

The Finder Of Sinners

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Chapter three of Philippians, verse nine.

That's tonight, Sunday night, we're in Samuel. And if you felt like you've been running and never quite understood the implications of that, David is running in Samuel, and he continues to run and he continues to suffer defeat and harm upon himself and others. But we're looking forward to that time that he stops running and God begins to work powerfully in his Life. Okay, Philippians 3, 9. And be found in him not having my own righteousness which is from the law, but that which is through faith in Christ, the righteousness which is from.

From God by faith. So if you just pray with me for this time, Father, we do just come, Lord, in this verse, so much of the truth of your Gospel is contained, Lord. And in doing so, we are people who need to hear good news, O Lord, in a world that's full of horrors and sin, Lord, of every evil thing, Lord, we need the good news that's found in Jesus Christ enable us to understand. In Jesus name. Amen.

So in verse nine. So we have been talking in chapter three of the previous thing, previous couple times that I've had the chance to share about Paul giving up those things that were gained to him. Now, you and I all lean upon certain things also, right? Our experiences, our identity, our heritage, our religious background, our zeal, our accomplishments. But those things don't have any spiritual ability to deliver us.

So. So Paul says, I count those things as rubbish. They are as something that is not valuable to me in my spiritual walk. And he is not counting them as rubbish just to

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throw them away because they're worthless. Because he has weighed them in the balance with what his association with Christ offers.

And he has found that which Christ offers so much superior to his own physical background that he willingly throws those aside. He unburdens himself of those things that he might possess the better. So in verse nine, we're going to pick up part of the reason that Christ is of better value than his own experiences, his own background, his own nationality, his own religious upbringing. To beef it says in verse 9, and be found in him. I first just want to start off that Jesus is a finder.

He is a searcher for lost things. There's a whole section in the Gospel about Jesus finding things, right? He finds a coin, and he is like a woman who has a garland of 10 coins, but she loses one. And she doesn't rest until she has found. Found that lost coin.

He is like a shepherd who has 99 sheep, and he leaves the 99 in a desire in an earnest process to find that one lost sheep. He is a seeker of pearls who found one pearl of great price, goes through every and sells everything in order to have that. He is a finder. He loves to find things. I don't know if you have ever lost anything before, right?

But sometimes we wish that that lost thing had a voice. And sometimes I actually find myself, you know, Lord, you know exactly where this thing is at. You know, won't you just tell me where it is? And I keep looking and looking and looking. I want to know.

But Jesus is, is a searcher and a finder. He looks but what he looks for more than coins and sheep. I have an awful experience about yesterday. I woke up sweating this morning. I lost a bunch of cows yesterday and they broke through the fences, they broke through the corrals, they went everywhere.

And I'm just, just horrified. If I ever felt like quitting and just sitting down and crying, it would be yesterday. And. But I'm giving that to God. But he loves.

He found sheep. And I would love to find my cows too. But he searched as he find the sheep. But you know what he likes to find more than anything?

That's good, Chad. He loves more than anything. No matter how much he might like to find lost money or lost animals. You know what he likes to find the most? Sinners.

He likes to find sinners the most. He will give anything and go any distance to find a sinner. He is an individual who loves to find people broken and destitute. There's never been a place that is too dark for him not to go. To find something he is seeking.

There's never been a place that is too violent or too ugly or too discouraging or too filled with woe. Loves to find sinners so much he is willing to lay down all he has to go there and find them. He loves to find sinners. Jesus, if he could be described as anything, he would be described as a finder. A finder who loves to find that which is lost.

And when he finds them, he loves to do something. You know, it is not just enough to want to find something though. You know, I think of individual drowning and there is. It's a very negative experience to be drowning if you've ever had yourself in a position. But there's something worse than drowning.

Everyone know that. It's when someone else thinks that they can save you and they swim out to rescue you, only to find out they don't have enough strength. Now you have two drowning people. That's worse than one drowning people. When a drowning person is trying to cling to another drowning person, there's a real problem.

And it starts. You start, instead of figuring out just trying to swim, you start hitting the other person. Get off of me. Go drown somewhere else. Leave me alone.

