

SERMON TRANSCRIPT

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SPEAKER

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SERIES

Reaching People

PART

2

TITLE

Burdened For People

SCRIPTURE

Luke 15:1-32



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What do you see? What do you see? Repeated over and over again is we saw those images of people. We saw their faces, we saw them doing everyday things. And the question is, what do you see? Do you see beyond a random face and people doing ordinary things that we see every day? Do you see beyond that, to see that there is a person that is with an exterior shell and a soul inside that will live forever? Do you see people? That's really what we're wanting to ask ourselves, or we're wanting to know, do we see people for who they really are, that their unique individual is created by God with a soul that will live forever? Do we see people the way that Jesus saw people?

Last week, Brian started this series called Reaching People. And the reason we're thinking about how we see people, is because we think reaching people starts with seeing them. We can't reach people, we can't extend ourselves to the point of sacrifice for people unless we see who they really are, unless we see that they are unique individuals that have a story. They have a history. They have pain, they have a past that is burdensome to them, maybe they have hopes and dreams for the future. They're unique, each one of them made to be in relationship with God, and that relationship has been broken. And when that relationship was broken, everything for them was broken. Do we see that?

When we see the hundreds of people around us every day and we pass them in the streets when we drive past their homes in our neighborhood, do we see who they really are? Do we have compassion the way that Jesus has compassion? What we want to do this morning is we want to examine our hearts to see if our hearts match his heart. Last week, Brian looked at Matthew chapter nine and saw that when Jesus crested that hill and he saw this crowd of people, it says that he was moved to compassion, meaning that his insides were groaning. He was stirred up, he saw them and it says that he was stirred because he saw that they were harassed and helpless. They were like sheep without a shepherd. He saw beyond the faces, and he saw the state of their soul. He saw their circumstances, he saw their stories.

And we want to hold his heart up this morning. And we want to examine it in Luke chapter 15 and think about how he sees people and we want to hold our heart up right next to it and see does our heart align with his? So, that's where we'll be this morning. We're going to read all of Luke chapter 15, three parables that we'll read this morning. And we're going to think about them all together, because that's how Jesus told them. Before we do that though, let me pray and ask God to help us understand his word. So let's pray together. Heavenly Father, would you be with us now in our weakness, I pray that You would help us to understand your word. God, it's full of life, it reveals who you are, would you help us to see it? I pray that You would give us a vision of yourself that would be so grand and so glorious, that it would make everything else pale in comparison to you. God we need your help for this.

It's not something we can do on our own. It's not something I can do as a preacher. It's not something they can do as listeners. We need you to come and help us. And so God would your spirit attend to the word now and give us eyes to see. We pray in Jesus name. Amen. If you have a Bible open into Luke chapter 15, and start in verse one. If you don't have a Bible, there's one in the chairs around you maybe underneath the chair

or on the floor even. If you don't have a Bible at home, you can keep that by is our gift to you. Luke chapter 15. Starting in verse one, it says this. Now the tax collectors and sinners we're all drawing near to hear him. And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them." And so he told them this parable, "What man of you having 100 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. And 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, and over 99 righteous persons 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 friends and neighbors saying, 'Rejoice with me, for I have found the coin that I had lost.' Just so I tell you. There's joy before the angels of God over one sinner who repents." And he said there was a man who had two sons. And the younger of them said to his father, "Father, give me the share of property that is coming to me." And he divided his property between them.

Not many days later, the younger son gathered all that he had and took a journey into a far country. And there he squandered his property in reckless living. And when he had spent everything, a severe famine arose in that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country who sent him into his fields to feed pigs. And he was longing to be fed with the pods that the pigs ate, and no one gave him anything. But when he came to himself, he said, "How many of my father's hired servants have more than enough bread, but I perish here with hunger? I will arise and go to my father and I will say to him, Father, I have sinned against Heaven and before you, I am no longer worthy to be called your son, treat me as one of your hired servants."

