

Somebody Needs to Hear This.”

Sermon for 6 April 2025

Text: Psalm 107:14-16

I came across a video post ([#lamb #childofgod #surrender #shorts - YouTube youtube.com](#)) about “A Rejected Lamb.” It told the story of a female lamb twin who was somehow separated from her mother just after birth and the necessary bonding which occurs at that moment in time between mother and lamb somehow failed to occur. As a result the mother chose to reject the little lamb. She cursed her offspring and treated her as **unwanted!** In nature, or without a shepherd, this would reject in eventual death for the rejected lamb—a hostile, abusive neglect from which the helpless newborn needs deliverance. The poor thing was unclean, covered in filth because the washing that normally occurs and bond lamb and ewe simply didn’t occur. But, drawing a lesson from this sad situation, the shepherd said, “Do you know what this means? It means that this little one will be taken in and bottle fed—my son will love that. And that lamb will live and thrive, grow up to love him. All that love and special attention will have a lasting affect: she will trust him, run to him and they will delight in each other. It is as if the lamb is saying, “I’ll run to this one . . . he loves me.”

So, what’s the lesson? It’s that because of the good shepherd, the rejection and abandonment which would have doomed this little lamb in nature, in actuality will spawn an unique and special relationship. God wanted special time, wanted to give special attention to this little one! From our side we ask, “How can those who gave birth to me just leave me? Those whom I depend upon the most, who ought to mean the most to me, who ought be important to me all my life—and care, feed, nurture, protect and provide for me just walk away? Or pitch me into a field, or a dumpster, or on to a street and leave me to die? Am I so worthless to them? Why would they abandon me? Why did they hate me so and not love me? They didn’t even wash me, groom me, wrap me up in a blanket? It is cold comfort to hear they “couldn’t afford to keep me,” or that “the state took me from the home”—they didn’t care enough to place me and left me to die alone. Without touch, without intimacy and without love (food, warmth, protection and clothing I will die. And many do.

Why did no one chose to stick by me, to run to me, to pick me up and take me home? Wash, tend and care for me?

If it weren’t for the Good Shepherd, I would have been left to fend for myself. Abandonment is a tough one and it can lead to a life of insecurity, and to an endless struggle to prove oneself worthy of love, or, of trying to be lovable. But, fortunately there’s a counter narrative. What if the rejected lamb is renamed the selected lamb? Or better yet, the elected lamb?! Lost, but found. Missing but sought after and found!

3 So He told them this parable, saying, 4 “What man among you, if he has a hundred sheep and has lost one of them, *does not leave the ninety-nine in the [b]open pasture and go after the one which is lost until he finds it?* 5 When he has found it, he lays it on his shoulders, rejoicing. 6 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 which was lost!’ 7 I tell you that in the same way, there will be *more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.* (Luke 15:3-7)
The mission.

Come to think of it, just where does one find the ninety-nine righteous?? Have we not read, **There is none righteous, no not one—unless the Lord declare him righteous.** The rejected lamb so-called is rejected no more but saved, recovered, found and a cause for great rejoicing—a foundling no more; but a lamb who is his very own who trusts and runs to him.

Or consider: as in a preface to the Matthean parallel account in Matthew 18:10: **10 “See that you do not despise (discard, harm through neglect, or hold in contempt) one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven. 11 [[d]For the Son of Man has come to save that which was lost.] The mission.**

Or, as in Luke 19:8-10, on the last leg of his journey to the cross in Jerusalem: **8 Zaccheus stopped and said to the Lord, “Behold, Lord, half of my possessions I [a]will give to the poor, and if I have defrauded anyone of anything, I [b]will give back four times as much.” 9 And Jesus said to him, “Today salvation has come to this house, because he, too, is a son of Abraham. 10 For the Son of Man has come to seek and to save that which was lost.”** It is not difficult to picture Zaccheus as an abandoned little lamb. Again, what’s the mission to save Zaccheus, the lost lamb, the rejected son, God’s little one.

While I don’t want us to miss the vital redemptive strain to these three citations, the mission. I don’t want us to miss the point in the sheep farmer’s tale about the shepherd. Remember, how his son would love to take in the rejected lamb, raise it and bottle feed it and treasure the special relationship that is created by this redemptive action. The Lord appointed this “occasion” for a special relationship, for special attention and a more glorious bonding just as Father God sought when he sent his Son to seek, find, redeem and bring home the lost, the abandoned and rejected. Zaccheus was as socially ostracized as the Samaritan woman at Jacob’s well, shamed, held in contempt and rejected. Turn your rejection on its head. Consider yourself special, selected and, yes, even elected. Orphans and widows and widowers are more than God’s special concern, and more than victims; they belong to him!

Christ, Israel’s king, the Messiah, was also rejected so that you and I might be accepted. He bore our curse so that we might be blessed. He died that we might live forevermore.

