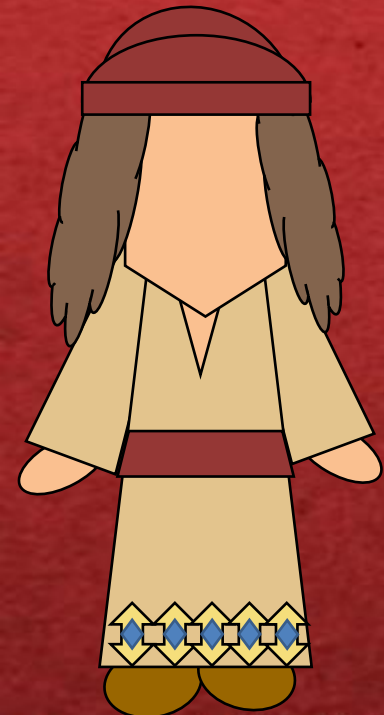
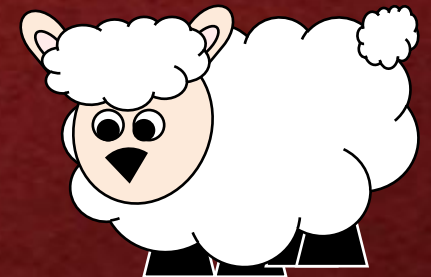
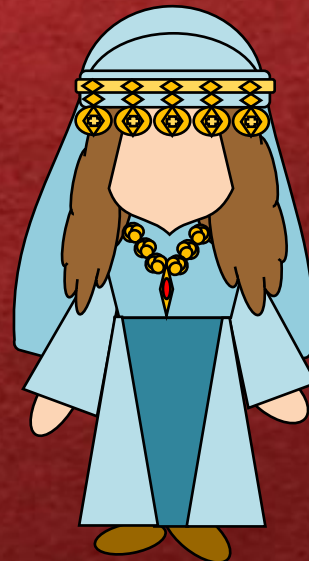


# Lost Luke 15

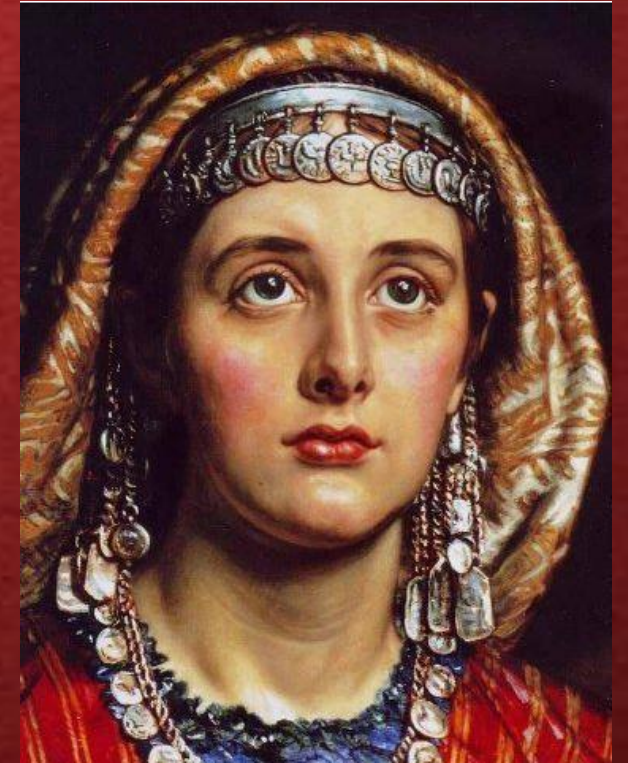
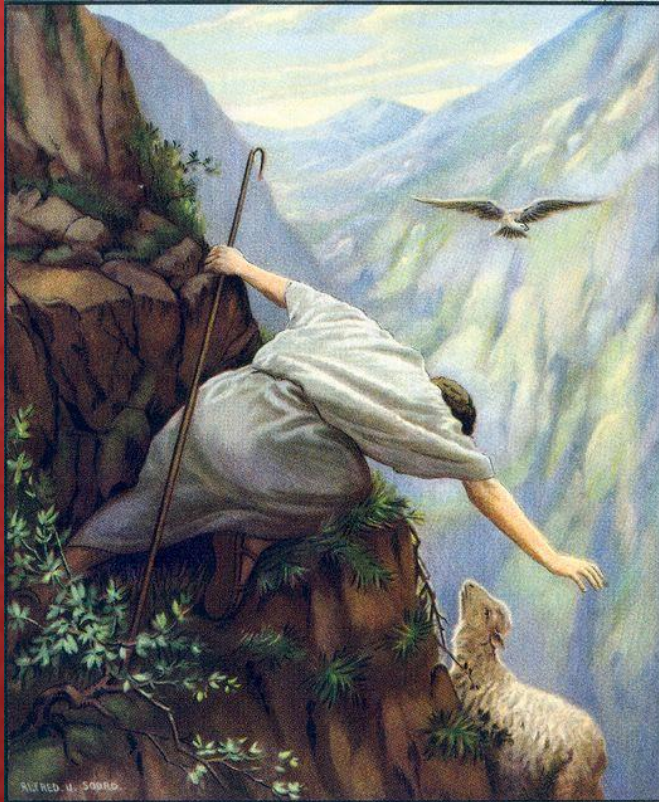
Including:  
Parable of the Lost Sheep  
Parable of the Lost Coin  
Parable of the Prodigal Son





Luke 15 is a message within the message, and the gospel within the gospel.

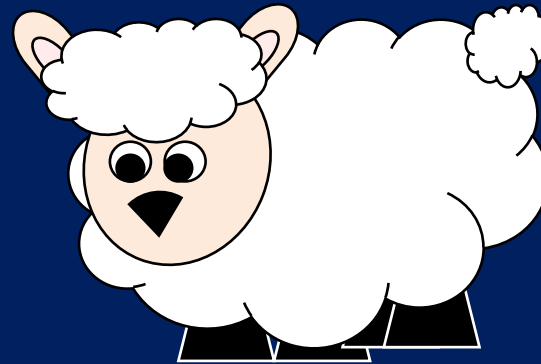
The message is: “God loves his children, all of them, and he will do everything in his power to save them.”



Three Parables in One  
❖ Only found in Luke  
❖ All inter-related

“...for I have  
found my  
sheep which  
was lost.”

Luke 15:3-7





# Parable of The Lost Sheep

Luke 15:3-7



“Then drew near unto him all the publicans and sinners for to hear him.”



Jesus sits with  
them and  
teaches

“And the Pharisees  
and scribes murmured,  
saying, This man  
receiveth sinners, and  
eateth with them”



They viewed sinners as unclean  
and any person touching a sinner  
was unclean themselves.

Jesus ate with  
sinners, he didn't sin



His fellowship invites  
discipleship



“What man of you,  
having an hundred sheep,  
if he lose one of them,  
doth not leave the ninety  
and nine in the  
wilderness, and go after  
that which is lost, until he  
find it?”





“What man of you,…”

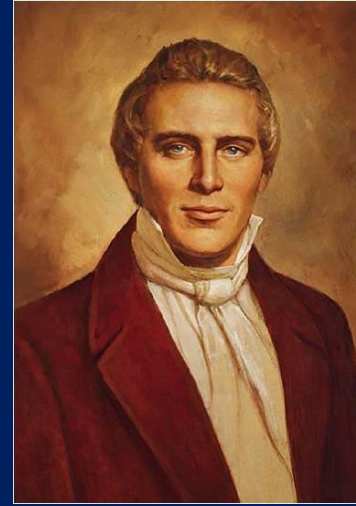


Jesus was implicating the  
Pharisees and scribes.  
He compare them to  
shepherds.

Shepherding was a job beneath the dignity and status of his audience and to compare them to shepherds was an insult.



Joseph Smith explained:



*“The hundred sheep represent one hundred Sadducees and Pharisees, as though Jesus had said, ‘If you Sadducees and Pharisees are in the sheepfold, I have no mission for you; I am sent to look up sheep that are lost and when I have found them, I will back them up and make joy in heaven’. This represents hunting after a few individuals or one poor publican, which the Pharisees and Sadducees despised.”*



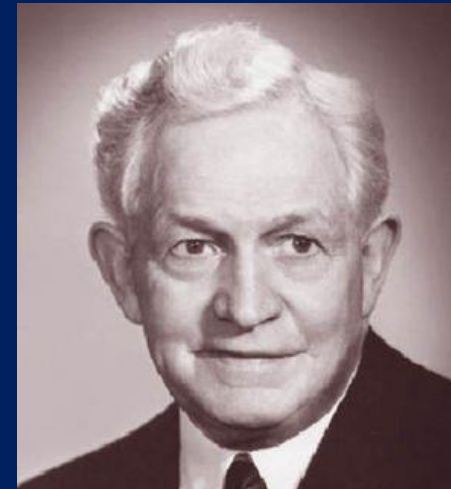
“...if he lose one of them, ...”



Middle Eastern culture one would usually not take the blame for losing something. He would say, “One of my sheep is lost” but he would not say, “I lost one of my sheep”.

## President McKay asked:

*“How did that sheep get lost? He was not rebellious. If you follow the comparison, the lamb was seeking its livelihood in a perfectly legitimate manner, but either stupidly, perhaps unconsciously; it followed the enticement of the fields, the prospect of better grass until it got out beyond the fold and was lost.”*



A good shepherd is one  
with his sheep.  
A good shepherd would  
seek after any lost sheep.

