

# God's Heart Towards the Lost

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Date: 05 July 2026

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[ 0 : 00 ] You can be turning to Luke chapter 15, please. Luke chapter 15. As I mentioned before the service, Charles and Anita went to the Carolinas to witness the birth of a new baby.

! Or at least hold the baby after it's born. And so you can be praying for them. And then, I'll be preaching this week. And then, Lord willing, Charles will be back to preach the sixth in the series. And then I'll be back the week after that. Probably with a summarization of the series before we go on in Luke. Looking at Luke chapter 15.

The religious leaders of Jesus' day thought that they had God figured out. They thought that they knew what he liked.

And didn't like. Maybe it could be better said that they thought they figured out who he liked. And who he didn't like. The crowds were all excited about this man, Jesus.

[ 1 : 18 ] People from all walks of life. And all spiritual and moral situations were gathering to hear him. More and more. The crowds who listened to Jesus were people the Pharisees and scribes had given up on.

And this greatly tainted their opinion of him. They had their opinion of what God liked.

They had had God all wrong. He is indeed just and holy and righteous. But they had no idea what God's heart was really like.

They should have. God had been revealing his heart since creation. Every step of the Old Testament revealed God's heart.

Holy and just. Yes. But grace upon grace upon grace. And to some of the most rascally people there were.

[ 2 : 32 ] In this chapter that we're going to look at today. Jesus will tell a parable. To reveal to these grumbling Pharisees. And to us. God's true heart.

Towards the lost. Let's read. Starting in chapter 15. In verse 1. I'm going to read just the first 10 verses. Now the tax collectors and sinners were all drawing near to hear him.

This man receives sinners. This man receives sinners and eats with them. So he told them this parable. What man of you having a hundred sheep. If he has lost one of them does not leave the 99 in the open country and go after the one that is lost.

Until he finds it. And when he has found it. He lays it on his shoulders rejoicing. 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. Just so. I tell you. There will be more joy in heaven over one sinner who repents. Than over 99 righteous persons.

[ 3 : 44 ] Who need no repentance. Or what woman having 10 silver coins. If she loses one coin. Does not light a lamp. And sweep the house.

And seek diligently. Until she finds it. 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.

Just so. I tell you. There is joy. Before the angels of God. Over one sinner. Who repents. Let's pray together. Father.

I thank you. For what you've put here. And it is a shame. That you had to put it this way. In one sense. Because of the. Because Israel.

And the Pharisees. And scribes. Should have seen. All that you're revealing. All through scripture. We're dull too.

[ 4 : 41 ] Father. And so we often don't see it. Or forget it. And we don't think of God. The way we should. And it affects the way we live. Not only in our.

Personal actions. But in what we consider important. And who we consider important. So father. I pray that you would be with us. Father.

As much as. These Pharisees. And scribes. Needed their. Thinking set straight. Straight. We ask that you would be with us. And set our thinking straight.  
And as these parables. Reveal your heart. I pray that you would reveal your heart. To us. Today. And as we see your heart. May you change us.  
By your spirit. To be more like you. May you convict us of sin. May encourage us. And pray that you would be with that. One or two. Or five. Or fifteen. Or more.  
[ 5 : 39 ] Who may be here today. Who do not know you. I. Pray. That today. They would see. What you've done. Who you've done it for.

And that they would run to you. We pray your blessing over your word. In Jesus name. Amen. Amen. So we have this interesting situation.  
These scribes and Pharisees. Have been. Following Jesus around. But they weren't the only ones. They were part of the crowd. But they were there. Grumbling. And they were there. Trying to. Find some accusation. Against Christ. They were. Drawing near to hear him. But for the wrong reasons. But. Jesus takes this opportunity.  
To point something out to us. And Luke. Tells us this account. He gives us the background thinking. Or background situation. That we needed to know. And that was that. Tax. I say that.  
[ 6 : 38 ] Because. Reading the Bible. With. If we just had the parable. We'd have no idea. What Luke was looking at. What Jesus was looking at. And so. God in his wisdom. Had Luke write down. The situation. What was going on. So we knew why Jesus. Was saying. What he was going to say. And so. Luke paints the picture. Here's Jesus. He's continuing his ministry.  
And we've known from other places. That the crowds have gotten. Larger and larger. Long gone. Are the days. That he could preach. In the synagogue. Now it's out in the open. And great crowds. Thousands of people.  
Probably. Are gathered around him. At a time. And his popularity. Is going. Through the roof. In some respects. But the religious leaders. Not so much.  
They hated Christ. They had troubles. And so. As these. Crowds. Were crowding around. And more and more. Them becoming. The tax collectors.  
[ 7 : 32 ] And sinners. It was bothering. The Pharisees. Now. We say. Tax collectors. And we say. The term. Tax collector. We say. The term. Tax.