And he arose and came to his father. While he was still a long way off, his father saw him and felt compassion and ran and embraced him and kissed him. And the son said to him, "Father, I have sinned against Heaven and before you, I'm no longer worthy to be called your son." But the father said to his servants, "Bring quickly the best robe and put it on him and put a ring on his hand and shoes on his feet, and bring the fattened calf and kill it and let us eat and celebrate for this, my son was dead and he's alive again." He was lost and is found and they began to celebrate. Now his older son was in the field. And as he came, as he neared the house, he heard music and dancing, and he called one of the servants and asked what these things meant. And he said to him, "Your brother has come and your father has killed the fattened calf because he has received him back safe and sound." But he was angry, and he refused to go in.

His father came out and entreated him, but he answered his father, "Look, these many years I've served you, and I never disobeyed your command, yet you never gave me a young goat that I might celebrate with my friends. But when this son of yours came, who has devoured your property with prostitutes, you kill a fattened calf for him." And he said to him, "Son, you are always with me, and all that is mine is yours. It was

fitting to celebrate and be glad for this your brother was dead, and is alive, he was lost, and is found.” The context of these three parables is really set in the first two verses where it says that the tax collectors and sinners were drawing near to hear him. Now, if you were to read chapter 14, Jesus has just been talking about the cost of discipleship and how difficult it is to follow him, and he gives these difficult instructions. And then at the end of those instructions, he says, “He who has ears to hear, let him hear.”

And so it’s no accident that Luke right after that, in Luke chapter 15, verse one says, the tax collectors and the sinners were drawing near to hear. They were doing exactly what Jesus was asking them to do. They were listening, they were responding. But it says the Pharisees and the scribes grumbled, saying, “This man receives sinners, and eats with them.” And that’s the first point that I want you to write down if you’re taking notes this morning, as it were taking right out of their mouths. “Jesus receives sinners and eats with them.” Now, there are a few interesting things to observe here about these groups and what’s going on in this Story. Two groups are represented here, the Pharisees and the scribes, if you’ve been around church for a while you’ve heard of these folks before. They are the spiritually elite. They’re the ones who are respected for their piety in their religion. They were teachers of the law, they were known for keeping the law and they wanted everyone to know them for keeping the law. That was their identity, it was their reputation, and they took great pride in it.

And then the second group, the group of tax collectors and sinners, they’re sort of lumped together almost as one in the same. And Luke does that throughout his account of Jesus’s life. He puts these folks together, tax collectors and sinners. They’re the opposite of the scribes and Pharisees, they were the ones that no one wanted to be around. They were spiritual outcasts. They were considered unclean and considered unworthy of the things of God, they were rebellious. And their lives were marked by sins that were so shameful that they weren’t just known as people who sinned, they were known as sinners. That’s who they were. And obviously, the scribes and the Pharisees didn’t want to have anything to do with them. Two stories earlier in the book of Luke really give color to these two groups and how they continue to come together and how they continue to interact with each other. In Luke chapter five, Jesus is calling his disciples and one of his disciples as a tax collector, is Matthew.

He calls him to follow him and Matthew throws a party for Jesus and all of his tax collector friends come to celebrate. And again, the Pharisees and scribes are upset. It says in verse 30, that the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, “Why do you eat and drink with tax collectors and sinners?” And Jesus answered them in verse 31, “It’s not the healthy who need a doctor but the sick. I have not come to call the righteous but sinners to repentance.” Luke chapter seven, one of the Pharisees has invited Jesus over for dinner and Jesus is reclining at the table with him and a woman in town who is known as a sinner hears that Jesus is there. And so she intrudes on the party and goes in and she sees Jesus and kneels at his feet begins to sob. And her tears begin to wet his feet and she begins to use her hair to wipe the dirt off of his feet.

It says in verse 39, in Luke chapter seven, when the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would know who's touching him and what kind of woman she is, that she is a sinner." And Jesus answered him, "Simon, I have something to tell you." "Tell me teacher," he said. "Two people owed money to a certain money lender, one owed him 500 denarii and the other 50. Neither of them had the money to pay him back. So he forgave the debts of both. Now which of them will love him more?" Simon replied, "I suppose the one who had the bigger debt forgiven." "You have judged correctly," Jesus said. Jesus went on to say, "When I came in to your house, you gave me no water to wash my feet. And yet she wipes my feet with her hair and washes them with her tears. And when I came in, you did not kiss me, and yet this woman has not stopped kissing me since she came into the room. Because he who is forgiven much loves much. And he who is forgiven little loves little."