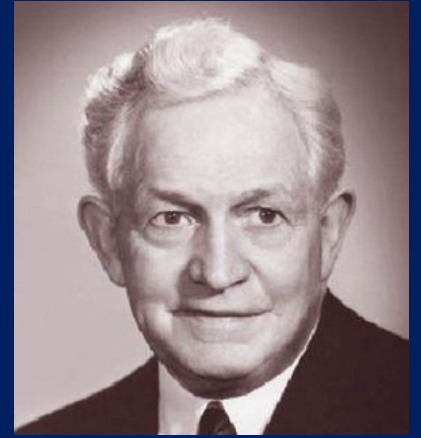


A shepherd is held  
responsible for the loss of his  
sheep. He would be shamed  
and his honor and reputation  
would be questioned.



## President McKay's application?

*“So we have those in the Church, young men and young women, who wander away from the fold in perfectly legitimate ways. They are seeking success, success in business, success in their professions, and before long they become disinterested in Church and finally disconnected from the fold; they have lost track of what true success is, perhaps stupidly, perhaps unconsciously, in some cases, perhaps willingly. They are blind to what constitutes true success.”*

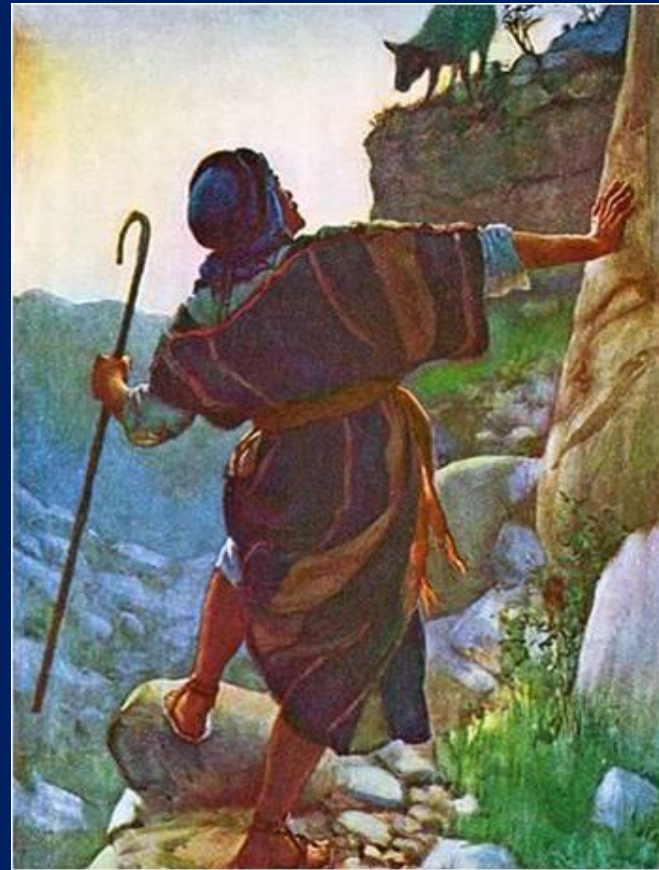


“...doth not leave the ninety and nine in the wilderness,...”



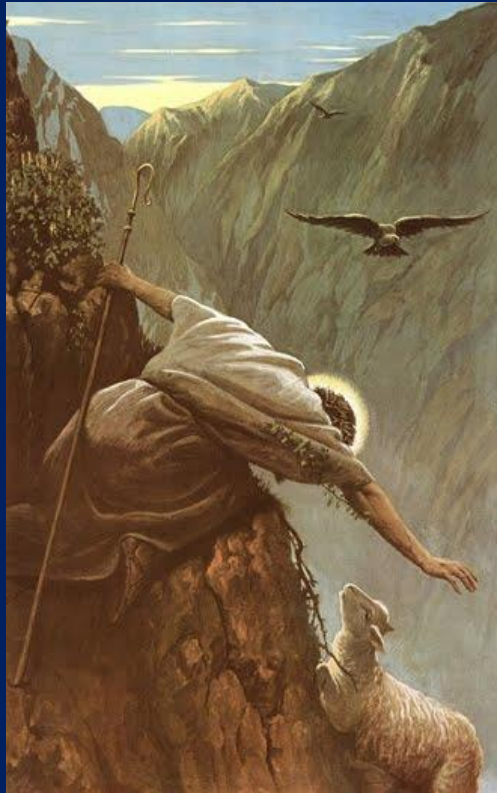
**JST change:** It is important to note that the King James Version says all one hundred sheep are out in the wilderness. But the JST says "*...if he loseth one of them, doth not leave the ninety and nine and go into the wilderness...*"

The shepherd leaves the sheep safely in the fold and he goes out into the wilderness to look for the lost sheep.





The wilderness is a dangerous place both for the shepherd and his sheep.



Many times the sheep has fallen down a crevice or has been attacked by a wild animal.

“...and go after that  
which is lost...”



Jesus shows compassion on  
His lost children.

The shepherd takes his rod to fight off predators

The rod = The Word of God that leads to the Tree of Life = Atonement



The shepherd takes his staff to use as a tool for rescuing.

The staff = Mercy = only through the grace of God are we saved



When sheep get lost they become terrified. They often collapse in a thicket and begin bleating.



When found they are too terrified to even rise to their feet. They cannot be herded or led on a rope. They must be carried.

**“...until he find it.”**



**The sheep offers no service  
to the shepherd and in no  
way earns or deserves his  
rescue.**

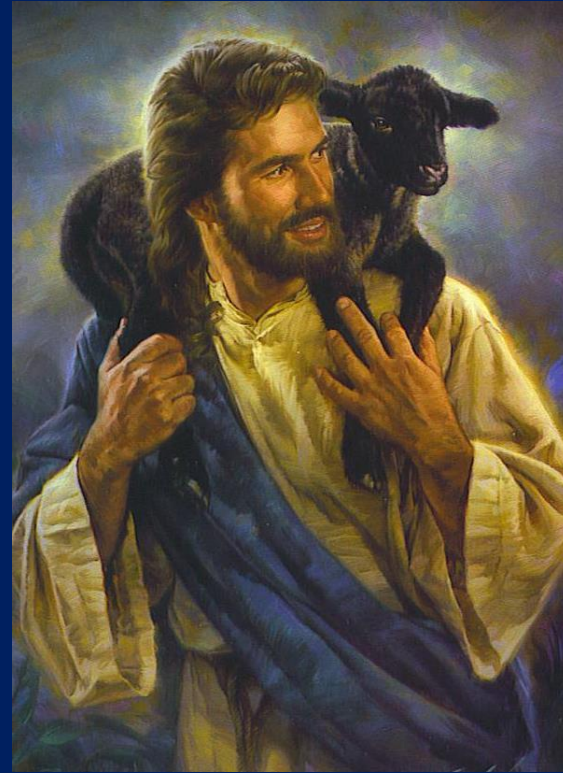
“And when he hath found it...”



It comes as a gift. Just as we  
who are undeserving, are  
rescued by Christ through His  
Grace

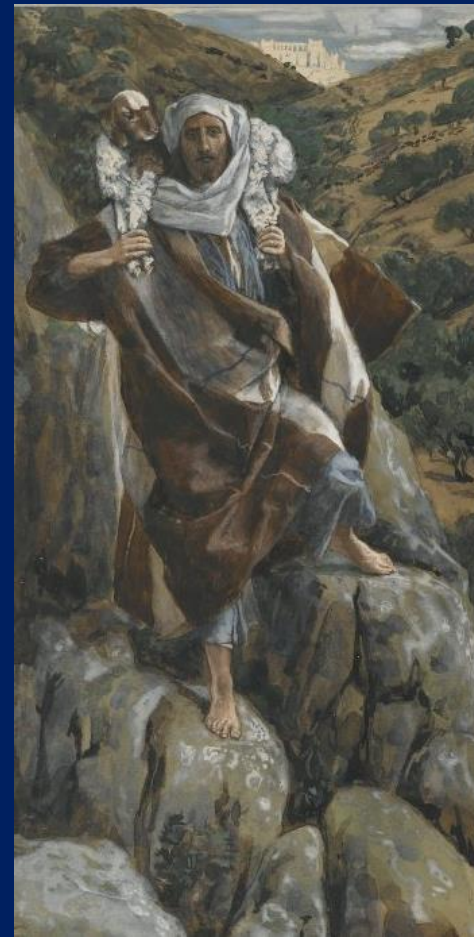


“...he layeth it on  
his shoulders,  
rejoicing”



An average sheep  
weighs up to 70  
pounds.

The terrain was rugged. The shepherd would place the sheep around his shoulders and grab his legs in front.