And we have an idea. In our mind. And we don't like. Now. I shouldn't say. We don't like. Tax collectors. Taxes. I hope. Our heart is there. But we don't like.  
Taxes. But these people. Were real. Scoundrels. It would be as if. One of us. I mean. I'm talking about. Somebody who was.  
Part of us. Decided. To work. For some. Government agency. And had the free reign. To snitch. To charge you.  
Whatever they wanted. And to keep. As much as they wanted. We'd pretty soon have. A rough opinion. Of that person. And the tax collectors.  
[ 8 : 27 ] Were just that. They were sneaky. They were sly. They were slippery. They were awful. And these are the people. Who were drawing. Near to him.

And Luke tells us. These people. The tax collectors. And sinners. Which probably were harlots. Were people who were. Notorious. For committing crimes.  
For hurting people. Or for taking advantage. Of people. Whatever. It was these kinds of people. Who were gathering. On Jesus. And Luke tells us. And he received them.  
And he ate with them. And that really galled. The Pharisees. And scribes. Now this action of Jesus. Showed. That he accepted them. Now. Don't think. That he's accepting their sin. He's accepting the person. He's looking. At that person.  
[ 9 : 26 ] And saying. I want to talk with you. I want to be with you. I want to talk with you. He's reaching out to them. And we know.

Because of the parables. That he tells. That it's not just men. Luke is really good about that. Luke. Almost always. Not always.  
But almost always. When he addresses a situation. Where Jesus talks to a man. Within a few verses. He often puts in a situation. Where he talks to the woman.  
And so. It's not just the men. Who were sinners. But the women. Who were sinners. But it was not just the men. He was eating with. He was eating with the women.

Also. He was accepting them. He wanted to talk with them. He was reaching out to them. And the scribes and Pharisees. Didn't like this.

[10:21] They saw this. As defiling. To eat with sinners. That was defiling. They thought that no one.

Who had really come from God. Would associate with such people. They looked at these people. As unclean. They would throw up verses. And there are many more.

That we could. Let me just share a couple. Proverbs 1. Proverbs 1. 15. My son. Do not walk. In the way with them. Hold back your foot. From their paths. And it's. It's talking about sinful people there. Proverbs 13. 20. Whoever walks. The wise. Becomes wise. But the companion of fools. Will suffer harm. Proverbs 14. 7. Leave the presence of a fool.

For there. You do not meet. Words. Of wisdom. So. Luke is painting. This picture. Of the people. That Jesus. Is. Spending time.

[11:17] With. And. He's receiving them. And. The. Pharisees. And scribes. Are looking at Jesus. And despising him.

And saying. This man. Is defiling himself. Now. Is it okay. For people. To associate. With fools. With sinners. With the wicked.

Before we think about that. Remember that it wasn't. Jesus going. Just to hang out with them. They were coming to him. These tax collectors.

And sinners. Who came to Jesus. Were not fools. They were seeking Jesus. Fools. Don't seek Jesus.

Not saying that all of them. Came to know him. As savior. Came to trust in him. But they were curious. Jesus. And so he came. To fall into the danger. Spoken up by these proverbs.

[12:20] Involves a whole different. Attitude of purpose. These verses in proverbs. Talks about. The kind of situation. Where a young man. Would see people doing. Folly. They would be.

Involved in all kinds of stuff. And that was evil. And he would throw his lot in with them. For enjoyment. To be a part of it. To want to do some of the same things.

And that's not at all. What Jesus. Is doing. He's not trying to be accepted by them. By doing what they do. He's not counting himself.

