

# Sunday Night Meditations 02 Message and Song - 1950's

by Welcome Detweiler

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*Christ's love for lost souls is greater than His love for self-righteous people, and He will go to great lengths to save those who acknowledge their need for salvation.*

**Duration:** 30:21

**Scripture:** Psalm 69:1-2, Psalm 69:14-15, Luke 15:4-10, John 10:11, John 19:30

**Topics:** "Redemption Through Christ", "Salvation And Forgiveness"

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## Description

In this sermon, the preacher focuses on the parable of the lost sheep from Luke's Gospel Chapter 15. The sermon begins by setting the context, where the religious leaders are criticizing Jesus for associating with sinners. The preacher emphasizes the depth of Christ's suffering on the cross for the redemption of humanity and highlights the triumph of his sacrifice. The sermon emphasizes that Jesus, as the good shepherd, is determined to find and save every lost sinner, offering forgiveness and salvation to all. The preacher concludes by urging the listeners to recognize their own lostness and accept Jesus as their shepherd.

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## Transcript

We deeply appreciate the opportunity of proclaiming the gospel message in song and in sermon. May God bless you as you listen with an open mind and with a prayer on your heart that your present spiritual need may be met through the broadcast. This is Welcome Deathliner speaking.

Welcome Deathliner speaking. What man of you, having an 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.

I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance. That strayed away, done lost in the wind and the rain. And the shepherd, he say, O Highland, go find my sheep again.

And the Highland frown, O shepherd, that sheep am black in bed. But the shepherd, he smile, like that little black sheep, is the onliest lamb he had. And he say, O Highland, hasten, for the wind and the rain am

cold, and that little black sheep am lonesome out there so far from the fold.

And the Highland frown, O shepherd, that sheep am old and gray. But the shepherd, he smile, like that little black sheep, was fair at the break of day. And he say, O Highland, hasten, lo, here am the ninety and nine, but there way off from the sheep fold is that little black sheep of mine.

And the Highland frown, O shepherd, the rest of the sheep am here. But the shepherd, he smile, like that little black sheep, he hold it the mostest dear. And the shepherd go out in the darkness, where the night am cold and bleak.

And the little black sheep, he find it, and lay it against his cheek. And the Highland frown, O shepherd, don't bring that sheep to me. But the shepherd, he smile, and he hold it close.

And that little black sheep, was me. Seeking those that are made, be saved and... The general theme of this program is centered in the rather familiar parable of the lost sheep, and I guess you would almost expect my brief message to follow that theme. Since you are expecting that, I have no good reason to disappoint you, so the story of the lost sheep it shall be.

I hope you were listening earlier while I read the four verses from Luke's Gospel, chapter 15, verses four through seven. Perhaps you will understand the parable better if I give you the setting. In the opening verses, the ultra-religious people, known as Pharisees and scribes, are murmuring because the Lord Jesus Christ has refused to confine himself to their religious society, and he is found receiving and dining with publicans and sinners.

The religious Pharisees had no dealings with these common people, and they seemed rather surprised and disgusted that Christ would associate himself with these irreligious, despised people. To answer their murmuring, Christ gives his reasons in the threefold parable of the lost sheep, the lost coin, and the lost son. Time will not permit me to speak on these three, but let's think of the explanation that he gives in the parable of the lost sheep.

He likens the self-righteous Pharisees to the ninety-nine sheep somewhere in the wilderness who, in their own estimation, need no repentance. And he likens the publicans and sinners to the one lost sheep who is conscious of being lost. He raises the logical question, What man of you Pharisees, having an hundred sheep, if he lose one of them, doth not leave the ninety-nine and go after the one that is lost? In other words, he is saying, When you see me eating and receiving publicans and sinners, I am going after lost souls, and, at the same time, I am leaving the society of you religious Pharisees.

The writer of one of the hymns that were used early in this program, entitled The Ninety and Nine, has caused a little confusion when she wrote, There were ninety and nine that safely lay in the shelter of the fold, for the Bible says they were in the wilderness. There is no suggestion that they were in the fold. But perhaps Elizabeth Clephane, the writer of the hymn, had this in mind, that in their own estimation, the Pharisees thought they were safely within the fold.

In their own estimation, they thought they were beyond the need of repentance. In all the dealings that Christ had with these scribes and Pharisees, He was able to do very little for them, because they seemed to be able to take care of themselves without any outside help. Their standard of morality and general conduct was above reproach, and very commendable.

But they were not interested in lost souls. They did not seem to realize that they were themselves lost in the sight of God. There is not very much that God can do for self-righteous people, so He leaves them to themselves, as a shepherd would leave the ninety and nine and go out in search for lost souls.

On this ground, Christ justified Himself for eating with publicans and sinners. In like manner, God is still more interested in those who know they are lost and undone than He is in self-sufficient ones who are trying to work their way to heaven. God has nothing to offer to the man who thinks that he can save himself by his good works.

