

The Lost Sheep, Coin, and Son

by Vaylard Zupke

This sermon delves into the interconnected parables of the lost sheep, lost coin, and lost son in Luke 15, emphasizing the importance of not separating them and maintaining their order. It highlights the joy in heaven over one sinner who repents, illustrating how grace finds us in our deadness and helplessness. The message underscores the significance of repentance as putting ourselves back under God's authority and the ongoing need for faith and repentance in our lives.

Scripture: Luke 15:1, Ephesians 2:1, John 6:44, Matthew 11:20, Galatians 3:1, Hebrews 4:16, Acts 20:21

Topics: "Repentance", "Grace and Redemption"

Description

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Transcript

A lot of things we can say, but I have some things that are in my heart this morning that I wanted to. The last time we were with Leonard Ravenhill, Leonard and Martha, down in Texas, he shared a lot of things, but he shared one thing, just out of a clear blue sky, and said, Luke 15, in the lost sheep and lost coin and lost son, he says, these are not three different parables, but they're just one. And maybe you've heard this from him or from us before, but he says, then he said this, we dare not separate them, and we dare not change the order.

And that's all he said, that's all he said. But through the years, my heart's been drawn to that statement, and I'd like, if we turn in our Bibles, can we, this morning, to Luke 15, and we'll read these. Then drew near unto him all the publicans and sinners, for to hear him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. I think these two verses are very significant to the parables here. He's talking to two classes of people, probably his disciples there too, but he's talking to sinners, and he's talking to self-righteous people.

And he speaks this parable unto them, saying, What man of you, having a 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?

And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep, which was lost. And I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety-nine just persons, which need no repentance.

Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently, until she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me, for I have found the peace which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. And he said, A certain man had two sons.

The younger of them said unto his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, took his journey into a far country, and there wasted his substance with riotous living.

But when he had spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husk that the swine did eat, and no man gave unto him.

And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger. I will arise, and I'll go to my father, and I'll say unto him, Father, I have sinned. I have sinned against heaven and before thee, and I am no more worthy to be called thy son.

Make me as one of the hired servants. And he arose and came to his father. And when he was yet a great way off, his father saw him and had compassion and ran and fell on his neck and kissed him.

And his son said unto him, Father, I have sinned against heaven and in thy sight, and I am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, put it on him, put a ring on his hand, shoes on his feet, bring hither the fatted calf, and kill it, and let us eat and be merry. For this my son was dead and is alive again.

He was lost and is found, and they began to be merry. Verse 32, It was meet that we should make merry and be glad. For this my brother was dead and is alive again.

He was lost and is found. Father, by thy spirit, I pray that you'd quicken your word to our hearts this morning. We ask thee, Father, by thy spirit to speak to each one of us.

We'll praise you and thank you in Jesus' name. As I meditated on these things, I'd like to share, first of all, from the middle one, the lost coin. First of all, I think we need to see this from not the standpoint of the son and the sheep and the coin and the son, but from heaven's standpoint.

Look what it says here. In verse 6, joy in heaven. And then in verse 10, joy in the presence of the angels of God.

And then joy in the Father's house. We look at these so many things just from the human standpoint, from our standpoint. But I want us to think of this from heaven's standpoint.

Beloved, we don't know how much we mean to God. If you're out here this morning and you don't know Jesus, you don't have any idea how much joy you're robbing the Father of. I think we should look at this.

The reason I would like to look at this here. Lost coin, first of all, because if I understand it rightly, this is where grace finds us. Paul said to the Ephesians, and you as he quickened who were dead in trespasses and sins.

How dead? As dead as a lost coin. How helpless, how hopeless of ever finding your way back to God, you're as dead as a coin. Every one of us.

And that's where grace finds us. And you as he quickened who were dead in trespasses and sins. In John, Jesus said, no man can come to me except the Father which has sent me draw him.

Do you believe that? I want to share this morning to do two things. I want, and if I know my heart, I have a longing to go home and be with the Lord. I have a longing for the Lord to come.

I don't wish to be first. But I want to stay down here just as long as I can for two reasons. I want to stay down here to talk to God about men.

And I want to stay down here to talk to men about God. I don't want to cumber the ground. There's a wonderful promise, and I ask you to pray with me.