As one of them. By wanting what they wanted. He was not following their lead. Jesus was trying to spend time. With these people. Just to get them. Not. He's not trying to spend time with them.

Just to get them. To like him. Or be like him. He was spending time with them. To seek their salvation. There's a difference.

[13:18] In the way we say it's right. And wrong. To spend time with people. So let me ask you this. Do you keep. Distance.

From your neighbors. You say. Oh the Bible tells me. I shouldn't be around wicked people. So. I'm going to drive my car. Right into my garage. Close the door. Before I get out. And never say hi to my neighbor.

Because I don't want to be. Caught. In a relationship. With those people. I don't want people talking about me. I don't want people. Think I'm. Associating. With the evil people. Are you.

The kind of person. Who keeps distance. For your. From your neighbor. Do you look at them. As people. Who would. Defile you. Jesus didn't.

Do you look at. Some of your neighbors. As sinners. Who've gone. Too far. For God. To have any interest in. They've lived.

[14:17] So ungodly. That God is glad. To send them to hell. Do you look at your neighbors. Like that. We really.

Even though. We don't like taxes. And some of the things. That go on. In our government. We don't have a good concept. Of the kind of people. That Jesus is spending time with. These kinds of people.

Would be the. Kinds of people. We would. Wouldn't necessarily. Classify them with Hitler. Or Pol Pot. But there were. Some pretty wicked people.

Do you keep yourself. From those. You think glad. God would be glad. To send to hell. How are you ever going.

To seek. Their salvation. And these. Pharisees. And these scribes. They were. Seeing that Jesus.

[15:17] Was doing this. And the scripture. Says that they were grumbling. Now. This is not a word. That means. Oh no. Doesn't that young man.

Know the dangerous position. He's in. Oh no. Let me tell that young man. How he ought not to be. Sitting with these people. Oh no. Let me tell. That young man. What these people. Are really like. Lest he be soiled. Lest he be spoiled. Lest he be turned. In the wrong way. No. They weren't concerned. They were grumbling. They were not afraid. For his well-being. They were not. Concerned. For him. They were self-righteously. Judging him. And their actions. Revealed their heart. They. Despised. Tax collectors. Tax collectors. And sinners. And sinners. They judged. [16:14] And despised. Anyone. Who associated. With tax collectors. And sinners. And this is a side note.

When you think about. The growth. Of grace. Fellowship church. Do you have a. Characterization in mind. Do you think. Upper middle class. Well educated. You know. Civic. Civic minded. We can't ignore these people. We can't ignore these people. Jesus. Jesus. He was willing to go. Right to the worst. Why? Because they were the sickest. Now. In one sense. They were the same sick. As everybody else. But. They were the sickest. They were. They were. The ones. Who needed the doctor. [17:15] The most. Again. I'm not trying to put. But we can't say. I'm not helping. That sick person. They're too ugly.

Or they're too sick. But that's exactly. What these scribes. And Pharisees. Were acting like. Tax collectors. And sinners. Too far down the list. We limit. Our people. That we talk to. To someone. Who might miss. Synagogue. Once or twice. A year. Or once or twice. A month. We limit it. To the. Upwardly. Social. Mobile. People. Not Jesus. Why did Jesus. Have a different. Take on things. Why did he have. A different approach. To things. Well these. Verses. Three through. Ten. Reveal. God's heart. In the situation. So Jesus. [18:16] Hears them. Grumbling. And it says. So. He told them. A parable. Now. Jesus used. The single. A parable.

There is a way. You can classify. This whole. Chapter. As one parable. It's really. Easy. To classify. The first. Two. As one parable. I look at them. As one parable. I look at the first. Two. Particularly. As an. Inseparable. Parable. Because of the way. He connected them. But he tells. This parable. To reveal. God's heart. Because of the way. He ends. Both sections. So he starts out. And again. We have this. Not separation. But making sure. [19:10] That everyone. Understands. God's. Understands. God. Understands. God's. Heart. Now. Jesus is not racist. Oh. I'm going to talk to women.