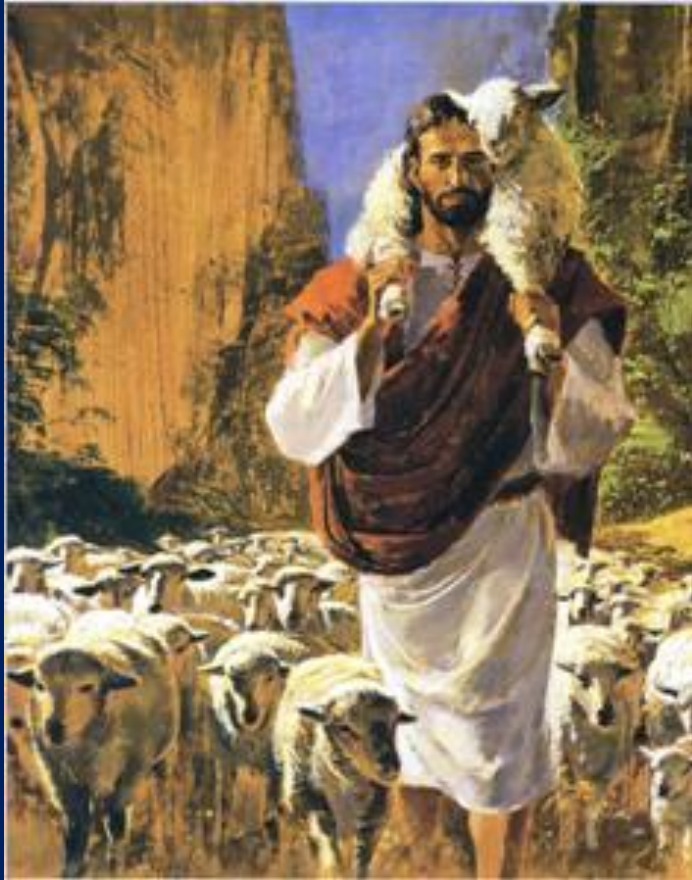
This was hard work. The Western images have Jesus carrying a little lamb under his arm...

...Most Eastern images have sheep that are as big as the shepherd indicating a heavy load that is carried.





“And when he cometh home...”



The act of the shepherd in carrying the sheep back to his home in the village and the sheep's acceptance of that act are symbolic of our acceptance of Christ's atonement...



...We can believe  
that He can and will  
cleans us.

“...he calleth together his friends and neighbours, saying unto them, Rejoice with me;...”

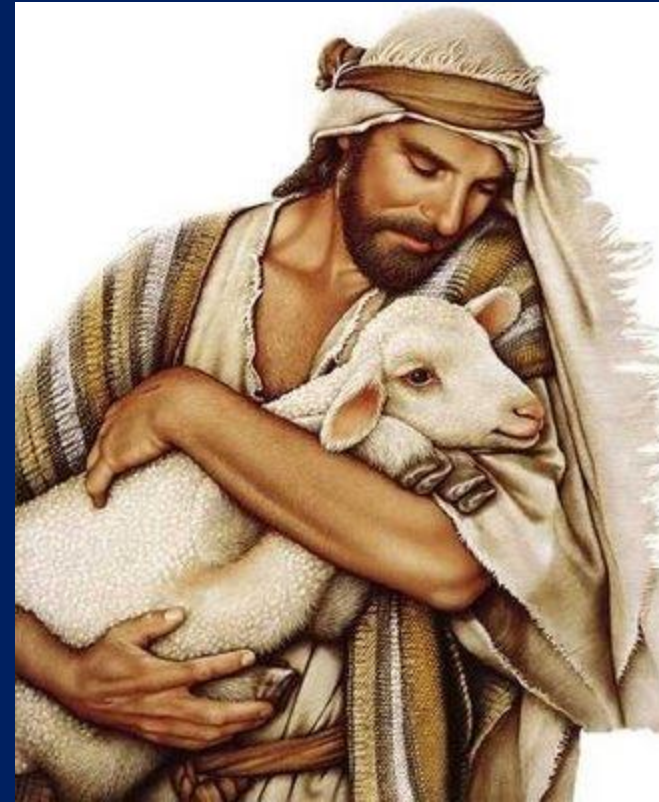


The shepherd returns home with his lost sheep and calls for a celebration.

**Why?**

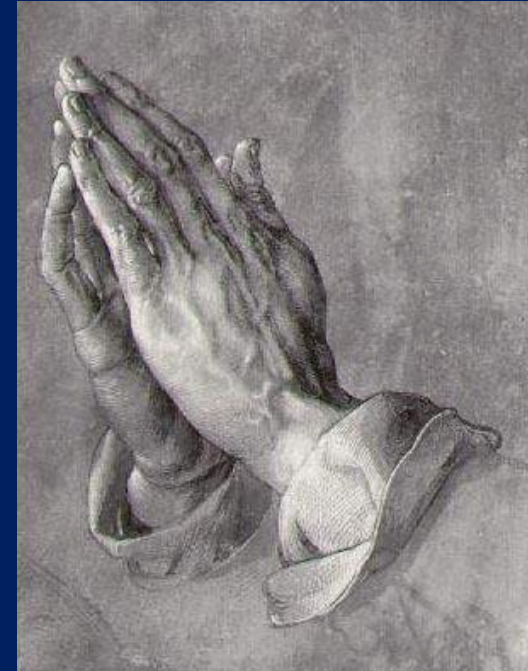


The Western tradition is that  
He loves the sheep and is  
relieved to find it.



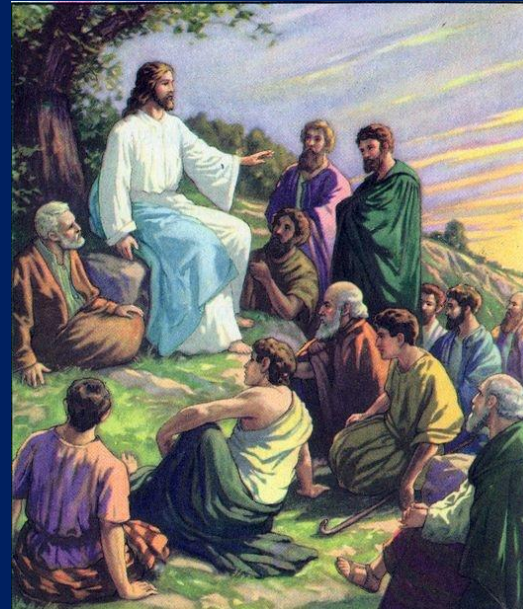
The Eastern tradition, if the  
shepherd loses the sheep, he  
loses his character and  
reputation.

“I say unto you, that likewise joy shall be in heaven over one sinner that repenteth,…”



Through the Atonement we can be forgiven, and Heavenly Father will rejoice at our return.

“...more than over ninety and nine just persons, which need no repentance.”



What about the ninety-nine?

They are already safe in the fold.



Who would those people be?

Who exactly needs no repentance?



This jab was directed to the Pharisees and Scribes who were striving to live the Law perfectly so that they would be “justified” for heaven and would need no Savior.

What does the lost sheep  
do to save himself?

Do you need a Savior?



At most, he bleats so he may be  
found.

Salvation comes only from the  
Shepherd.

Psalms 14:3

“There is none that doeth good,  
no not one.”

Romans 3:23

“All have sinned, and come  
short of the glory of God”



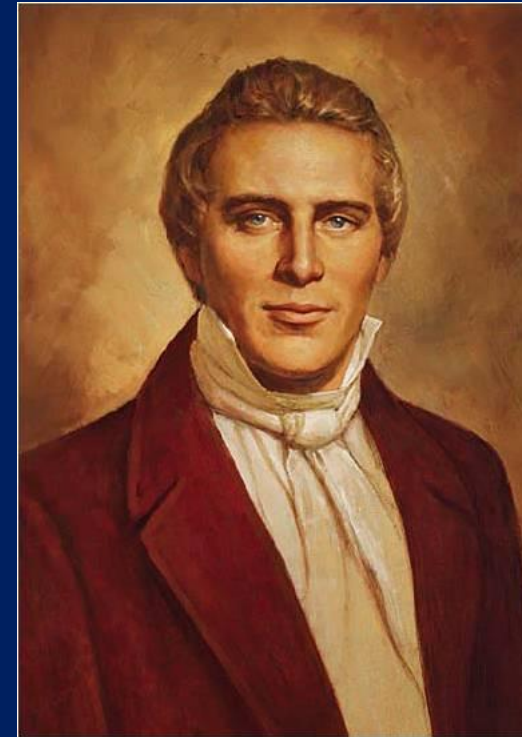
# Chiasmus

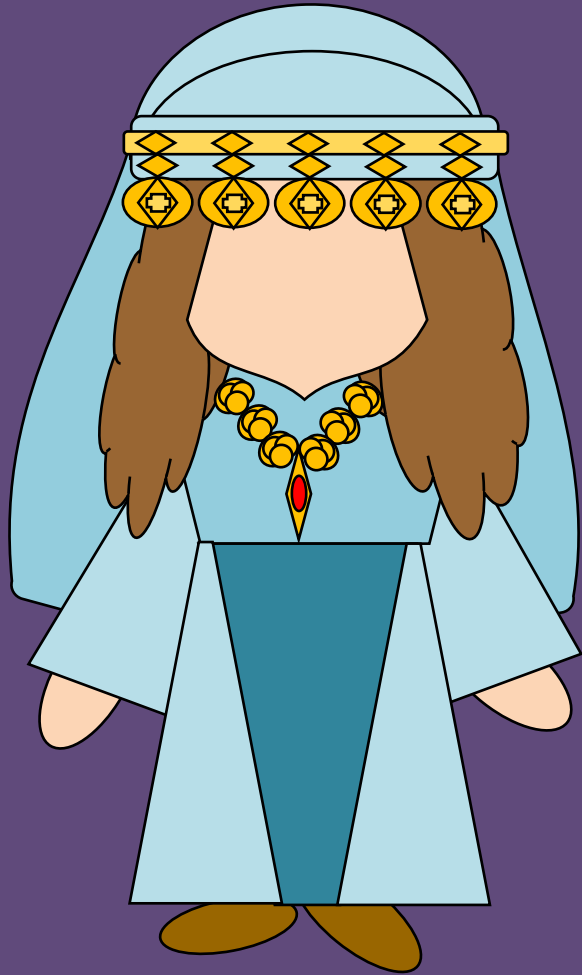
## The Lost Sheep

1. **YOU** 4 "Which one of you, having a hundred sheep
2. **ONE** and losing one of them,
3. **NINETY-NINE** does not leave the ninety-nine in the wilderness
  - A. **LOST** and go after the one
  - B. **FIND** that is lost until he finds it? 5 When he has found it,
  - C. **REJOICE** he places it on his shoulders, rejoicing.
  - D. **RESTORE** 6 And when he comes home,he calls together his friends and neighbors,
  - C. **REJOICE** saying to them, 'Rejoice with me,
  - B. **FIND** for I have found my sheep
  - A. **LOST** that was lost.'
4. **YOU** 7 Just so, I tell you, there will be more joy in heaven
5. **ONE** over one sinner who repents
6. **NINETY-NINE** than over ninety-nine righteous persons who need no repentance.