They shall still bring forth fruit in old age. And another time David said, let me not go hence till I've shown thy power to this generation. To yearn in my heart.

There's some wonderful promises. I don't want to get sidetracked here. But it says, the Lord whom ye seek shall suddenly come to his temple.

Oh, I'm looking for that, beloved. Again and again and again. And suddenly there came a sound from heaven.

It was of a rushing mighty wind. Oh, to see that every time we gather together suddenly. And when he has come, he'll reprove the world of sin, of righteousness, and of judgment.

But here we are is where grace finds us. Dead. Now how did we get that way? How did we get this way dead? How did we ever get dead in trespasses and sins? Well, we have to go back to the first one, don't we? All we like sheep have gone astray.

Everyone turned to his own way. And the Lord hath laid on him the iniquity of his own. Brother Conrad made a statement one time.

And he says this, that all the great truths of Scripture are in latent form in the first few verses of Genesis. First few chapters of Genesis. That's a tremendous statement.

But remember when our first parents... I wish we could take time to do this. But let's go back to Genesis, can we? Turn to Genesis. The second chapter.

One of the burdens of my heart here this morning is that we would understand this word repentance. And we'll never understand the real meaning of repentance unless we understand the word sin. Because that's what we'll repent of.

So there's joy in heaven. There's joy in the presence of God over one's sinner. So now in Genesis, the second chapter, we just break in chapter 2 and verse 16.

And the Lord God commanded the man, saying, of every tree of the garden thou mayest eat there freely. But the tree of the knowledge of good and evil thou shalt not eat of it. For the day that thou eatest it, thereof thou shalt surely die.

And when the Lord met them in the garden after they had sinned, it says they heard... And this is in chapter 3 now. And verse 8, they heard the voice of the Lord God walking in the garden in the cool of the day. And Adam and his wife hid themselves.

They'd made themselves aprons. They knew they were naked. They made themselves aprons.

But they hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God said unto Adam and to his wife, where art thou? And he said, I heard thy voice. And I was afraid because I was naked and I hid myself.

And then I want us to get verse 11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? What was their sin? We can say unbelief. We can say this.

I want to put it this way. They took themselves out from under the authority of their Creator. What's repentance? Repentance is putting ourselves back under the authority of our Creator.

But that alone won't do it. They took themselves out and now they're dead. Beloved, if the Lord God were to come down in that state, they'd still be dead forever.

But the Lord came down and he did something. Now, I know some of you, you've thought of this a long time ago. But I confess, it says in the end of this chapter, well, not near the end.

Verse 21. Unto Adam and also unto his wife did the Lord God make coats of skins, and he clothed them. I'd like to ask you this question this morning here.

Do you think that the Lord said, after He had encountered them and talked to them about their disobedience, they're taking themselves under, do you think He said, I want you to wait here for a little bit. I'll be back. And do you think He went out and behind their backs took a lamb and killed it, shed its blood and then brought it back? Or do you think He did it right before their eyes? What do you think would have made the greatest impression on them? Beloved, there's a verse in Galatians that says this.

Before whose eyes Jesus Christ has been evidently set forth, crucified among you. It's my belief, dear beloved, that probably the Lord took a lamb, an innocent lamb, shed its blood right in front of their eyes. Oh, there was a great truth to be taught, that without the shedding of blood there's no forgiveness.

Maybe they'll put significance in that verse. By faith Abel offered unto God a more excellent sacrifice than Cain. By faith, which very clearly indicates there was some previous instruction of what to do.

Let me break in right here and bring another verse in to light here. Can I? Turn to Matthew's Gospel, chapter 11. In verse 20, Jesus said, this is Matthew, chapter 11.

It says, then began the Lord to abrade the cities where most of His mighty works were done. And even saying that if the works that had been done in you had been done in Sodom, it would remain, verse 24, it'll be more tolerable for Sodom, for the land of Sodom in the day of judgment than for thee. What does that mean? I don't know what that means.

I don't know what that means. But I believe what it says. But here's the verse I want us to give.

Verse 25. At that time, at that time, when He had told them it's going to be more tolerable, and He said, woe to you cities. At that time, and I want us to get this carefully now.