This way. Because they can only think. This way. I'm going to talk to men. This way. Because they can only. No. Let me say. There were women shepherds. But in the average thing. He says. Let me just say it. In a way. That really pierces. The heart. Of one group. Or another. So he talks about. In the first. Couple verses here. For several verses. When a man loses. A sheep. He asks this question. As if. The answer. That is expected. Is yes. He will do. What Jesus. Asks. He says. 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. [20:02] That is lost. Nobody. Everybody. Who had anything. To do with sheep. Would know. That if you lose a sheep. You go find it.

So when a man. Loses a sheep. First of all. Is valuable enough. To take action. This day and age. You might say. Ah. You have a hundred sheep. You lost one. Don't you leave. Those ninety and nine. That lost one. Is not worth it. It was too stupid. To stay with a herd. Anyway. What do you do. And waste your time. On a stupid sheep. Well. All of them are stupid. That's the way. Sheep are. But it was valuable. Enough. To take action. Valuable. To the average shepherd.

One sheep. Was worth. A day's wages. Now. There's some disagreement. On that. There's also some disagreement. On how big. A flock you had. To have.

[ 21 : 01 ] In order to be. A big sheep herder. Or a small time herder. Some say. A hundred sheep. Made a man. A man.

A shepherd. Of a big flock. Others say. No. That's a small flock. Or that's an average. It doesn't matter to us. What matters. Is the value. Of that one sheep.

To the shepherd. He has a hundred sheep. That shepherd. Is not willing. To lose one. So the shepherd. Leaves the ninety and nine.

Now you might say. Oh. You know. What kind of trouble. Jesus. The shepherds. Understood. The circumstance. People of that day. Understood. Probably. The sheep. Were left with other people. Other shepherds. They would shepherd together. Our concern. Is not. The ninety nine. And he makes it obvious. And he's not. Risking the ninety nine.

[ 21 : 55 ] That's not. What he's getting at. He's posing. Or he's. He's. Juxtapositioning. The one. Versus the ninety nine. It is so valuable. To him. It is worth it.

For him. To leave the ninety nine. And go get. That sheep. The big thing. Jesus is trying to get across. In both. One of the big things. That Jesus is trying to get across. In both these. Parables. Is. That. One. Sheep. Is worth it. That. One. Coin. Is worth it. Worth it. So he leaves the ninety nine. And searches for that sheep.

Until he finds it. Doesn't give us any indication. It's just a story to point out. That he searches. Until he finds it. And when he finds it.

It's valuable enough. That he takes care. That it is brought back safely. Now. Well. I don't know how hard it would be. To shepherd one sheep.

[ 22 : 49 ] I have no idea. I've been around sheep. It was in a pen. I didn't have to shepherd anything. I don't know how hard it would have been. But he was going to make sure.

That sheep. Got back safely. Now. If it was a full grown sheep. It could have weighed. A couple hundred pounds. And it wasn't beyond.

A shepherd. Putting a full grown sheep. On his back. If it's his sheep. He's going to do what it takes. To get that sheep back. Broken leg.

Throw it on my shoulders. Ornery. Won't come with me. Throw it on my shoulders. Tired. Throw it on my shoulders. He would take that sheep back. Didn't matter.

He valued that sheep so much. That sheep was coming back with him. And he valued that sheep.

[ 23 : 46 ] He prized that sheep so much. That he rejoices when he finds it. Probably just him. Oh. Thank the Lord.

Thank you Lord. That's my sheep. Thank you. You've been so good to me. Throws it on his shoulders. And goes all the way home. Doesn't go back to the other 99. And you know.

There's nothing necessarily to point back. But it's getting to the. How valuable it is. He goes home. With that sheep. To his house. To a place.

Where there are people around. And he calls together. Those. Who know the significance. Of what has happened.

And he rejoices. I'm getting the idea that. All the shepherds. Are around. Hey guys. I found him. He was 10 miles away.

[ 24 : 41 ] Down in a crag. With a wolf. On the rise above him. Just drooling over him. But I fought the wolf off. And I. Went down in the crag. And I put the sheep on my back.

And I. Crawled up that crag. And I made it all the way back. I got my sheep. Oh brother. Praise the Lord. That's great. That's amazing.

That you have your sheep back. 10 miles. Who'd have thought a sheep. Could go that far. In that amount of time. Or whatever. He calls together. Those who understand. How valuable that sheep is.