Joseph Smith stated:

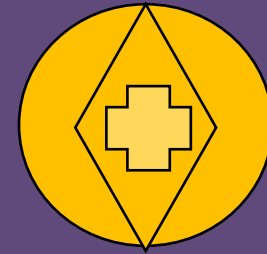
*“There is joy in the presence of the angels of God over one sinner that repenteth, more than over ninety-and-nine just person that are so righteous; they (the prideful ones) will be damned anyhow; you cannot save them.”*





*“Rejoice With  
Me”*

*The Parable of the  
Lost Coin*



*Luke 15:8-10*



*Jesus speaks of a  
woman in this  
parable.*



*A speaker in Middle Eastern culture  
cannot compare a male audience to  
a woman without giving offense.  
Jesus does it anyway with the intent  
of elevating the status of all women.*

*“Either what woman having ten pieces of silver, ...”*



*Drachmas*

*The coins were her insurance that if she ever lost her husband she would have the coins to support her*

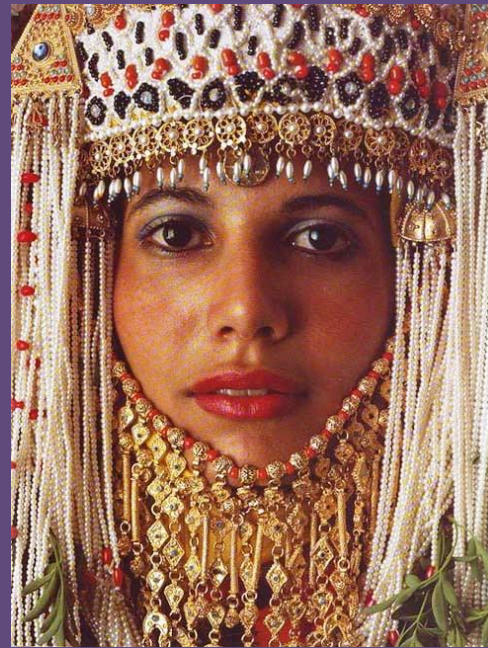




*A drachma is  
about one  
day's wages.*



## *Bride Price*



*Paid by husband at the betrothal.*



*If the woman is found  
unfaithful her husband  
might take the coins away  
to her disgrace*

*If the husband  
discovers a coin  
missing he might get  
the wrong idea*



*A complete set  
of coins  
represented a  
faithful wife.*



*“...if she lose  
one piece, ...”*

*Middle Easterners do not take direct blame for such an act. They might say, “The coin is lost” but would not say “I lost the coin.”*



*Jesus emphasizes that this woman has indeed lost the coin and she take responsibility for having done so*



*“...doth not light  
a candle...”*



*The homes were made with basalt (black volcanic rock) floors. The rooms were about 7 feet high with six inch slits near the top for the only windows. The floors were stones pieced together, with numerous cracks where the stones met. The woman must light a lamp in the dark room and painstakingly search for the coin.*



*“...and sweep the house,  
and seek diligently till  
she find it?”*



*Transgression or neglect, that which is lost,  
perhaps virtue or chastity, needs to be found*







*In order to get back what is lost, we need to repent by searching and praying for forgiveness.*

*How do you know when you have been forgiven?*



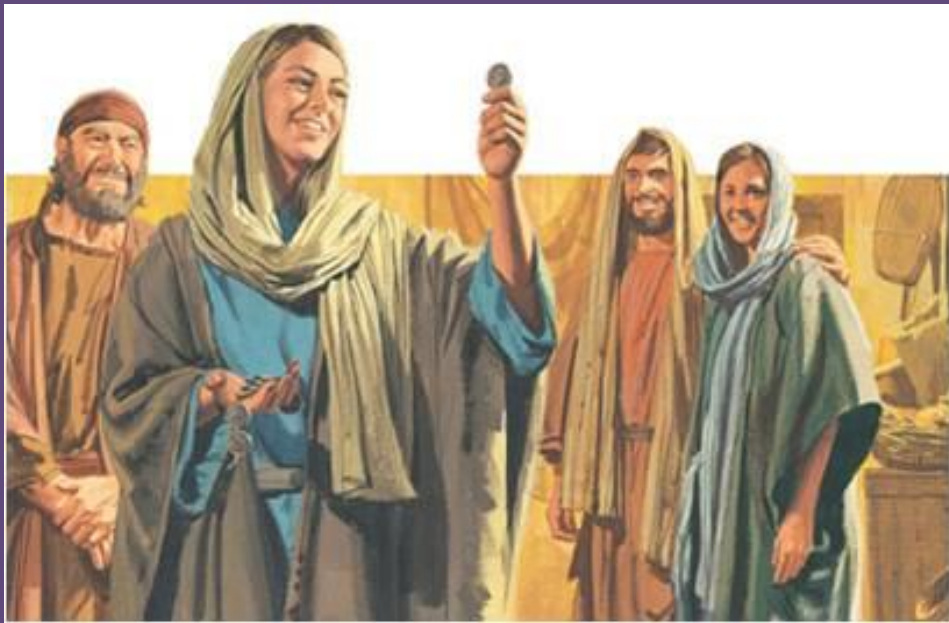
# *Joy in Finding*

*Knowing that you  
had done everything  
possible to find that  
which was lost*





*“And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.”*



*The woman finds the coin and invites the neighbors to a celebration.*

*Having found the coin she has proven her faithfulness and it is her success that she wants to celebrate.*



*So it is with us,  
when we fully  
repent we rejoice to  
be able to return to  
the Savior*



*“Just so, I say unto you, there is joy  
in the presence of the angels of God  
over one sinner that repenteth.”*



# Chiasmus

**INTRODUCTION** "Or what woman having ten silver coins"

1. **LOST** if she loses one of them,
2. **FOUND** does not light a lamp, sweep the house, and search carefully until she finds it?
3. **REJOICE** When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me,
4. **FOUND** for I have found the coin
5. **LOST** that I had lost.

**CONCLUSION** "Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

*“...he was lost,  
and is found”*

*Parable of  
the Prodigal  
Son*



*Luke 15:11-32*

*“And a  
certain man  
had two  
sons...”*



*Luke 15:11*



*“ And the younger of them said to his father, Father, give me the portion of that falleth to me...”*



## **The Younger Son Requests his Inheritance**

**Cultural:  
Betrayal  
of Family and Community  
Values**

**Akin to wishing the Father  
was dead**

**He would have  
been shunned  
by the community**

*Luke 15:12*

*The prodigal asked not only for his inheritance, but the right to dispose of it as he pleased.*

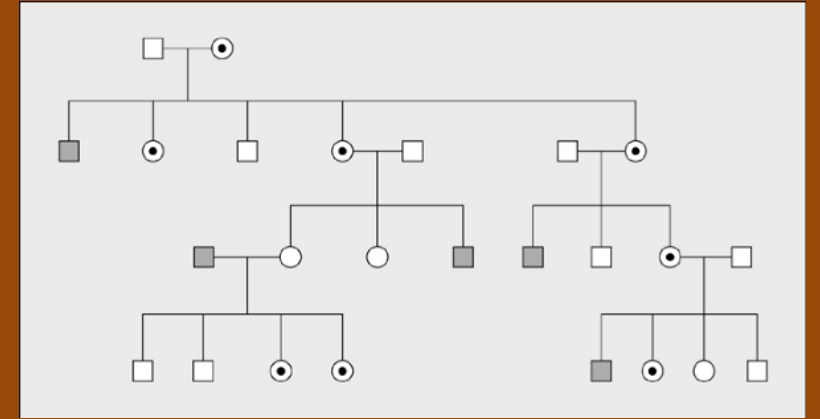


*According to tradition, a father had claim on all his property and the income from it until his death.*

*Why did the Father give this inheritance to his son?  
Land was given to each tribe of Israel as an eternal inheritance.*

*By complying, the father wrecked the family generational estate.*

*Then it was divided within each tribe into family inheritances that were passed generation to generation intact.*

