

Foothills Christian Assembly Sermon February 23, 2020
Luke 15: 9 – 10 “Heaven’s Joy - Part 2”

1 Then all the tax collectors and the sinners drew near to Him to hear Him. 2 And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them." 3 So He spoke this parable to them, saying: 4 "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? 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 neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' 7 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. 8 "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? 9 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!' 10 Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

11 Then He said: "A certain man had two sons. 12 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. 13 And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. 14 But when he had spent all, there arose a severe famine in that land, and he began to be in want. 15 Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. 16 And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. 17 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! 18 I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, 19 and I am no longer worthy to be called your son. Make me like one of your hired servants." ' 20 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. 21 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.' 22 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. 23 And bring the fatted calf here and kill it, and let us eat and be merry; 24 for this my son was dead and is alive again; he was lost and is found.' And they began to be merry. 25 Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. 26 So he called one of the servants and asked what these things meant. 27 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.' 28 But he was angry and would not go in. Therefore his father came out and pleaded with him. 29 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. 30 But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.' 31 And he said to him, 'Son, you are always with me, and all that I have is yours. 32 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.' "

I. Introduction

a. Today’s sermon: Luke 15: 8 – 10 “Heaven’s Joy -Part 2”

i. V1-3 Setting

- ii. V4-7 Parable of the Lost Sheep – last week
 - iii. V8-10 Parable of the Lost Coin – today
 - iv. Questions to know, love and obey God
- II. The setting v1-3
- a. 1 Then all the tax collectors and the sinners drew near to Him to hear Him. 2 And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them." 3 So He spoke this parable to them, saying:
 - b. All the tax collectors and sinners drew near to Jesus v1
 - i. Sinners and tax collectors include all manner of persons scorned and rejected by the Jewish leaders. The “righteous” scribes and Pharisees were too pure to be near to such sinners.
 - 1. Bock “Sinners were perceived as forfeiting their relationship to God because of a lifestyle unfaithful to God’s law. The tax collector also was not respected ...It was these “reprobates” who were drawing near to Jesus.”¹
 - 2. The Good Shepherd has come “to seek and to save that which was lost” (Lk 19:10), and the lost sheep are beginning to hear Him.
 - ii. This group (tax collectors and sinners) likely represents a mix of
 - 1. Jews who were considered outcasts by the Jewish leaders
 - 2. Gentile sinners
 - 3. In some regard, these folks had been lost by the Jewish leaders (negligent shepherds), and instead of going after them to rescue them, they rejected them. A shepherd who loses a sheep bears responsibility for that loss. A woman who loses a tenth of her home’s wealth has failed in some sense. Searching for that which is lost is a sign of repentance and acceptance of responsibility.
 - iii. Why? “To hear Him”
 - c. The Pharisees and scribes complained v2
 - i. Why? “This man receives sinners and eats with them”
 - ii. The manmade system of apostate Judaism rears its ugly head again.
 - 1. These leaders who should have been seeking after those they had lost, instead, they complain when Jesus befriends the lost.
 - 2. This same kind of failure had occurred in the Jewish leadership in their past and was part of why God judged them and sent into exile. Ezekiel 34:1-6:
 - 3. “1 And the word of the Lord came to me, saying, 2 "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord God to the shepherds: "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? 3 You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock. 4 The weak you have not strengthened, nor have you

¹ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1298). Grand Rapids, MI: Baker Academic.

healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them. 5 So they were scattered because there was no shepherd; and they became food for all the beasts of the field when they were scattered. 6 My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching for them."

- d. In response to this, Jesus tells the 3 parables in Luke 15
 - i. V3 "So He spoke this parable to them, saying:"
 - ii. So, the purpose of these parables arises out of the Pharisees criticizing Jesus for having table fellowship with "sinners". this helps us see the near-meaning of the parables. The outcast sinners and tax collectors are compared to the heightened value of the lost sheep and the lost coin.

III. Parable of the Lost Sheep v4-7 – last week

- a. 4 "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? 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 neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' 7 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.

IV. Parable of the Lost Coin v8-10

- a. 8 "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? 9 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!' 10 Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

b. The rhetorical question "Or what woman..."

- i. This is a story about a woman keeping home and what she would naturally do if she lost a tenth of her money.

ii. Compare to the shepherd from v4-7

1. Christ Himself:

- a. John 10:11-14 "I am the good shepherd. The good shepherd gives His life for the sheep. 12 But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. 13 The hireling flees because he is a hireling and does not care about the sheep. 14 I am the good shepherd; and I know My sheep, and am known by My own."

- b. 1 Peter 2:25 "For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls."