Some might say, “Phooey. The shepherd is only doing his job—any shepherd worthy of the name would do the same. Let DHS and social workers do their job. They are on “clean-up” after all.” True enough as far as it goes.

Does it really detract from the compassion of Christ to declare that he was on mission, was he only doing his job? I think not. Where does divine mercy reside originally? Does it not reside in the redemptive purposes of God as established before the foundation of the world? Does Jesus being the agent of that mercy exclude him from being merciful?! No. Of course not.

I find Ezekiel 36: 22-30 very bracing on this point of divine mercy’s origin in God—it’s all about him:

22 “Therefore say to the house of Israel, ‘Thus says the Lord God, “It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went. 23 I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the Lord,” declares the Lord God, “when I prove Myself holy among you in their sight. 24 For I will take you from the nations, gather you from all the lands and bring you into your own land.

25 Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. 26 Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.

27 I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. 28 You will live in the land that I gave to your forefathers; *so you will be My people, and I will be your God.* 29 Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not [a]bring a famine on you. 30 I will multiply the fruit of the tree and the produce of the field, so that you will not receive again the disgrace of famine among the nations.

Isn't it good of God to do all that? Is God any less merciful because God fulfills his purpose of vindication as well? As well, I say, not :”instead of.” **God is good** is the Old Testament way of saying, **God is love** as expressed in the New Testament. One thing that is not revised in all this is the matter of who is accomplishing our deliverance. It's none other than God himself. At least 13 times in 9 verse God says, **I will!** He says to us, **you will** only 3 times: **You will live in the land that I gave to your forefathers; so you will be My people . . . you will not again face the disgrace of famine.** (vv. 28, 29) The Lord God is our Redeemer.

I began this message drawing your attention to the desperately helpless estate of a newborn she-lamb. Her need for deliverance, from the outside, because she could not save herself. That is our condition. Psalm 107:14-16 is our text:

He brought them out of darkness and the shadow of death, and broke their bonds asunder. O that men would praise the Lord for His goodness, and for his wonderful works to the children of men! He has broken the gates of brass, and cut the bars of iron in sunder.

God delivered guilty men, rebels against the word of God, who held his counsel in contempt. Men who had worked themselves into this fix. They had fixed their doom! **Under the shadow of death, condemned sinners.** They were bound men; hence their need for liberation. May the Holy Spirit touch them, ease their soul weariness and turn them to Jesus. These guilty and condemned men were downcast—there was none to help them escape—not until Jesus came to them. His advance on Jerusalem was their help and ours as well. “They were a heap of helplessness, dead in trespasses and sins.” (Spurgeon) **But they did take to praying—they cried unto the Lord as a lamb bleats.** And he heard their cry. He emancipated them! **Bringing them out.**

Now it is incumbent on the emancipated to relate how it was accomplished. To the praise of God with gratitude. Glory be to God. And the first thing we note is that our

redemption has been worked by God Himself. It's his work, what he did. Secondly, he did it all alone. When the Philistines thought they had cornered and imprisoned Samson, he proceeded to the city gates, and lifted the posts, gates and all and carried them to Mt. Hebron on his shoulders, all on his own. What a display of power and prowess. Even so did Christ carry his cross to Calvary. **Look unto Me, and be you saved, all the ends of the earth, for I am God and there is none else.** (Isaiah 45:22) What a display of his power and goodness is our deliverance. These prisoners would not have prayed if God had not worked upon them, and driven and drawn them to do so. It is His goodness, we have none of our own. God alone effected it all. And he did it everlastingly, as in once for all. We can recite it, but it needs no repetition so thorough and complete is His work. (*Once Samson carried off the gates they could never be closed upon, or against him again. So, too, when Christ crucified sin and conquered death! **Paid is paid.** Debt absolved.*) We cannot be held hostage in the Gaza of sin ever again—the doors have been blown off. We are **the Lord's free men forever!** We are His special, chosen and elected lambs.

So what? What are we to do with this emancipation, this adoption, this being wanted? 1. Record it. Enter it in your books, your diary, your journal and write it boldly, legibly. 2. Then praise the Lord out-loud, and loudly, and publicly. Do it with your light, your life and your liberty. 3. If you're wanted by God, you're wanted alive—not dead. Post that notice everywhere. God has appointed me to post those notices

You know, walking and leaping and praising God. Do it with the new heart, the loosened lips and the life spared. Be mute no more. Out of your strength and health, praise the Lord. With all you have, with all you are . . . with your means and substance. Make a whole offering of yourself for His name's sake. Be an influencer, an example and an instrument—be the belfry of your house and ring it out. Fill the highways and the airwaves as you live for Him and before Him. Be the doxology you want the world to hear. And he will smile upon you and bless you because He still does that for those who trust Him and run to Him.

Amen