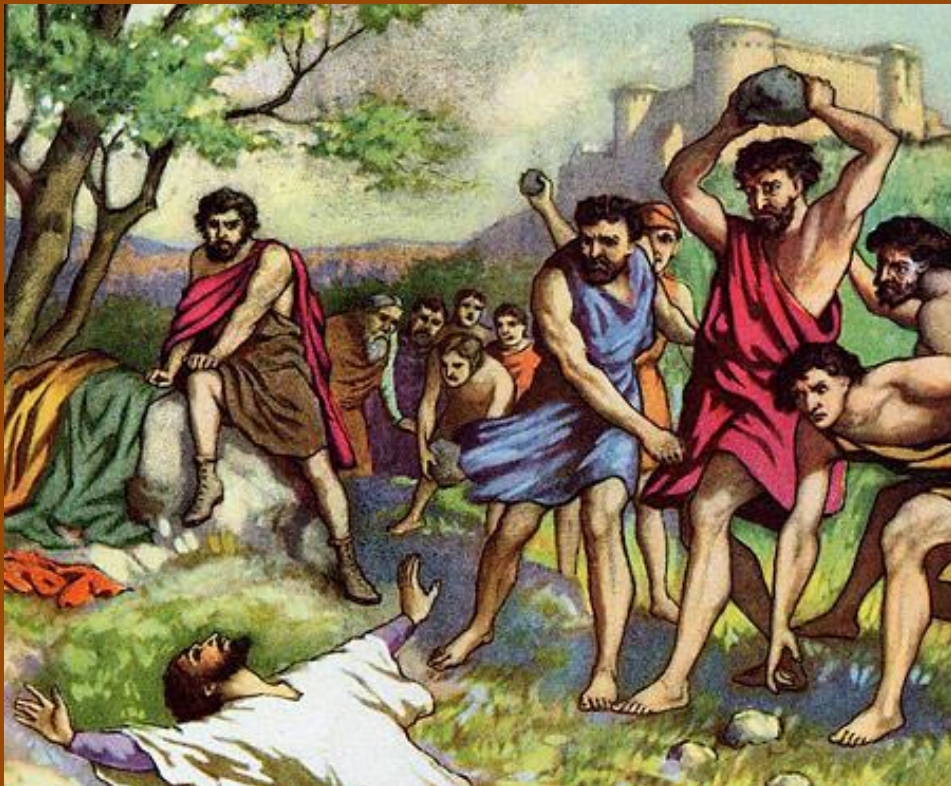


*The father would have had to liquidate the son's portion, keep the property and give the son the money.*





*Deuteronomy 21:18-21*  
*The Law of Moses*



*A Rebellious Son  
could be stoned to  
death*



*“...And he divided unto him his living.”*



*The father had to sell 1/3 of the family's generational estate and convert it to cash.*

*Luke 15:11*

*The Father allowed  
his son to experience  
the consequences.*

## *Tough Love*

*He wanted his son to  
learn through life's trials.*



*“And **not** many days after the younger son gathered all together, ...”*



*Luke 15:13*

*“...and took his journey into a far country...”*

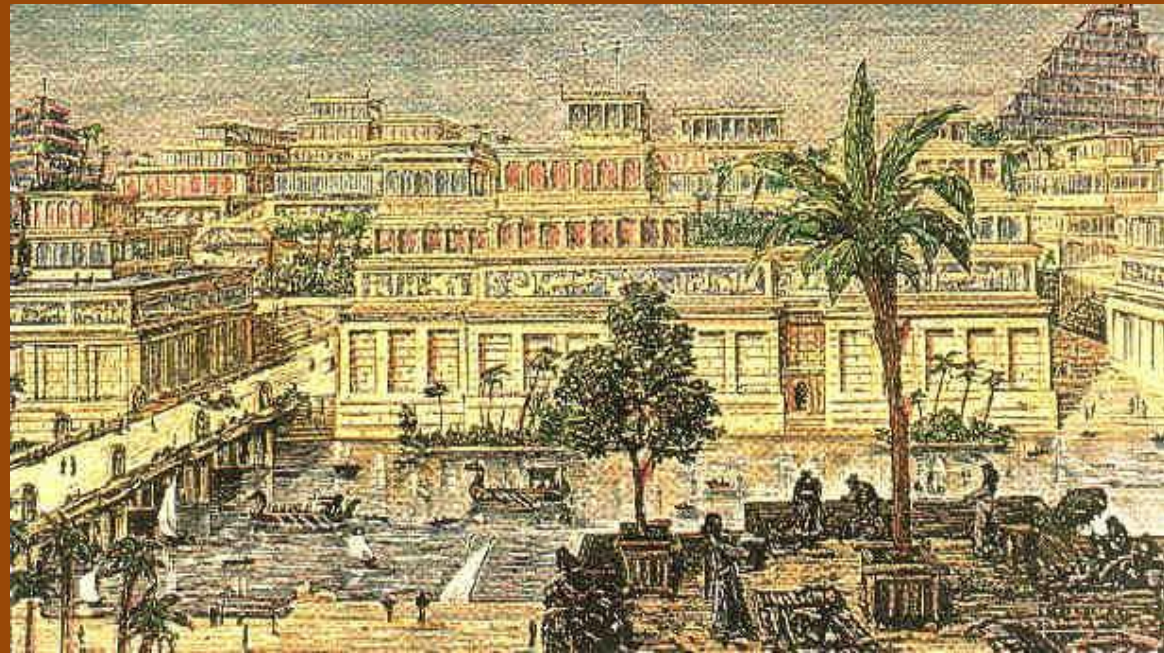


*Gentile country—Babylon.*

*Luke 15:13*



*As long as you had money in  
Babylon you were treated well*



*If a Jewish boy spent his inheritance among the Gentiles,  
his home community would perform a “Kutzash”*



*Like the prodigal son, we too can go to “a far country” is not measured by miles but by how far our hearts and minds are from Jesus!*

*Fidelity, not geography,  
really determines the  
distance.*

*Neal A. Maxwell  
Conference October 2000*





*“...and there wasted his substance with riotous living...”*



*Luke 15:13*

*What did he want?*

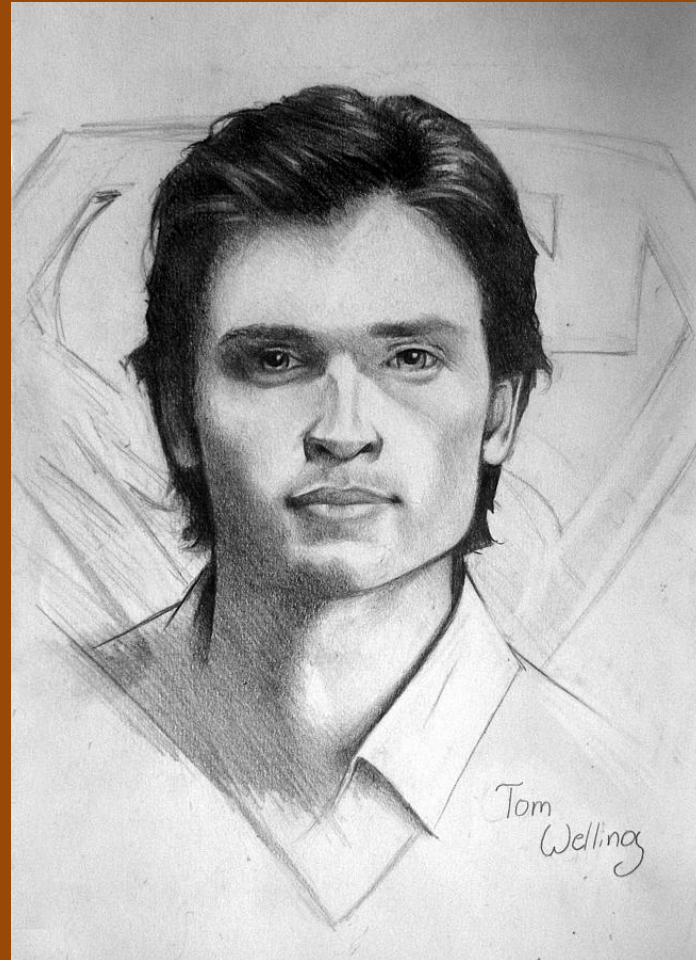
*The 4 P's*

✓ *Popularity*

✓ *Power*

✓ *Possession*

✓ *Passions*



*Luke 15:13*



*“...And when he had spent all,...”*



*The King James Version is incorrect in their translation of “riotous living.” We assume this speaks of his dissipated, immoral life. The Greek word, “asotozs” means “a glutton.” There is no hint of immorality from the language. He is simply living an expensive, carefree life as a spendthrift.*

*Luke 15:14*

*“...there arose a mighty famine  
in that land,...”*



*Luke 15:14*

*“...and he began to be in want.”*



*The natural thing to do would be to return home, but in the Middle East, cultural life is governed by honor and shame.*