2. Christ's Under-shepherds
 - a. 1 Peter 5: 1 – 7 “1 The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: 2 **Shepherd the flock of God which is among you, serving as overseers**, not by compulsion but willingly, not for dishonest gain but eagerly; 3 nor as being lords over those entrusted to you, but being examples to the flock; 4 and **when the Chief Shepherd appears**, you will receive the crown of glory that does not fade away.”
 3. Every true Christian has a similar shepherding heart, even if they do not bear the official responsibility before God.
- iii. A woman in this parable, not a man. Why does Jesus choose a woman?
 1. Stein: “Note again Luke’s balance in using one example with a man and one with a woman”² (Luke 1:5–25 with 1:26–38; 2:25–35 with 2:36–38; 4:31–36 with 4:37–39; 7:1–10 with 7:11–17; 8:26–39 with 8:40–56; 15:4–7 with 15:8–10.)
 2. Henry “*a woman*, who will more passionately grieve for her loss, and rejoice in finding what she had lost, than perhaps a man would do, and therefore it the better serves the purpose of the parable”³
 3. The Lord’s Church is often compared to a woman, as His Bride in the earth, as the mother of us all.
 - a. Ephesians 5:25-27 “Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.”
 - b. Rev 21:2 “Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”
 - c. Galatians 4:26 “but the Jerusalem above is free, which is the mother of us all.”
- c. A woman keeping home “having ten silver coins”
 - i. The woman is responsible for the safe-keeping of these coins.
 - ii. Silver - a drachma, a Greek silver coin about the same weight as a Roman denarius

² Stein, R. H. (1992). [Luke](#) (Vol. 24, p. 376). Nashville: Broadman & Holman Publishers.

³ Henry, M. (1994). [Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume](#) (p. 1877). Peabody: Hendrickson.

- iii. Henry “The soul is *silver*, of intrinsic worth and value; not base metal, as iron or lead, but *silver*, the mines of which are *royal mines*. The Hebrew word for *silver* is taken from the *desirableness* of it. It is *silver coin*, for so the *drachma* was; it is stamped with God’s *image and superscription*, and therefore must be *rendered to him*. Yet it is comparatively but of small value; it was but seven pence half-penny; intimating that if sinful men be left to perish God would be no loser.”⁴
 - 1. The sinners and tax collectors, rejected by Jewish society, are here compared to silver by Jesus. Note the desirableness of His elect to God.
 - 2. Coins are stamped with an image. Every human being is made in the image of God, thus with intrinsic dignity and worth given by God at the moment of life’s beginning.
- d. The home keeper loses a coin “if she loses one coin”
 - i. Again, note the woman “loses”. She has failed to carry out her responsibility to watch over the coins, just as the woeful shepherds of Israel had failed the tax collectors and sinners. Her house had been left in darkness and filthiness.
 - ii. We will see there is dust and dirt in her dark home. A cluttered house hides many a lost item in its dusty, shadowy corners. Silver under the dirt and dark. Henry, “This silver was lost *in the dirt*; a soul plunged in the world, and overwhelmed with the love of it and care about it, is like a piece of money in the dirt; any one would say, It is a thousand pities that it should *lie there*.”⁵
- e. The home keeper searches for the lost coin
 - i. Henry “Here is a great deal of care and pains taken in quest of it. The woman *lights a candle*, to look behind the door, under the table, and in every corner of the house, *sweeps the house*, and *seeks diligently till she finds it*. This represents the various means and methods God makes use of to bring lost souls home to himself: he has *lighted the candle* of the gospel, not to show himself the way to us, but to show us the way to him, to discover us to ourselves; he has *swept the house* by the convictions of the word; he *seeks diligently*, his heart is upon it, to bring lost souls to himself.”⁶
 - ii. She lights a lamp
 - 1. Lamp = a lamp, candle, that is placed on a stand or candlestick
 - 2. To light = to kindle, to set fire to

⁴ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1877). Peabody: Hendrickson.

⁵ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1877). Peabody: Hendrickson.

⁶ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1877). Peabody: Hendrickson.

