yourself in terms of how you seek the lost?
- On a scale from 1-10, how much joy would you say you have when sinners repent?
- Do you think there is a relationship between the degree of your joy for the lost being found and the degree in which you seek?

Conclusions or Application

JESUS WAS A TRUE FRIEND OF SINNERS

Culture at large typically will recognize that Jesus was a friend of sinners. Jesus, even, recognized that He had that reputation (Mt. 11:19). When we look at the Gospel accounts of His life, Jesus truly associated with the tax collectors and sinners. Even our text today mentioned that the tax collectors and sinners were drawing near to Him. The implication is that sinners were attracted to Jesus. They wanted to hear what He had to say. Examples of Jesus “being a friend” to sinners in the Gospels include Matthew (Lk. 5:27-32; Mt. 9:9-13), the woman caught in adultery (Jn. 8:1-11), Zacchaeus (19:1-10), a sinful woman who washed Jesus’ feet with her tears (Lk. 7:16-50).

Jesus, by being a friend of sinners, attempted to seek the lost. He desired for them to be found. Sadly, culture at large often misses this aspect of His friendship with sinners. Very often in our culture, people may try to defend a sinful lifestyle choice by saying that Jesus was a friend of sinners. Sadly, some may consider that friendship can only mean affirming of a lifestyle. Yet, Jesus is a *true* friend. As a true friend, He loves people enough point them to a repentant lifestyle. And He does it with love, gentleness, and compassion.

In all the examples listed above, we see sinners who turned in repentance to a forgiving Christ. Amazingly, Jesus was willing to meet them where they were and to help them become something different. He was willing to receive those who would confess their sins, receive His forgiveness, and further seek His help to repent.

URGENTLY SEEKING THE ONE

In both parables, we see an urgent search taking place for the one. The man leaves the ninety-nine in the open country. He searches until he finds the one sheep. So too, the woman sweeps the house, lights a lamp, and searches diligently until she finds the one coin. Each person shares the perspective that “the one” matters. And it matters so much that an urgent search must take place.

Through the examples previously given, we see that Jesus was one who sought the lost. We too should urgently seek the lost. And an urgent search for one lost person is worth all the effort. Consider these simple, practical ideas for seeking the lost:

- Host neighbors over for dinner or a block party.
- Offer to pray for people when you hear that they are going through something difficult. Be sure to follow up with them a few days later.
- Invite someone to church and to sit with them.
- Be open about your faith naturally with phrases like: “I prayed about that decision,” “My church helped me with that,” or “My faith influences my perspective.”
- Try to hear other people’s stories and share your own.

REJOICE WITH ME

In our text today, we saw the Pharisees grumbling at the idea that Jesus would seek the lost. Yet, Jesus taught that there is great joy when the lost are found. If we can rejoice at the idea of finding a lost sheep or a lost coin, then certainly we can appreciate the idea of rejoicing when a lost person’s soul moves from death to life.

Heaven knows the reality of the lost being found. We know that heaven is a joyful place. Heaven is described as a paradise and a place of no more pain or suffering. Without a doubt, people are overwhelmed with joy by being with God. Yet, according to Jesus, we learn that heaven’s joy increases when the lost are found. Heaven knows what weighs in the balance between a lost person and someone who has been found. Great rejoicing comes when the lost are found.