*Luke 15:14*

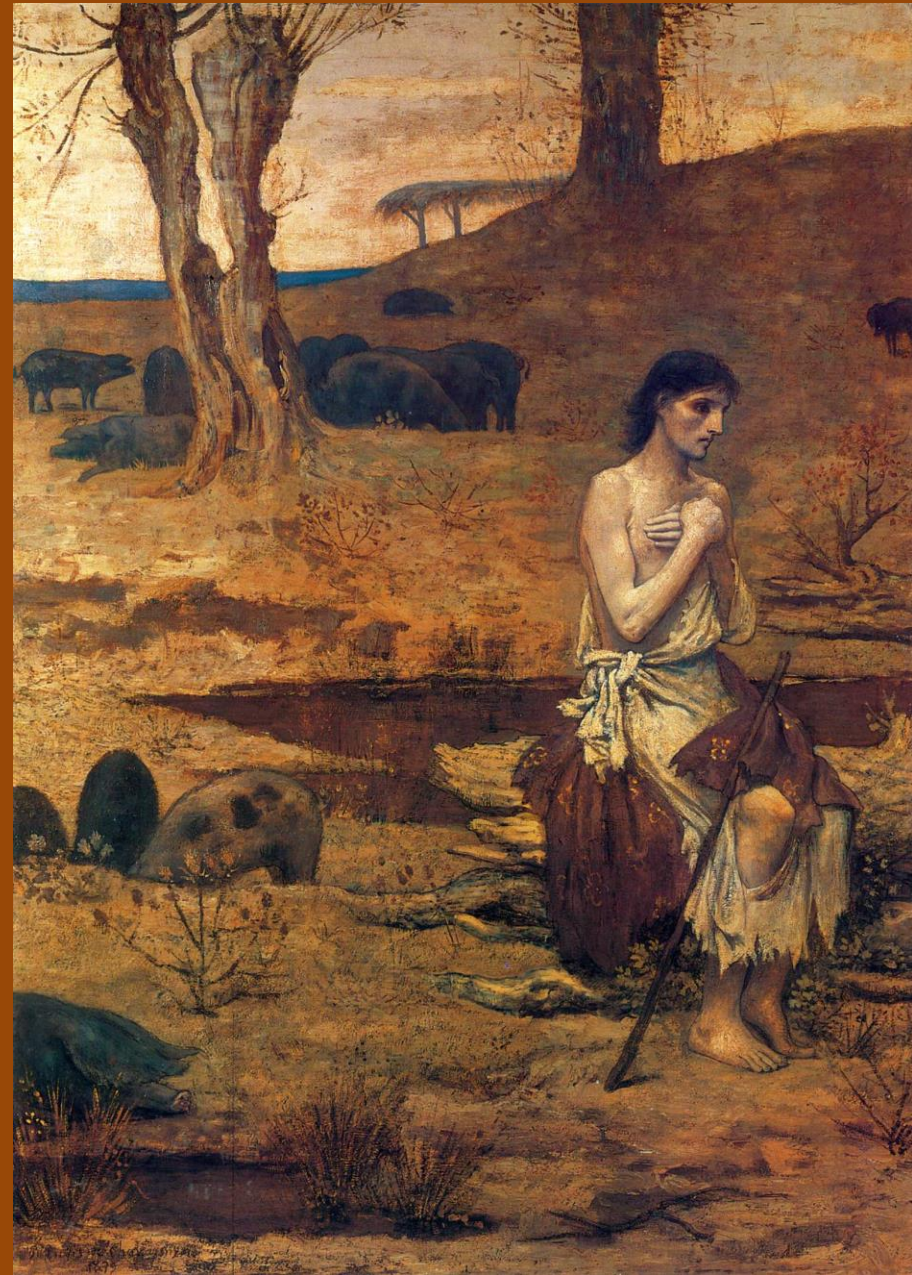


*He loses everything...if he was with family they would of helped, but he has departed from them...he is an alien in a Gentile country and had no family to return to.*



*“...And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.”*

*He goes to work for the lowest job and the lowest pay*



*Luke 15:15*

*“And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.”*

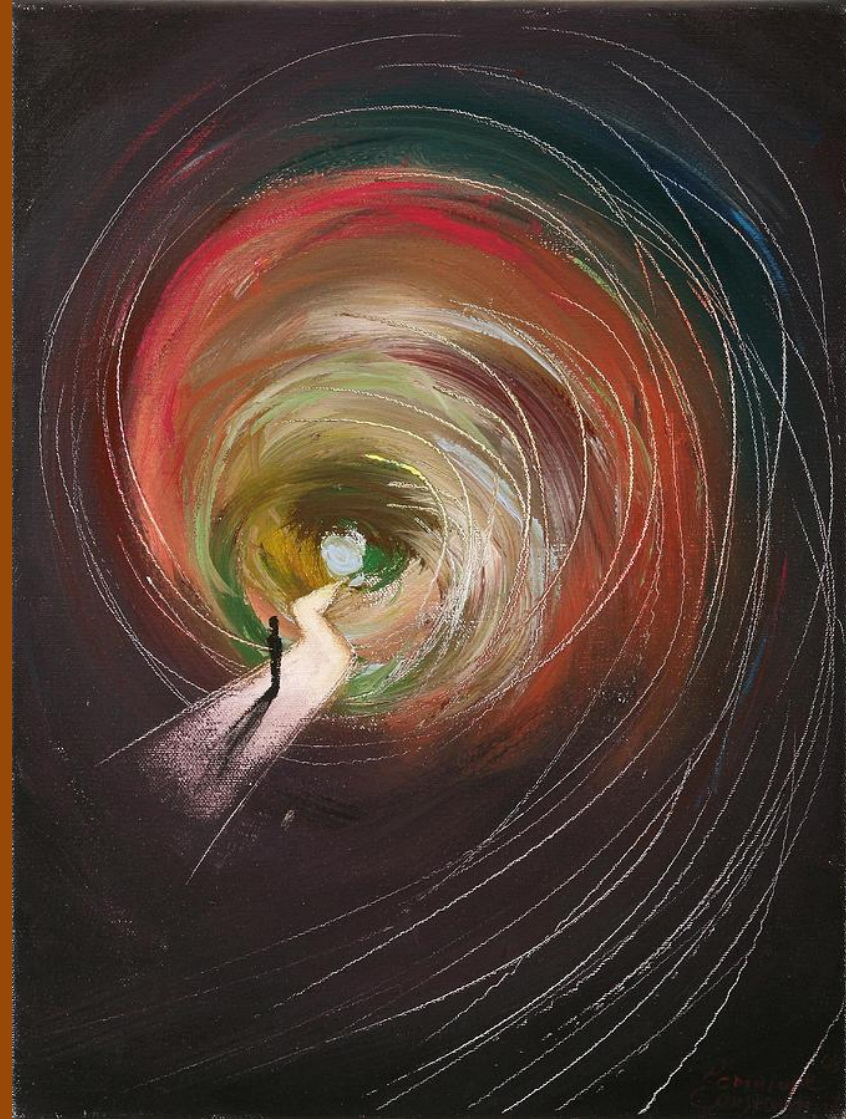


*According to Jewish law, this makes him ritually unclean. He has sunk to the lowest a Jewish boy could get. He also was not allowed to eat the pig's food.*

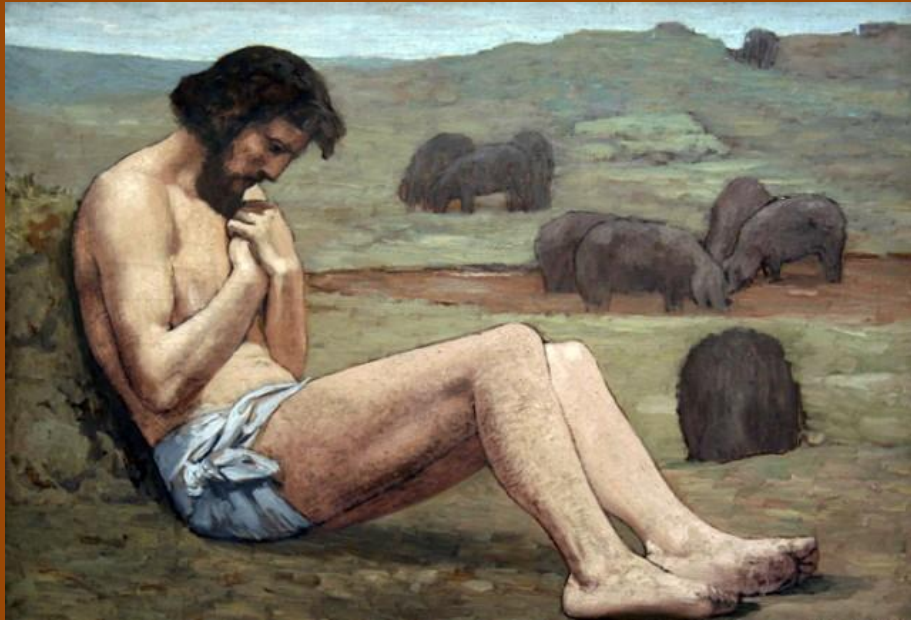


*The Son left home seeking his freedom.*

*Where is his freedom now?*



*“And when he came to himself,  
he said. How many hired  
servants of my father’s have  
bread enough and to spare,  
and I perish with hunger!”*



*During the famine the swine would have been  
worth more than the Prodigal who was no more  
than a slave.*

*Luke 15:17*



## *“Came to Himself”*

*The repentance process begins when he starts being honest with himself over his situation. He is now “compelled” to be humble which prepares him to even think of submitting to a higher power.  
The spirit can begin his work within the son.*





*"The returning prodigals are never numerous enough, but regularly some come back from "a far country". Of course, it is better if we are humbled "because of the word" rather than being compelled by circumstances, yet the latter may do!*

*Famine can induce spiritual hunger."*

*“I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee,...”*



*Realizing he needs his father's help and he makes his plan to return to his father.*