In both of these accounts, the Pharisees and the scribes are disturbed by the way that Jesus associates with sinners. Just like in the account that we read in Luke 15, but Jesus makes it clear in all of these accounts that he has come to seek and save that which is lost. It's not the healthy that need a doctor, but the sick. And in contrast, the Pharisees avoided such people. They didn't want to be associated with people who were spiritually unclean. They wanted to keep their distance, they didn't want there to be any chance that their name and their good reputation could be associated with someone who would commit such heinous sins. But not Jesus. Jesus didn't see these people as a stain to be avoided, but as something precious that had been lost. And that's the point of these three parables.

What we find out in these three parables in Luke chapter 15, is that Jesus values every person. And look at how it communicates the value of each one in the course of these three stories. It starts out as one sheep out of 100. You think, "Well, that's a big loss, but at least you still have the 99." And then it's one coin out of 10. It's a woman, she's got 10 coins to her name and she loses one. You think that's a big loss, 10% of everything that she had. And then to put an exclamation point on the value of each individual person, he moves from sheep to coin to sons. And he doesn't have 10 sons, he doesn't have 100 sons, he has two sons and one of them is lost. And Jesus is communicating to us the value of each individual person, what would a son do to find his lost son? What would a father do sorry, to find his lost son.

Jesus receives sinners and eats with them because he sees them as valuable. And this of course, means that Jesus sees you as valuable. Regardless of your past, regardless of your present, Jesus receives anyone who will come. And he doesn't just receive us, he shares a meal with us, which in this context is communicating a degree of fellowship and intimacy. It's why the scribes and Pharisees are so upset because Jesus isn't just receiving them, he's eating with them, he's keeping company with them. He's sharing intimacy with them, what is he doing? He's welcoming them in. Do you ever reflect on the fact that Jesus in all of his holiness, all of his perfection, all of his glory, has come to recline at a table with you? In all of your weakness, in all of your sin, he wants to have fellowship with you.

When we think about applying this truth, we should ask ourselves if we value people the way that Jesus obviously does here, first point of application that I want you to write down this morning is, let's examine our lives for patterns that reflect the priorities of Jesus. Let's examine our lives for patterns that reflect the priorities of Jesus. Do our lives reflect the same priorities? Do we value people the way that Jesus did? Is that reflected in our time and in our sacrifice? Are we extending ourselves towards others to the point of discomfort because we value them the way that Jesus does?

Is it reflected in each of our interactions? Is it reflected in the way that we treat our neighbor? The one that we like and the one that we don't like? Is it reflected in the way that we treat our server at a restaurant? Is it reflected in the way that we deal with the customer service representative that we call when we receive a defective product? Is that person that gate that we have to break through to get our refund? Or is that person a soul? An individual that was created in the likeness of God, who will live forever, either with God or separated from him, do they leave that interaction knowing that we think of them that way? Do we see them as a person. Do we value people the way that Jesus does? Is there any intentional effort on our part to connect with the lost and broken? These three parables are meant to communicate to us that Jesus is a savior that seeks that which is lost.

That's the second thing I want you to write down this morning if you're taking notes. Jesus seeks people who are lost. Jesus seeks people who are lost. The first parable is about a shepherd who has 100 sheep. And one of those 100 sheep wanders off and the shepherd leaves the 99 to look for the one that's lost, and it's supposed to make you pause and think. You're supposed to think, "Man, that's a big deal for him to leave all 99 of the sheep to go look for the one." That one must have been really important to him. The second parable is about a woman who lost one of her 10 coins. The parable highlights the incredible lengths that she goes to in order to find this coin. This story resonates with our experience. Imagine if you lost 10% of all that you owned? You lost 10% of everything you have, but you knew it was hidden in your house somewhere. What would you do?

You do exactly what this woman did. You'd get a flashlight out and you'd start moving furniture around until you found it. It would look like the savage house when we lose the remote to the television. Couch cushions flying, blankets being put away. Why? Because we're highly motivated to find what has been lost. That's the point of the second parable, Jesus depicts himself as higher motivated to find what has been lost. He reveals himself as a determined seeker, which fits with what he's already said about himself earlier in Luke that he came to seek and save that which is lost. The third parable is a little more subtle on this note, but it's still there. The thing to note in this parable is that we see the father is seeking both the younger son and the older son. We see that he's seeking the younger brother, and the way that he's watching the horizon for him to return.

