

## **Introduction:**

**Romans 14:7** For none of us lives to himself, and no one dies to himself.

**Luke 2:10** Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. **11** "For there is born to you this day in the city of David a Savior, who is Christ the Lord.

**Galatians 5:22** But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

**Psalms 32:11** Be glad in the LORD and rejoice, you righteous; And shout for joy, all *you* upright in heart!

**Psalms 16:11** You will show me the path of life; In Your presence *is* fullness of joy; At Your right hand *are* pleasures forevermore.

**Luke 10:20** "Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

**Luke 1:47** And my spirit has rejoiced in God my Savior.

### **The 10 reasons Christians should always be rejoicing and experiencing joy.**

1. The joy of knowing that our sins are forgiven.
2. The joy of knowing that our future in heaven is secure.
3. The joy of anticipating seeing Christ face to face.
4. The joy of anticipation of reunion with believers who have gone to heaven before us.
5. The joy that comes from knowing we will live forever in a place where sin does not exist.
6. The joy of complete fulfillment.
7. The joy of God's grace through the Holy Spirit.
8. The joy of God's blessing, guidance and direction.
9. The joy that comes from knowledge of the truth.
10. The joy that comes from seeing sinners repent.

### **Sermon Title: The 2<sup>nd</sup> Principle of Heavenly Party Planning**

**Sermon Text: Luke 15:8-10**

**Sermon Purpose: To call the hearer to participate in the joy of God, by intentionally searching for the lost.**

**Sermon Proposition: There are 4 concepts of Heavenly Party Planning that leads to the joy of God and heaven.**

The message is the same as the first parable, but it emphasizes the thoroughness of the search for the lost sinner, and shows the value of the lost to God.

Jesus loved to assault the foolish pride and self-righteousness of the Pharisees. Being compared to a shepherd was insulting, but to be compared to a woman, was even worse. He makes them act in their minds as if they are women. This would be viewed as an outright insult. Shepherds were unclean but women were unrespected. In fact in the Middle East culture it is an insult to compare a male audience to a woman. From about 200 B.C. to 200 A.D., for 400 years, women weren't even taught the law of God. That's how disdained women were. The Pharisees led the way.

#### **I. The **setting** of the story. V.8-9**

A. The object is **lost**. V.8a

These silver coins would be about 4.3 grams of silver. The Greeks called them a drachma and the Romans called them a denarius and they amounted to about a days wage.

The fact she lost one-tenth of this amount is significant, too. There's not only the duty of being responsible, but this coin had real value. This was their security and they kept it in their presence.

B. The object is **searched** for. V.8b

1. The woman lights a lamp for the search.
2. The woman sweeps the house for the search.
3. The woman searches carefully.

epimelos – is a very intense verb, it means to have an urgent sense of care and concern. She searches with a light in a dark place, with her broom she stirs the dirt and cleans the cracks, she moves everything in the house that the coin might have rolled under, searches every crack with the light and the broom.

C. The object is **found**. V.8c-9a

D. The object is **celebrated**. V.9b

Here the word friend (philos) and the word neighbor (gritonos) are both in the feminine. She calls her female friends together to celebrate her finding what she sought for.

Everybody's suffering would be everybody's suffering and everybody's joy would be everybody's joy. So she calls all her lady friends together and they have this wonderful little party because she found what she had lost.

## II. The **ethics** of the story. V.8-9

God's joy as well as heaven's joy is found in that one sinner who repents, that one sinner who was lost, but now has been found, that one sinner who was blind but now can see. How far from Heaven and God are those who do not have the same passion, purpose, and priority. They knew what a shepherd would do. He would go find a lost sheep because He had a duty to do it, he had a responsibility to do it and because the sheep has value to the owner. They would affirm that's the ethical, dutiful thing to do.

Today we show the same superficiality and exhibit the same hypocrisy. They understood finding a sheep and understood finding a coin. They could understand the celebration, but they had no interest in finding a lost soul that had more value to God.

“The abuse of God's sheep is always the character of false religious leaders. It was the character of these and any others then and now from the false prophets of old to the modern frauds, from protestant charlatans to the Roman Catholic priests who abuse people every way possible, from fake healers who take people's money with the false promises of healing to the pedophiles and everything in between, including the cultists and all the rest that abuse people in the name of God. Nothing is new about this.

The heart of God reaches out and searches for sinners in love, compassion, grace, and mercy to save them. False teachers keep their distance and abuse people for their own profit and gain.” (John MacArthur Commentary on Luke)

## III. The **Christ** of the story. V.10

There are nine ways in which the character and heart of God and Christ is reflected in this story.

1. It is God and Christ who is the woman seeking the lost sinner hidden in the cracks, dirt, and debris of world sin.
2. It is God in Christ who initiates the search for sinners.
3. It is God in Christ who initiates the search for the sinner because the sinner belongs to Him, that sinner is in the house of His own sovereign election and world.
4. It is God in Christ who initiates the search and it is God alone who finds because the coin is inanimate, lifeless, dead, and can do nothing to find itself.
5. It is God in Christ who searches intently, who came all the way down to this world, all the way down to the pain of death, and all the way to death on a cross.
6. It is God in Christ who sends His Son way down, all the way down, to turn on the light of the Gospel, to sweep the sinner clean, to search, to pursue the sinner in every dark and hidden place.
7. It is God in Christ who shines the light of the glorious Gospel of Christ on lost sinner through Christians and the church today.

8. It is God in Christ who reaches down picks up the repentant sinner and restores him back to the heavenly treasury.
9. It is God in Christ, who breaks loose in joy into which all the Holy inhabitants of Heaven, redeemed men, and the holy angels enter.

“This is our God, our Christ, and this is the character of the people who truly represent the heart of God.”

**IV. The *theology* of the story. V.10**

The theology in the text demonstrate God’s desire to see sinners repent and the joy He experiences when they do. The text is also saying there is joy in the presence of the angels of God. Where the angels are there is joy and the angels are in the presence of God. The joy is first coming from God, and His joy is filling heaven.

**(Revelation 4:1-8; 5:9-11)**

The joy of Heaven and those who are citizens of Heaven is repentance of sinners who are lost. Therefore, everyone in heaven celebrates not only the God of creation but the God of redemption. The Holy angels don’t personally experience salvation. Fallen angels are never redeemed. Holy angels never fall and therefore need no redemption, but they enter into the joy of God over the salvation of lost mankind.