And they rejoice. Walking along. And maybe not so much anymore. But from my childhood. I'll say it. It's like this. Walking along. Find a penny.

Oh. A penny. And that's what I would say. I would say it out loud. Oh. A penny. Pick it up. Put it in my pocket. Unless I thought it was someplace. Where it belonged to somebody. I'd put it in my pocket. And I'd rejoice.

[ 25 : 36 ] But it was just me. I just said it out loud. Go along. And if I find something greater. That I lost. Oh.

Guys. Look at. Look at. Here it is. They're rejoicing. The gathering of the neighbors to rejoice. Goes to show. Just how dear this lost sheep was.

To the shepherd who found him. Then he goes on. And talks about this woman. She loses a coin. Now there's a lot of discussion. As to what the coin is. Could be part of her dowry. Could be her savings. We don't know. Doesn't really matter. Probably.

The ten coins. Point to the fact. That she is a poor woman. What is lost. Is a drachma. Again.

[ 26 : 32 ] It's a day's wages. And. So she loses. A tenth of her savings. It was valuable enough.

For her. To take action. She lights a lamp. You think. Lights a lamp. What's going on. The houses in Palestine. The poor people's houses in Palestine.

Of course. Made mainly of mud. Would have a low door. And only slits. For windows. It was dark in there. There was a lamp burning. Most of the time.

Even in the brightest of day. Because it was dark in there. If you were going to find something. That you'd lost. On the floor. They had this little. Palm sized. Lamp. That you would light. And you could take that lamp.

In various corners. And shine the light. And see. The floors. In Palestine. Of the poor people. Were often dirt. Sometimes covered with straw.

[ 27 : 29 ] So a coin dropped. On the dirt. Could be covered. By the dirt. I mean. If you dropped it. Just right. It could be just flush. With the dirt.

With just a layer. Of dust over it. And you would never see it. Even shining. The light around. You would never see it. She would take the broom. And she would sweep the floor.

Just to make sure. Everything that was loose. Moved. So she could go through. The pile that she found. Every inch. Would be felt. And sifted.

Maybe it was mixed. Amongst the straw. They would. Sometimes put straw. You like carpeting our house. Sometimes they put straw down. This coin could be. In the straw.

Could be under the straw. Could be in the dirt. Under the straw. She would have to sweep. Gather all the straw. Go through every handful. Of straw. Making sure. This little.

[ 28 : 23 ] Little itty bitty coin. Some houses had stones. For floor. They put them together. Like pavers. And archaeology. Shown. Many coins found.

Lost between. The crack. Of two pavers. Many coins. Have been found. Like that. If that was the case. She would have to sweep. Every crack. Looking for that coin.

Probably. Smaller than the height. Of the paver. Down in there. Couldn't be found. Until she looked diligently. Sweeping. Every area. This woman put off.

Everything. She had to do. Laundry. Wasn't done today. Dishes. Not done now. Dinner. Make your own. She had to find this coin.

It was a tenth of her savings. And when she finds it. I'm sure she does the same thing. She rejoices. But she calls together those who know how valuable a poor person's tenth of a savings would be to her.

[ 29 : 27 ] And they rejoice in finding that coin. Now both of these were pictures. Sinners. And these both point to God's heart.

Toward sinners. Both parts of this parable that we've looked at so far. Now when I say both parts. I'm talking about the sheep and the coin.

Both parts of this parable so far. Share several things in common. Now in a parable you usually don't take the parts. As always meaning something.

Because these two parables have so many things in common. Things that we'll see in common with the rest of the chapter. I'm going to make sure that we look at these things.

And see how that reveals God's heart. First of all. When you see. When you think of God's heart in relation to sinners. What was lost.

[ 30 : 25 ] Was very important to its owner. Let that sink in. What was lost was very valuable to its owner. We'll come back through these.

Secondly. What was lost. Was a priority. To its owner. It required immediate. And utmost attention. Thirdly. What was lost. Was searched for. Until it was found. Fourth. Fourth. What was lost. Was rejoiced over.

When it was found. And fifth. Those who realized the value of the thing lost to its owner. Were called together. To celebrate what was found.

Let's look at these. Lost. What was lost was valuable. To its owner. These two parables. As these.