It says he saw him when he was so a long way off, and he runs to meet him. He wasn't hesitant, he wasn't put off by all the mistakes that the son had made. He just goes to him. And he brings him back home. And what's shocking though about this parable, is that the father goes out to seek the older brother as well. It's shocking because of the context of the parables. These stories are a rebuke of the religious leaders. The religious leaders

are grumbling and complaining because of what Jesus is doing, he's meeting with tax collectors and sinners. And so he tells these three stories to tell them, "You're wrong. You're wrong in the way that you view these people. You're wrong in the way that you think of them, you're wrong in the way that you've tried to separate yourselves from them. You are wrong." It's a not so subtle correction to the way that they think. But then, he ends the third parable by describing the father going out to the older brother to plead with him to come into the party. It says he entreats him to come in.

The older brother represents these Pharisees and scribes that Jesus is rebuking. They are the ones who think they are righteous and don't need to repent. They are the ones who think they deserve to be celebrated. They are the ones who are angry that Jesus is offering repentance and forgiveness to sinners in spite of their rebellion. And Jesus, because he is a seeking shepherd, makes an appeal to these religious leaders, "Come and join the party." He says, don't stay out here, don't cross your arms and be angry at forgiveness, embrace it. You need it too. Why? Because Jesus is full of compassion. He sees the state of their hard hearts and he knows that it will lead to their destruction and he appeals to them, don't do this. Don't stay out here, come in and celebrate. Consider the heart of Jesus on display here. Last week, Brian talked about the compassion that Jesus had because he had eyes to see people. And we see it again here, he sees the younger brother, he sees the tax collector and the sinner. He sees his need for repentance and he goes to him.

He sees him in his rebellion. He sees his need for repentance and he welcomes him back home. But he also sees the older brother. He sees their hard hearts. He sees the scribes and the Pharisees and he invites them to repent as well. He says you too can come into your father's happiness. He has compassion for both. If you're a Christian, if you considered lately just how lost you were and how great the effort was that Jesus put forward to find you, he left Heaven. He humbled himself by becoming a man, he died a death of public humiliation and horrific pain. And three days later, he rose from the dead. And then he sent someone into your life to share this good news with you. Maybe he sent several people. Maybe he put you in a certain family. Maybe he chased you down in your rebellion. But however he did it, he came and he found you. He melted your hard heart. He opened your eyes, he gave you faith to believe and he did all of this because he is a Savior who seeks that which is lost.

If you're not a Christian here this morning Jesus has come seeking you. He died on a cross so that you could be forgiven of your sins and you could return to God. And Jesus wants us to join in his mission of seeking, he calls his followers fishers of men. He says, "You will be my witnesses." He says in Psalm 96, "Declare this salvation from day to day." He says in Isaiah and again in Romans, "How beautiful are the feet of those who bring good news." The second point of application I want you to write down this morning is, let's examine our calling to join Jesus in the mission of seeking the lost. Let's examine our calling to join Jesus in the mission of seeking the lost. He wants us to seek the younger brothers of the world who are running after satisfaction by chasing the promises of rebellion. They're putting their hope and sexual freedom, lust, pleasure, alcohol, or parties.

They're running towards destruction, and some of them don't even know it. Are you callous towards them like the older brother? Or do you see them on their path to destruction and does your heart ache for them? Are you praying for them? Are you loving them? Are you seeking them? Are you serving them? Are you sharing your story with them, hoping that God will use your testimony to draw them to himself? He wants us to seek the older brothers of the world who have convinced themselves that they are good enough. They think their morals, their citizenship, their church membership will save them. They may even look down upon you with self righteous pride, but Are you patient with them? Do you see them? Are you seeking after them? Are you patiently sharing with them? The last thing I want to observe together this morning is that Jesus rejoices when each last person is found. Jesus rejoices when each last person is found.