Nothing but condemnation. I suppose that I have in my listening audience a few who still belong to the ancient order of the ninety-niners. Good people, too, so far as the standards of men are concerned.

But you have never seen yourself as lost and in need of being saved by grace. It will be a good day for you when you abandon the idea that you can save yourself. Then it will not be difficult for you to admit, I am lost and need to be saved.

All who are eligible to be in heaven have at some time experienced what it means to be lost and helpless. The Savior's interest is keen when He meets one who acknowledges He is a lost sinner. For it is the lost sinners that Christ came to seek and to save.

Have you ever been lost? If not, then you have never been saved. For only lost people can be saved. In the parable we are considering, we have no difficulty in discerning who is the shepherd.

For Christ said, I am the good shepherd, the good shepherd giveth his life for the sheep. The shepherd who goes out to find the lost sheep is prepared to suffer hardships, for he has one ambition, and that is to find the one that is lost. In the hymn that I refer to again, the Nightingale Nine, there is one verse that expresses it in these words, But none of the ransomed ever knew how deep were the waters crossed, nor how dark was the night that the Lord passed through ere he found his sheep that was lost.

This would remind us of the deep waters of death that Christ passed through. In the 69th Psalm we have the prophetic utterances which apply to Christ and His sufferings, reading from verse 1, These are just a few of the many heartthrobs of Christ that are expressed in God's word. Our finite mind cannot grasp the depth of the anguish and the sorrow through which Christ passed when he suffered for our sins on that old rugged cross.

But there seems to be a bright side to nearly every story, and it is even so with the sufferings of Christ. For when the six hours were expired, Christ cried with a triumphant voice, It is finished! and bowed his head and dismissed his spirit. The price for my redemption and yours was paid, and God's throne of justice was satisfied.

And since that day, God is offering forgiveness and pardon to lost sinners through the person and work of His dear Son. The shepherd will not be stopped in his purposes. He will not give up until he finds the lost sheep.

In like manner, Christ will visit every sinner in the world and offer his salvation. Some will not receive it, but the offer stands just the same. It seems unbelievable that a lost sheep would refuse the shepherd's help.

But some do. I must charge you, lost sinners, who are ignoring the tender pleadings of the Lord Jesus Christ, a day will surely come when you will reap for such deliberate rejecting of the shepherd who desires

to rescue you from the dreadful danger of perishing in your sins. It is utter folly to try to convince yourself that you have not gone astray, for in Isaiah 53 we are told that all we like sheep have gone astray.

We have turned every one to his own way. Some may have gone farther astray than others, but we have all gone astray. And, like sheep, we have no way of finding the fold without the aid of a shepherd.

Shepherds tell us that sheep are somewhat different from many other animals in that they seem to have no special instinct to guide them home when they are lost. It is rather common to hear stories of cats or dogs that seem to find their way home, regardless of the distance. But when did you hear a true story of a lost sheep finding its way home? Never.

The Spirit of God selected the right animal when he said, All we like sheep have gone astray. Sinners remain lost until they are found by the good shepherd. And when he finds the lost, according to our parable, he lays it on his shoulders, rejoicing.

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. The kindness that the shepherd shows to the lost sheep expresses the gracious dealings of Christ with the lost sinner. He wins the sinner's heart by his love and by his grace.

An hireling might find the lost sheep and whip the disobedient animal all the way home, but not so with a good shepherd. He never scolds the sinner. He rather rejoices that he has been able to save a soul that would otherwise have perished.

There is not a word mentioned of the rejoicing of the found sheep, but the rejoicing of the shepherd is mentioned twice, suggesting that Christ receives a greater joy when a sinner is saved. He delights in the fact that his sufferings and death for sinners were not in vain. My unsaved friend, have you ever considered this, that you have the privilege of causing the heart of Christ to rejoice when you acknowledge that you are a lost sinner and turn to him for salvation? He cannot rejoice in that life of sin and disobedience.

He is rather grieved that you should turn down his opportunities of being saved. But all heaven rejoices when a sinner trusts Christ and is truly born again. That patient shepherd is standing by your side right now, and he offers to become your shepherd, your savior, the moment you will put your faith in him.

What more can he do than ask you to trust him? Although the rejoicing of the sheep is not mentioned, we do know that lost sinners are made happy when they are saved. The awful prospect of facing a lost eternity keeps unsaved people in a very unhappy condition, and the moment they trust Christ, their prospect is altogether different. The heavy burden of their sins is removed.

They are heaven-bound and rejoice in it. I covet this joy for you, my unsaved listener. If you are unhappy, the remedy lies altogether in your own hands.

Receiving Christ as your Lord and Savior will bring joy to you and to him. Rejecting Christ will bring more sorrow and heartache.

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