*Luke 15:18*

*“And am no more worthy to be called they son...”*



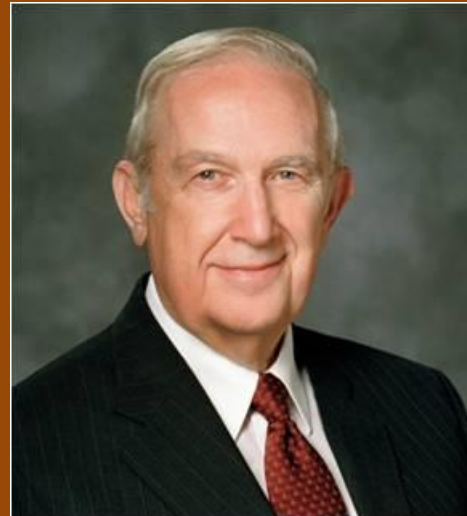
*He has broken the law of Moses, sinned against his father by humiliating him publicly and bringing dishonor to his family name.*



*Luke 15:19*



*“If you have repented from serious transgression and mistakenly believe that you will always be a second-class citizen in the kingdom of God, learn that is not true...find encouragement in the lives of Alma the Younger and the sons of Mosiah. They were tragically wicked. Yet their full repentance and service qualified them to be considered as noble as righteous Captain Moroni.”*



*“And am no more worthy to be called they son: make me as one of the hired servants.”*

*He is now hoping his father will take him back as a servant*



*3 types of servants:*

*Bondsmen—a native Israelite sold for a debt or crime—freed on the 7<sup>th</sup> year.*

*Lower-class slaves—purchased slaves from heathen tribes.*

*Hired hands—day laborers—outsiders who had no job security and lived in destitution.*

*Luke 15:19*

*“And he arose, and came to his  
father...”*



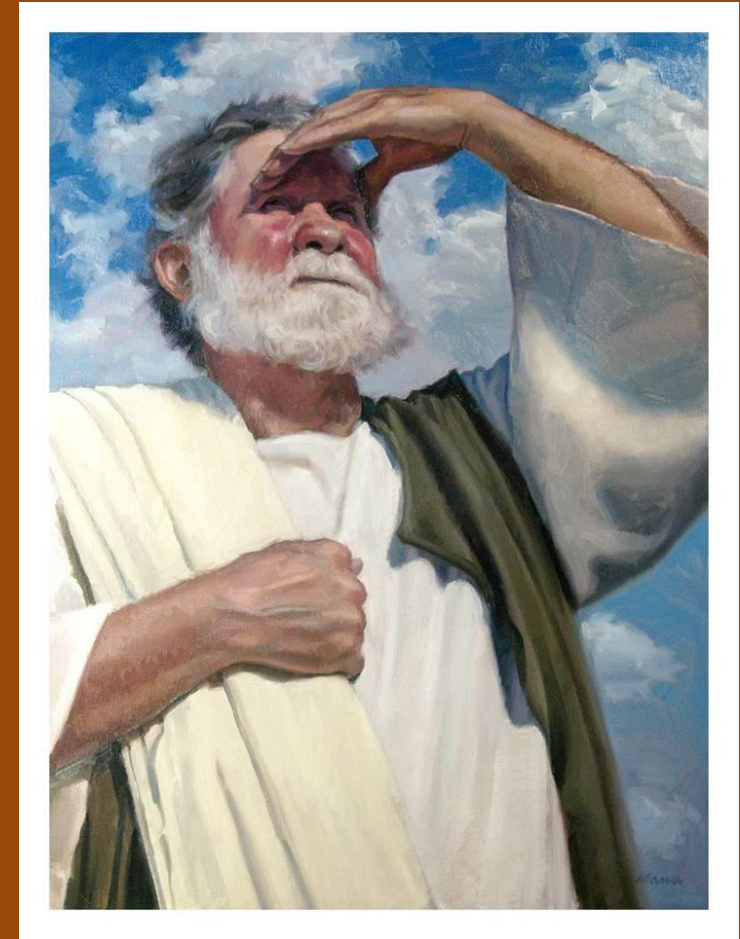
*Joe Cavazos*

*Luke 15:20*



*“...But when he was yet a great way off, his father saw him,...*

*The Prodigal’s father has been watching and waiting for his son. The father knows the son and that he had failed in the world. He also knows his son is proud and will not come back until he falls to his lowest point.*



*Luke 15:20*



*When his father sees him, he knows he needs to greet him before the son gets to the village and is seen by the community and openly shamed.*



*The Village would expect the father to yell and berate the son when he see him.*

*Protecting the boy the father runs to greet him before he gets to the village*



*In the near east, for an elderly gentleman to run was disgraceful. He often has long flowing robes, and running would require him to roll up his robes, allowing people to see his legs, this would be humiliating.*

*‘gird up his loins’*

Gird(up) your loins-- to prepare yourself mentally to do something difficult Usage notes: This phrase comes from the Bible, where girding up your loins meant to tie up long, loose clothes so that they were more practical when you were working or travelling. Both sides are presently girding their loins for the legal battles that lie ahead.

*“Kutzasah”*

*Or*

*“Kezazah”*



*The community would throw down an earthen pot, breaking it. It signifies that the Jewish boy is dead to them unless he brings his inheritance back.*

*“...and had compassion, and ran, and fell on his neck, and kissed him.”*



*The father's kiss was a sign of reconciliation and forgiveness.*

*Luke 15:20*



*When a serious quarrel has taken place in the village and reconciliation is achieved, a part of the ceremony enacted as a sacrament of reconciliation is a public kiss by the leading men involved.*





*In the Law of Moses the Scribes and Pharisees would have required a ritual cleansing of the son before they would even have touched him.*



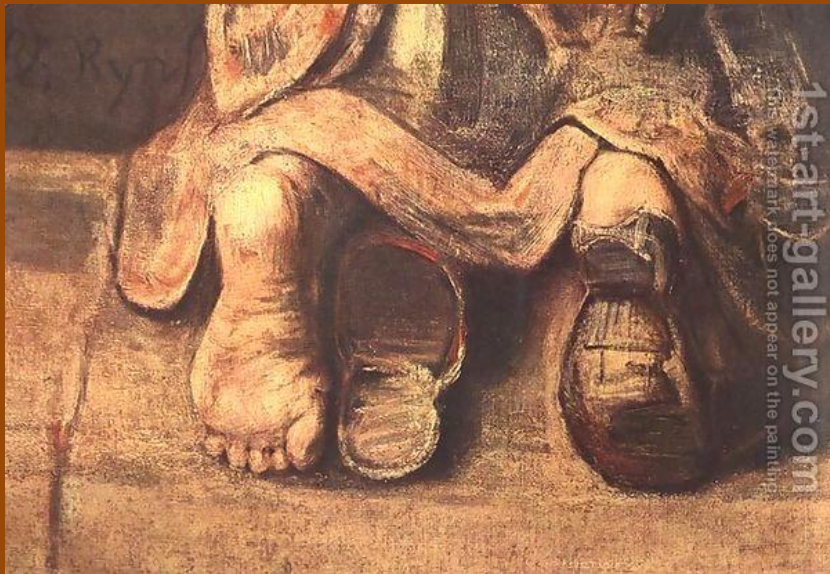
*“...And the son said unto him,  
Father, I have sinned against  
heaven, and in they sight, and  
am no more worthy to be  
called they son.”*



*Luke 15:21*



*“But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:”*



*Clothing his son is symbolic:  
It is a public statement of his  
unconditional acceptance.*



*Luke 15:22*

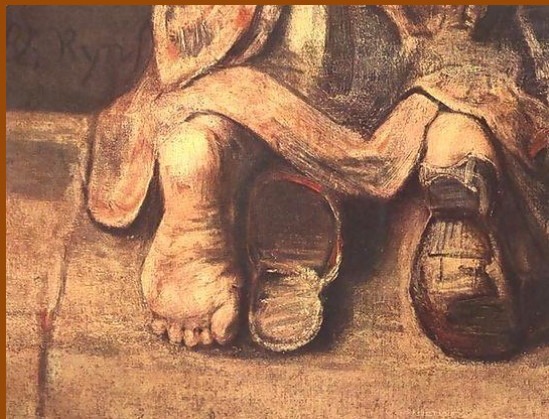




*Best Robe....Putting on the spirit or Righteousness*



*Ring...access to the estates most important documents and possession authority as part of the family*



*Freedom...no slave would wear shoes...only freemen. Shoes were worn by the master, not the guest, who removed them when they entered the house.*

*The servants are asked to place the shoes on the son, thus suggesting his reinstatement as a member of the family.*



*“And bring hither the fatted calf, and kill it; and let us eat, and be merry:”*



*The father modeled for the townspeople how they should accept his son.*

*A fatted calf was kept only for sacred festivals...it would have fed over 100 people. This would have been no small gathering to celebrate.*