It's interesting that Jesus is determined for us not to miss this point. He repeats words like, rejoicing, joy, celebrate, glad over and over again throughout these three parables. It's like a thread that runs through them and connects them together. In verse five, he says "And when he is founded, he lays it on his shoulders rejoicing." Verse six, "Rejoice with me for I have found my sheep that was lost." Verse seven, "There will be more joy in Heaven over one sinner who repents than 99 righteous persons who need no repentance." Verse nine, "Rejoice with me, for I have found the coin that I had lost." Verse 10, "There's joy before the angels of God over one sinner who repents." Verses 23 and 24, "Let us eat and celebrate for this my son was dead and he is alive again. He was lost and he has found and they began to celebrate." Verse 32, "It was fitting to celebrate and be glad for this your brother was dead and he is alive, he was lost and is found."

Why was Jesus so adamant about communicating the joy and gladness associated with the lost being found? Why does he repeat it over and over again? Why does he want us to get this idea of joy and celebration? It's because it's part of the rebuke. The Pharisees and scribes were grumbling and complaining because they saw tax collectors and sinners coming to hear Jesus. They saw tax collectors and sinners drawing near to him and embracing forgiveness and they're upset about it. And so he wants them to know that these people, these tax collectors and sinners are not something to be rejected or avoided. They're something to be celebrated. These people are not a stain, they are a treasure Jesus is saying, they're valuable like one of the sheep in a shepherd's flock, or like one of a woman's few coins. Or like a father's youngest son. They're valuable.

And when one of them comes back to the father, Heaven rejoices. Jesus wants us to see and know the celebration and rejoicing because it communicates the value of each person. Jesus sees the younger brother and he longs for him to turn back. Jesus sees the older brother and he longs for him to see his need for repentance. If you're a Christian here this morning, the big question for us today, is to ask ourselves whether or not our hearts align with his. The last point of application that I want you to write down is, let's examine our hearts to see if they align with Jesus's heart for people. Let's examine our hearts to see if they align with Jesus's heart for people. Do we consider each soul precious and unique? Are we content to leave lost souls lost? Are we callous to the rebellious like the older brother? Are we seeking the younger brother? Are we seeking the older brother? Does the joy at providence over one sinner who repents match the joy in Heaven? If our hearts do not match his, it's because we haven't spent enough time considering his heart for us.

Our heart for the lost will grow when we remember just how lost we were when Jesus came seeking after us. When we remember that we like that lost sheep had no chance of finding our way home without a shepherd that would seek after us. When we consider the lengths to which he went to find us, that he left the glories of Heaven, that he stepped down into our mess, that he lived the life that we could not live and died the death that we deserve to die. Why? Because he was seeking that which was lost. And when we consider that he did that for us, our heart for the lost will swell. And we will long for them to have the same opportunity that we have been given to cast ourselves upon Christ and put our trust in him. If you're not a Christian, how will you respond to a God who's come seeking after you?

Jesus came seeking that which was lost, he came seeking you. He lived the life that you could not live, sinless, perfect in every way. He died in your place to pay the penalty for your sins. Three days later, he was raised from the dead, now he sits the right hand of God the Father and he says, "Come, come to me all who are weary and heavy laden, and I will give you rest." And maybe you ask, how can I come? You come just like the younger brother in the parable. It says in the parable that Jesus told, it says that the younger brother came to himself. He's sitting in his own mess, he's sitting there and during the consequences of his own sin. He has offended and betrayed his loving father. He's gone out on his own. He's made a wreck of his entire life, and he says he came to himself. He recognized all of a sudden that he needed to be saved. He remembered, "I have a good father. And to be a servant in his house would be better than this."

He came to himself and he recognized that he needed to be saved. And the next thing he did was he confessed his sin. He said, "I have sinned against Heaven and against you." He confessed his sin. And the last thing he did is he turns and repents, he goes back to the father. It says, "He arose in came to his father." And Jesus wanting us to know what that reception was like, tells us that while he was still a long way off, his father who had been offended, who had been sinned against, saw him and felt compassion and ran and embraced him and kissed him, because Jesus rejoices over every lost soul that is found. And I know that some of you, some of you imagine that there's no way that God could receive you that way. You've been rebellious too long, you've done too many things. You've gone beyond the arm of his grace.