3. Luke has used this phrase multiple times thus far in his Gospel.
 - a. Lk 8:16 “No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.”
 - b. Lk 11:33 “33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.”
 4. The lamp and lampstand show forth the local church and the Word of God and the Holy Spirit of God.
 - a. The light of the lamp is like the Word of God going forth.
 - b. The oil and fire of the lamp are like the Holy Spirit of God.
 - c. The lampstand is like the local church, the place where God puts the fire and oil of His Spirit, giving the light of His Truth into the hearts of His people.
 - d. The lamp is meant to be set on high for all to see, meant to draw men to its light. The Pharisees failed to do this, so their house was dark, leaving the leaders and the lost groping about in blindness.
 - e. A good woman will keep light in her house.
- iii. She cleans her house
1. Using the newly lit lamp, she goes about her formerly dark house discovering all the dirt and dust that had gathered during her slumber. She sweeps it all away in her quest to find the lost coin.
 2. Such cleaning is like how the Word of God and the Spirit of God work in our hearts to convict us of our sin. The dust devils of pride, unbelief and selfishness stand bare and exposed, no more shadows covering their growth.
 3. By this cleaning, the woman is made able to visit and inspect every part of her home. Such should be the state of every home and every church, when we are walking with God.
- iv. She searches carefully until she finds it
1. The purpose of the light and the cleaning. So that she can make a thorough search for the lost coin.
 2. It is not so she can sit and admire her clean house. It is so she can search for that which has been lost.
 3. The lost yet to be saved: Calvin “The narrative of Luke presents to us ...that the whole human race belongs to God, and that therefore we ought to gather those that have gone astray”⁷
 4. The lost who have wandered from the church: Calvin “For, though they happen sometimes to wander, yet as they are *sheep* over which God has appointed his Son to be shepherd, so far are we

⁷ Calvin, J., & Pringle, W. (2010). [*Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke*](#) (Vol. 2, p. 341). Bellingham, WA: Logos Bible Software.

from having a right to chase or drive them away roughly, that we ought to gather them from their wanderings; for the object of the discourse is to lead us to beware of *losing* what God wishes to be *saved*.”⁸

5. Note that the search continues until the coin is found. The lamp must stay burning. The home must stay clean. The search must continue for the lost silver coin.
 - a. The woeful shepherds of Israel had forgotten their calling. Instead of lighting and cleaning their house in order to search out and find all the lost, they ignored the darkness and dirt of their system’s inner failures and rejected those who would come out of the dark and filth if sought.
- f. She calls her friends and neighbors together for a party
 - i. “Rejoice with me, for I have found the piece which I lost!”
 - ii. Henry “Those that rejoice desire that others should rejoice with them; those that are merry would have others merry with them. She was glad that she had found the piece of money, though she should spend it in entertaining those whom she called to *make merry with her*. The pleasing surprise of finding it put her, for the present, into a kind of transport, *heurēka, heurēka—I have found, I have found*, is the language of joy.”⁹
 - iii. This parable, like the story of the lost sheep, ends with joy. From darkness and filth and slumber to light, orderly and wide awake with joy. Can you see such a woman holding the coin aloft for all her friends to see?
 - iv. 1 Thess 2:17-20 “But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire. 18 Therefore we wanted to come to you--even I, Paul, time and again--but Satan hindered us. 19 For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming? 20 For you are our glory and joy.”
 - v. This is the joy we have here on earth of participating with God in bringing lost souls to His throne of grace. We share in heaven’s joy even here on earth.
- g. Jesus gives His emphasis for this parable
 - i. “there is joy in the presence of the angels of God over one sinner who repents”
 - ii. Whenever a sinner on earth repents, we rejoice here, and we join in with the joy of heaven.

⁸ Calvin, J., & Pringle, W. (2010). [*Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke*](#) (Vol. 2, pp. 340–341). Bellingham, WA: Logos Bible Software.

⁹ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1877). Peabody: Hendrickson.

1. Henry “The *repentance and conversion of sinners* on earth are *matter of joy* and rejoicing *in heaven*. It is possible that the greatest sinners may be brought to repentance. While there is life there is hope, and the worst are not to be despaired of; and the worst of sinners, if they repent and turn, shall find mercy.”¹⁰
- iii. This joy in the presence of angels shows us how much God delights to save sinners. It is not a reluctant act when He delivers a soul!
 1. Henry “There is always *joy in heaven*. God *rejoiceth in all his works*, but particularly in the works of his grace. He rejoiceth to do good to penitent sinners, with his *whole heart* and his *whole soul*. He rejoiceth not only in the conversion of churches and nations, but even over *one sinner that repenteth*, though but *one*.”¹¹
- iv. Angels above have no animosity toward those sinners brought to them for their service. The angels delight to help saved sinners!
 1. Henry “The conversion of sinners is the joy of angels, and they gladly become ministering spirits to them for their good, upon their conversion. The redemption of mankind was matter of joy in the presence of the angels; for they sung, *Glory to God in the highest*, ch. 2:14.”¹²

V. Questions to know, love and obey God

¹⁰ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1877). Peabody: Hendrickson.

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¹² Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1877). Peabody: Hendrickson.