[ 31 : 22 ] Pharisees and scribes. Are grumbling. About Jesus. Receiving. Tax collectors. And sinners. Jesus tells these parables. To show them. That lost. Sinners. Are valuable.

To him. Second. Peter. Three. Nine. The Lord is not slow. To fulfill his promises. Some men count slowness. But is patient toward us.

Not wishing that any should perish. But that all should reach repentance. Now that's talking about the free offer of the gospel. But his people. Are precious to him. We can go to Romans 8.

What shall separate us. From the love of Christ. And the list is long. And the list includes anything. That could. In man's eye.

Separate us from the love of Christ. Paul says. Not one thing. Separates us. From the love of Christ. Lost. Sinners.

[ 32 : 17 ] Are valuable to God. Secondly. What was lost. Was a priority. To its owner. It required. Immediate.

And the utmost. Attention. Attention. If we go back to Genesis chapter 3. You don't have to turn there. You can if you want. You go back to Genesis chapter 3.

In verse 15. What happens. What happens. The instant. The instant. God confronts man. In his sin. God at that moment.

Now he's actually done it. Before it all happened. It's been done since the foundation of the world. But God in that instant. Reveals to man. That is of.

Immediate. And utmost attention. That he deal. With sin. Genesis. 3:15. I will put enmity between you and the woman.

[ 33 : 12 ] Between your offspring and her offspring. He shall bruise your head. And you shall bruise his heel. The moment. Man. Sin. God revealed. That he was.

Working. To rescue. Lost sinners. That's how valuable. Lost sinners are to him. Ezekiel 34.

Which many think. That. This. First part of the parable. Is based on. Ezekiel 34. Is a chapter that talks about. The shepherds of Israel. Those shepherds of Israel.

That God had appointed. To watch over his people. And the first. Ten verses or so. Talks about how. These shepherds. Had done a terrible job.

Hadn't watched over people. Hadn't. Hadn't protected them. In fact. Instead of protecting them. We're taking advantage of them. And we're abusing them.

[ 34 : 09 ] For their own purposes. And God is. They're rebuking. The evil shepherds. Of Israel. But then if you go on. In Ezekiel 34.

Verses 11 and 12. It says. For thus says the Lord God. Behold. I. I myself. Will search for my sheep. And will seek them out.

As a shepherd seeks out. His flock. When he is among. His sheep. That have been scattered. So I will seek out. My sheep. And I will rescue them. From all places. Where they have been scattered. On the day. Of clouds. And thick. Darkness. Lost sinners. Are a priority. To God. The moment man sinned. He set about.

So we see. In our timeline. He set about. To redeem man. And he doesn't leave this job. To anyone else. He. He himself. Seeks out lost sinners.

[ 35 : 03 ] He himself. Goes. And finds them. And will find. Every single one. God will seek lost sheep. Until they're found. Those that are his. Are his.

And he wants them. And he will get them. Those are sweet things. To think about. That our savior. Has this attitude. That our God. Our God. Now God. In the Old Testament. Is not this mean God.

These sweet. Many of these sweet things. Are in the Old Testament.

God has all along. Wanted sinners. To be drawn close to him. Drawn to him. And redeemed. But Jesus talks here.

About how. All this has been sweet. But now something. I think is just amazing. And I hope. Rings in your ears. Through this week. And that is.

[ 36 : 04 ] What was lost. Was rejoiced over. When it was found. Is that just. True of sheep. Is that just.

True of coins. Verse seven. Of our passage. Says. Rejoice with me. For I have found. My sheep. That was lost. So.

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.

Don't do this. How many of you. Were righteous. And never needed repentance. How many of you. Were sinners. God.

Seeks. Sinners. And it's repeated again. In verse 10. Just so. I tell you. There is joy. Before the angels of God. Over one sinner.

[ 37 : 00 ] Who repents. Who repents. Zephaniah 3:17. The Lord your God. Is in your midst. A mighty one. Who will save.

He will rejoice. Over you. With gladness. He will quiet you. By his love. He will exalt. Over you. With loud singing.

Isaiah 62:5. For as a young man. Marries a young woman. And so shall your sons. Marry you. And as the bridegroom. Rejoices over the bride.