You feel shame, and regret, and think there's no way that God wants to be near me. All of us have felt that, all of us have felt that. We've felt it with God, we've felt it in relationships that we have here on Earth. I felt that with my parents. There's one story in particular, I remember from when I was a little kid, we were... I was an elementary school. So I was fairly young. I don't remember exactly how old, but we were celebrating my mom's birthday. And it was just our immediate family and we were circled around, my dad had bought her gift and he placed it in the middle of a circle and my mom was going to open this gift. And I don't remember why I did this. I don't know if she was going to slow, or if I was just too excited, or I just totally lost control of myself. But whatever the reason I reached out and just started to tear the paper off of that box.

And my dad, in his loving and gentle way said, “Son, let your mother open her own gift.” And I was old enough to immediately recognize that I had done something that I shouldn’t have done. And I was filled with shame, and I was embarrassed. And it immediately dawned on me, I’ve done something really childish that I shouldn’t have done and I just wanted to leave. And so I sort of slinked away and went into my room and closed the door, I was hoping that they would forget about me. I was hiding in there, I was certain that my mom was mad at me. And that the whole family was upset because I had ruined this whole celebration. And I can’t explain just the measure of guilt that I felt. So I’m hiding in there, hoping that they would never come. A few minutes later, my mom and dad opened the door and they come in. They said, “Daniel, what are you doing in here?” And I said, “I’m punishing myself.”

I know that exact quote, because they reminded me of it over and over again throughout the rest of my life. But I’m punishing myself, I was filled with shame and I didn’t want to come out. I thought, surely they don’t want to see me. And in their grace and kindness, they said, “Well, do you know what you did was wrong?” I said, “Yes. They said, “Are you sorry?” “Yes.” “Then you’re forgiven.” And they entreated me, come back out and celebrate with the family. And what I didn’t realize at the time, because I was in elementary school, was that what my mom wanted for her birthday far more than anything that was in that box was for us to be together. She wanted to celebrate with her kids. She wanted to enjoy her family. And when they called me to come back out, what they were really doing was showing me the heart of God himself, who wants us to join him. He values more than anything else fellowship with us, he wants to be with us. It’s why this parable is here.

More importantly, it’s why Jesus came and did what he did. But why did Jesus do all this? Why did he step down onto Earth? Why did he humble himself and take on the form of a man and die a death, not just a death, a death on a cross. Why? Because the father wants to be with you. He sees your sin. He knows your rebellion. He knows it better than you do. And yet he has made a way for you to trust in Christ and be washed clean, because he wants you to come back in. He wants it so bad that he described himself as a father looking off into the distance waiting for you to come. And at the first sight of you turning back to him, he will run to meet you and he won’t be filled with anger, he’ll be filled with compassion.

And he will run to you and he will embrace you and He will kiss you and He will say to his servant, “Bring the best robe and put a ring on his hand because he is my son. He was dead and he’s alive again. He was lost but he’s been found. Let’s celebrate.” Christian this reminder’s for you to God never stops seeking, never stops welcoming those who repent. He never stops rejoicing when we turn back to him. Maybe you’ve been in a season of rebellion, maybe you’ve wandered away. He’s waiting for you to return. He sent his son to die so that you could. Today is the day of repentance. If you’re here, not a Christian, I plead with you to come. Trust in Christ, his life, his death in your place and the forgiveness and eternal life that he is offering you trust in him. If you are a Christian, examine your hearts this morning to see if they align with God’s heart.

Are you burdened for the lost? Do you remember how lost you were and how he came to seek you out? And do you live your life as if he's invited you to join him in this mission? I want to close this morning by taking a few minutes to quiet our hearts to pray, let's examine our hearts together and pray that God would expand our hearts for those who are far from him. Let's take a minute. Let's pray together. (Silence).

Father in Heaven will you give us eyes to see the people around us? Not their faces, not their exterior, God help us to see their hearts. Help us to see their soul. Help us to see their circumstance. Help us to see their story. Help us to remember how lost we were and how you came to find us. Give us a burden for the people around us. A burden to join you in the mission that you have given us to seek that which is lost. God help us to love people the way that you do. Help us not to see them through the lens of what they can give us or what they are keeping us from, but through the lens of the worth and value that you attach to them. God give us patience, give us grace, give us faith. We pray in Jesus name. Amen.



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