*Luke 15:23*

*The Fatted calf = Sacrifice of an animal  
Christ's atonement*



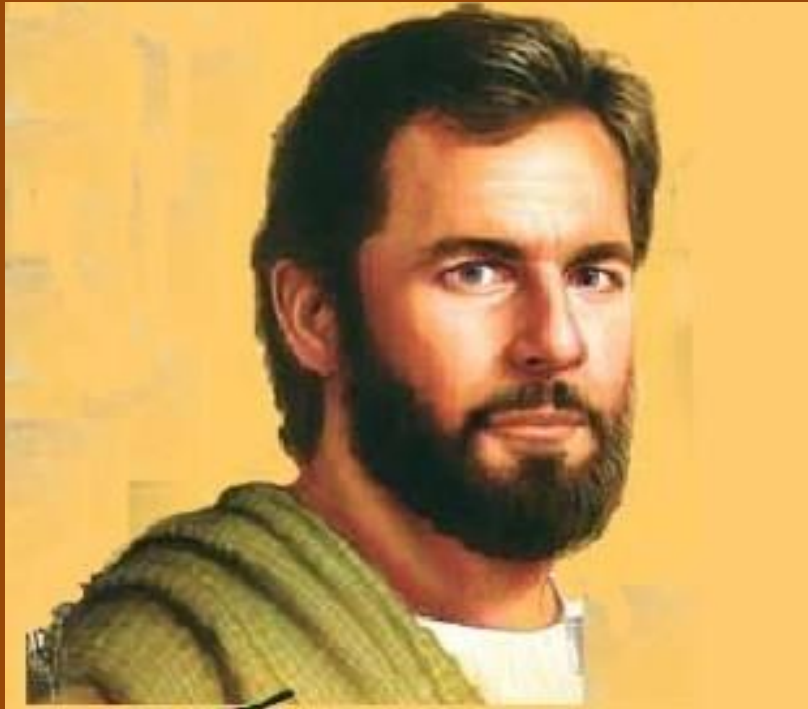


*“For this my son was dead, and is alive again; he was lost, and is found, and they began to be merry...”*



*Luke 15:24*

*“Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.”*



*The devoted son hears music and dancing and asks a servant about it.*

*Luke 15:25*



*“And he called one of the servants, and asked what these things meant.*

*And he said unto him Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.”*

*Luke 15:25*



*“And he was angry, and would not go in: therefore came his father out, and intreated him.”*



*The devoted son feels betrayed, because he has served and worked while his brother had gone and squandered his inheritance*

*Luke 15:28*



*“And he answering said to his father, Lo these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:”*



*You are always with me*

*Luke 15:29*

*“But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.”*

*Almost as if he were saying, “I am slaving for you, and he has done nothing, and yet you have treated him with more favor than me.”*



*Luke 15:30*

*“The older son forgets for a moment that he has never had known filth or despair, fear or self-loathing. He forgets for a moment that every calf on the ranch is already his and so are all the robes in the closet and every ring in the drawer. He forget for a moment that his faithfulness has been and always will be rewarded.”*



*Luke 15:29*

*“And he said unto him Son,  
thou art ever with me, and all  
that I have is thine.”*



*Keep in mind the older son is  
the “birthright” son which  
means his inheritance is a  
“double portion”.*

*Luke 15:31*



*“It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.”*



*His father reminds him that this is his brother. That he was faithful all along and that he has not lost anything. This is what Christ would do, forgive his brothers.*

*Luke 15:32*

*There is no limit to the number of lost souls who can be welcomed back.*



*We can tell how close we are to Heavenly Father by checking how we feel about people who are in sin.*



*"Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness....."*

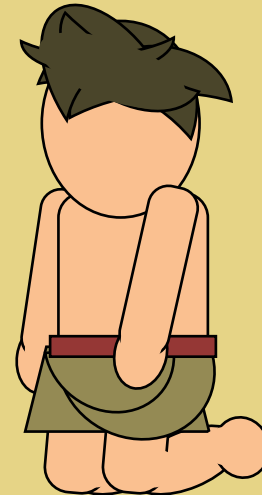
*....The nearer we get to our Heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs.*

Joseph Smith TPJS 240-241

# Message of Hope

“The Other Prodigal” Elder Jeffrey R Holland May 2002 Ensign

## Lessons learned from the Prodigal Son





# Lessons learned from the Prodigal Son

- ❖ Coming to Christ is true freedom from bondage
- ❖ It's never over 'til it's over. Do we really know the final outcome in the lives of our spiritual sibling? It's in God's hands. Joseph Smith said, "A soul is never too old to repent." TPJS p 191
- ❖ Be careful not to condemn. Remorse is not repentance but it is a good beginning.
- ❖ The lowest point (rock bottom) is someone's life can be a switch point for turning back to God. There also is "Foxhole" religion" Repentance borne of desperation is not always lasting. Time will tell for the younger son.

❖ Repentance is not a work we perform on our own. We must allow God to “find” us. The lost sheep and coin didn’t regret---they were found.

❖ There are limits to the mercy of God. We don’t sin so that mercy can abound. We could lose something we can never reclaim.

❖ It is always better to “prepare and prevent” than to “repair and repent.” You ALWAYS lose something during a period of rebellion.

❖ Ask yourself: Would I have attended the banquet of the returning prodigal? Would I feel I am condoning the actions of the guilty: Remember: All of us fall short of perfection. God cheers on every runner, calling out that the race is against sin, not against each other.

❖ In order to have faith in Jesus Christ and God the Father, we must understand their character and attributes. This parable should be “the parable of the Loving Father’ The Father of the prodigal sons is our father. He is the “hero”.

“When we are lost, we can **‘come to ourselves’** but we may not always be able to **‘find ourselves,’** and, worlds without end, we cannot **‘save ourselves.’** Only the Father and His only Begotten Son can do that. Salvation is in Them only.

So we pray that They will help us, that They will **‘come out’** to meet and embrace us and bring us into the feast They have prepared.”





Sources:

Suggested Hymn: #129 *Where Can I Turn For Peace?* Or #221 *Dear to the Heart of the Shepherd*

Video: "The Prodigal Son" (5:35)



1. Neal A. Maxwell, CR October 2000
2. Elder Richard G. Scott Conference Oct. 2000
3. Elder Jeffrey R. Holland *The Other Prodigal* May Ensign 2002

Inspired by Poway Institute:  
By Becky Davies and Lesley Meacham

<https://www.youtube.com/watch?v=X6Mtpk4jeVA>

<https://www.youtube.com/watch?v=GYMLMj-SibU>



Event	Matthew	Mark	Luke	John
Parable of the Lost Sheep			15:1-7	
Parable of the Lost Coin			15:8-10	
Parable of the Prodigal Son			15:11-37	

**“The three parables** ... are as one in portraying the joy that abounds in heaven over the recovery of a soul once numbered among the lost, whether that soul be best symbolized by a sheep that had wandered afar, a coin that had dropped out of sight through the custodian’s neglect, or a son who would deliberately sever himself from home and heaven. There is no justification for the inference that a repentant sinner is to be given precedence over a righteous soul who had resisted sin. ... Unqualifiedly offensive as is sin, the sinner is yet precious in the Father’s eyes, because of the possibility of his repentance and return to righteousness. The loss of a soul is a very real and a very great loss to God. He is pained and grieved thereby, for it is His will that not one should perish” James E. Talmage (*Jesus the Christ*, 3rd ed. [1916], 461)

**The Prodigal Son:**  
 “The tender image of this boy’s anxious, faithful father running to meet him and showering him with kisses is one of the most moving and compassionate scenes in all of holy writ. It tells every child of God, wayward or otherwise, how much God wants us back in the protection of His arms”

**The Other Son:**  
 “This son is not so much angry that the other has come home as he is angry that his parents are so happy about it. Feeling unappreciated and perhaps more than a little self-pity, this dutiful son—and he is *wonderfully* dutiful—forgets for a moment that he has never had to know filth or despair, fear or self-loathing. He forgets for a moment that every calf on the ranch is already his and so are all the robes in the closet and every ring in the drawer. He forgets for a moment that his faithfulness has been and always will be rewarded. ...  
 “... He has yet to come to the compassion and mercy, the charitable breadth of vision to see that *this is not a rival returning*. It is his brother. ...  
 “Certainly this younger brother had been a prisoner—a prisoner of sin, stupidity, and a pigsty. But the older brother lives in some confinement, too. He has, as yet, been unable to break out of the prison of himself. He is haunted by the green-eyed monster of jealousy”  
 Elder Jeffrey R. Holland (“The Other Prodigal,” *Ensign*, May 2002, 62).

**Searching for the Lost:**  
 “Some of our own ... cry out in pain and suffering and loneliness and fear. Ours is a great and solemn duty to reach out and help them, to lift them, to feed them if they are hungry, to nurture their spirits if they thirst for truth and righteousness. ...  
 I would hope, I would pray that each of us ... would resolve to seek those who need help, who are in desperate and difficult circumstances, and lift them in the spirit of love into the embrace of the Church, where strong hands and loving hearts will warm them, comfort them, sustain them, and put them on the way of happy and productive lives” President Gordon B. Hinckley (“Reach with a Rescuing Hand,” *Ensign*, Nov. 1996, 86).

# Chiasmus

## The Lost Sheep

- YOU 4 "Which one of you, having a hundred sheep
2. **ONE** and losing one of them,
  3. **NINETY-NINE** does not leave the ninety-nine in the wilderness
    - A. **LOST** and go after the one
    - B. **FIND** that is lost until he finds it? 5 When he has found it,
    - C. **REJOICE** he places it on his shoulders, rejoicing.
    - D. **RESTORE** 6 And when he comes home, he calls together his friends and neighbors,
    - C. **REJOICE** saying to them, 'Rejoice with me,
    - B. **FIND** for I have found my sheep
    - A. **LOST** that was lost.'
  4. **YOU** 7 Just so, I tell you, there will be more joy in heaven
  5. **ONE** over one sinner who repents
  6. **NINETY-NINE** than over ninety-nine righteous persons who need no repentance.

# Chiasmus

## The Lost Coin

**INTRODUCTION** "Or what woman having ten silver coins,

1. **LOST** if she loses one of them,
2. **FOUND** does not light a lamp, sweep the house, and search carefully until she finds it?
3. **REJOICE** When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me,
4. **FOUND** for I have found the coin
5. **LOST** that I had lost.

**CONCLUSION** Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."