Mark this in your Bible. At that time, Jesus answered and said, I thank thee, O Father. Putting it in the Zubke translation.

Jesus, Father, there's something on my heart that I want to thank you for. Oh, I want us to get this. At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and has revealed them unto babes.

Oh, beloved, let's get a hold of that, shall we? Do we realize this? I thank you, Father, that you hide these things from some and you reveal them to others. I want that to affect my life. I want that to affect my prayer life.

I want to affect the way of talking to men. Oh, Father, I thank you that you hide these things from the wise and prudent and reveal them unto babes. Can I give you a picture of a babe? Have you got your redemption hymnal there? Turn to page 341.

Would you be with me? Oh, the songwriter gives some words that depicts someone that's dead or, in this sense, that's a babe. Notice what we get in verse 2. Not the labor of my hands. Verse 3, nothing in my hands I bring.

How does a babe come into this world? Nothing. Nothing in her hands. Naked come to thee for dress.

Helpless. Now, that's a picture, beloved. If I understand the Bible rightly, what he's talking, this lost coin, is the same thing as the babe.

Just as helpless. Just as hopeless. But God hides these things from the wise and prudent and reveals them unto babes.

I don't know how to say this, but if you're here this morning without Jesus, could you ask him to make you a babe? Give you the heart of a babe. I shouldn't say this here, but notice how Nick says, foul. If a baby needs a diaper change.

Well, it smells that way at least, doesn't it? What can I do about it? What can a babe do about it? Nothing. Nothing. As good as dead.

Can't do anything unless God does something. Let's go back to Luke, the 15th chapter, shall we? The lost son. He says, Father, give me the portion of goods.

Verse 13, he wasted his substance with riotous living. I want to submit to you, brother, that's a sin to waste your substance, riotous living. Terrible thing.

But I want to tell you, brother, where it began. This son took himself out from under his father's authority. That's where it began.

He took himself out from under his father's authority. And that's sin. And that has to be repented of.

Repentance is putting ourselves back under his authority. If you're marking down quotes in your Bibles, I'd like you to write down this quote by John Calvin. John Calvin says we're saved by faith alone.

But faith that saves is not alone. Oh, beloved, you'll never find more truer words than that. We're saved by faith alone.

But faith that saves is not alone. Verse 17, he says he came to himself. Verse 18, faith that saves says, I will arise.

Faith that saves says, I'll go to my Father. Faith that saves says, I've sinned. Faith that saves says, I'm no more worthy to be called my son.

Faith that saves says, make me as one of the hired servants. What's he doing? He's putting himself back under the authority of his Father. Oh, beloved, the Word of God is clear.

Except ye repent, ye shall all likewise perish. And I want us to know, beloved, that repentance is not a one-time act. Repentance is entering into a way of life.

I think I want to share this with you. In this matter of being a babe, it wasn't just that one time I saw myself as a babe. I see myself that way all the time.

I see myself helpless. I see myself naked. I see myself foul.

What do I do? What do I do? By faith I come to Him. Let us come boldly under the throne of grace that we may obtain mercy. Find grace to help the time of need.

Here we are, beloved. We're all eternity bound this morning. Where does this find you? Where do these, this lost sheep, this lost coin, this lost, where does it find you this morning? We need two things.

We need forgiveness. And we need repentance. Repentance.

Repentance towards God. Faith toward our Lord Jesus Christ. A life of faith.

A life of repentance. I think I'll close for now. This power heads.

Father, thank You for Your Word. You said the entrance of Your Word giveth light, giveth understanding to the simple. Father, Father, I pray that Your Word will find each one of you this morning.

Oh God. Let every one of us use ourselves as a beam. Not initially, but daily.

Daily in need of You. Daily in need of You. Oh, and pray for our sons and our daughters.

Oh, Father, open our eyes. Open eyes. We must see.

We're totally and utterly at the mercy of God. So we cry to Thee for mercy for ourselves, for our families, for the church, for our neighbors. Just breathe upon us today, breath of God.

We'll praise You. Make Thy Word quick and powerful today. Sanctify us through Thy truth.

Thy Word is truth. We'll praise You, Father, for Your faithfulness in Jesus' name. Amen.

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