So shall your God. Rejoice. Over you. God rejoices. Over sinners.

That's his heart. That's the way. God is made. He rejoices. Over sinners. Well what about all the. Imprecatory Psalms.

[ 38 : 00 ] Yes. Judgment needs to be had. On the unrighteous. But remember. Jesus was the one. Who said. Oh Jerusalem. Jerusalem. You who kill the prophets. And stone that are sent to you.

I would gather you to myself. As a hen gathers her chicks. But you would not. The heart of God. Is towards lost sinners.

Others. And then both of these verses. In this passage. Say those who realize the value of the thing lost to its owner. Were called together to celebrate what is found.

In verse seven. In verse seven. It hints to be. God in heaven. In verse ten. It's talking about how. It's before the angels. Who's before the angels. God celebrates. In the presence of the angels. Over a sinner.

[ 38 : 58 ] Who's found. Let me. Wrap this up. In a couple of points. If Christ rejoices.

In this way. Over one sinner. Who repents. And you have repented. He's rejoiced over you. If you're trusting in Christ.

I'm not saying this. For the touchy feelings. And tinglys. I'm saying this. For you to see God's heart. He was not unconcerned. About you as a sinner.

He was not like. Oh. How many came today? He's rejoiced. Over everyone. That comes to him. Jesus has searched.

For each one of us. The complexity. The complexity. Of events. That went into you. Hearing the gospel. Beginning to understand. The gospel. The preachers.

[ 40 : 04 ] That God brought. The people. That you talked to. All his work. All. All the work of the spirit. But. The way he used this. All these. Were him bringing about.

That which his heart desired. The care. He took. In bringing. You. To himself. Are not two sparrows. Sold for a penny. And not one of them. Will fall to the ground. Apart from your father. But even the very. Hairs of your head. Are all numbered. Fear not. Therefore. You have more value. Than many sparrows. Ephesians 1.

Even as he chose. Us in him. Before the foundation. The world. That we should be holy. And blameless. Before him. In love. He predestined us. For adoption. To himself.

As sons. Through Jesus Christ. According to the purpose. Of his will. To the praise. Of the glorious. Of his glorious grace. With which he has blessed us. In the beloved. And God rejoices over us.

[ 41 : 01 ] Before the angels. So there it is. There's a picture. Of God's heart. He is one.

Who wants. His sinners. Back. He pursues them. He has pursued them. He pursued you.

If you're trusting Christ. And rejoiced over you. He continues to pursue. Those who are sinners. Jesus. These.

Well let me back up. These scribes. And Pharisees. Were grumbling. With. Who Jesus. Was associating. But Jesus. Came. Not to call the righteous.

But sinners. To repentance. Non-Christian. If you don't know. Where your heart is today. Don't wonder. Don't wonder.

[ 41 : 57 ] Is God seeking me. Remember. Jesus said. Jerusalem. Jerusalem. You. Who. Kill the prophets.

And stone them. Sent to me. I would have you. Oh. What about. Doctrines. And what about. The offers. Yours. The offers.

Yours. First Thessalonians. One. Talks about. Those are elect. Who come. But he offers. To all. So if you're here. And don't know Christ.

God seeks. Your repentance. You are not. Outside of those. God offers. The gospel to. And his offer to you. Is genuine. Don't turn away.

Christian. Are you. As desirous. As God. To seek sinners. To repent. Is your neighbor.

[ 42 : 58 ] On the list. That you think. God. Deserves. God's judgment. Well. Of course. All we. All of us do. I did. You did. But he sought. Sinners. Jesus.

Is a model. For us. We need. To be. Approaching. Those. Who need. To repent. Just like. Jesus. Did. Let's pray.

Thank you. Father. For your word. Thank you. For the places. In it. And they are. Multitude. That speak. Of your heart. Towards.

The lost. Towards. Your sheep. Towards those. You've rescued. I pray. Father. That you would. Help us. To be encouraged. By this.

Lord. Where we are. Too quick. To write someone off. Help us. To see your heart. Help us. To be wise. Help us. To be careful. But Lord.

[ 43 : 53 ] May we. Endeavor. To seek the lost. We pray. In Jesus name. Amen. Amen. Amen. Amen.