There's been plenty of people who thought they could help other people, but they couldn't save themselves, right? There's been lots of names, Muhammad and Smith and all sorts of other people who thought they could help someone else, but when it came down to it, they could not save themselves. Their tombs are still here to this day. They still exist. But I don't understand why people go to Israel and look at a hole in the ground that Jesus laid in for a few days, his body laid in.

The truth is, he is not there. If you want to look for Jesus, you look for him in the place that he is seated at the right hand of God, possessing in his dominion all authority, all power. He has no residue of decay or dirt or any flesh on him. He stands holy and all by himself, sitting at the right hand of God. That's where he is.

They said of Jesus, when they're crucifying him, let's leave him alone. He saved others. Let's see if he can save himself. Let's see if he can save. That's the question we have to come to when we look at a spiritual authority.

Yeah, he said he could save others, but can he save himself? Jesus proved by the resurrection of of him from the dead that he is not only willing and desirous of saving sinners, he can save them. He is able to save them. He possesses the ability where other people who may have wanted to save others were prevented by doing so from their own sin, their own death. If you cling to them, you are clinging to a drowning man and you're going to drown with them.

But if you look to Jesus, he is the one who possesses the ability, the desire and the ability to save other people, sinners whom he finds. But how does he do that? It says, being found in him. Those two small verses are absolutely packed with everything that is necessary for the Christian. I'm going to go to Ephesians to look at this.

Ephesians, chapter one is the great in him, chapter in Him.

And so we're going to look at the great doctrines of the Bible, of salvation. Salvation is a multifaceted work that we can look at and see different surfaces glimmering in the light. But it is a cohesive work also. It is a one work so when you get the one piece, you get all of it. And we see here that there are several pieces to this salvation that Jesus Christ offers to those he finds.

It says in verse three of chapter one of Ephesians, the first ones, we're going to look at them, maybe mention them. Those things which Christ does for us that are found in him. Excuse me, are election. Election. We're looking at that for a section.

Election, justification, adoption, redemption and glorification. These things are all packed into that work which Jesus Christ does for us. So we're looking just the first one real quick in election. Election in a building site. Sometimes we go to work and no one really thinks about the job much before you go there, right?

And we're like, oh, we're just show up on the job. And so we get there and then we're like, where's the plans? I was like, okay, got to go get the plans. And then we're like, where's the tools? Oh, okay, we should have thought about that before.

No tools or where's the materials, right? And it's like, oh man. And then it's basically like 4 o' clock and there's like, you know, it's really not even really any worth getting started. We'll just put that off for the day, right? No.

If God would have acted this way, sometimes we think that he just spun the world and threw it out there to wait and see what would happen. But no, if someone did that in work, they would be criticized, they would go broke really quick. A whole wasted day because someone couldn't see far enough ahead to plan for the possibilities. It says that in election that this was God's perfect plan, that Jesus Christ was a lamb crucified from the foundation of the world. It wasn't an accident that it happened this way, that the most perfect way in which God could display his own nature and character was thought about and it came to be the thing.

The best way for us to know the glory of God is to bring in a substitutional lamb to be sacrificed on the behalf of those who have become enemies with God. And so election looking beforehand and planning that we I am Jesus is going to come and rescue lost sinners. He is going to do that in the next one is his justification. It says that we should be holy and blame be holy and without blame before him in love. That he made a decision through his life.

He was going to take sinners and justify them, make it so that his righteousness would be a part of their life, that he was going to justify and call them holy, that he was going to, in verse five, having predestined us to adoption as sons by Jesus Christ to Himself, that he was going to take those individuals who had been justified and bring them into

his family to experience the fullness of the rights of sonship.

In verse seven, we see that the next thing is redemption. That Jesus has become our kinsman, Redeemer, taking those things which are broken and against us and turning them around and making them even the foundation for the display of his perfect goal and glory in our lives. That he takes individuals from whatever type of broken and ugly background who, having walked in disobedience for years of their life, and to our amazement, he takes those very things which were our shame, which were our brokenness, and he sets his glory upon them in a way that magnifies his own nature more than anything else. It becomes, we look back his guiding hand bringing us to that spot. He redeems what was lost and makes it beautiful.

The last thing that he does is that He. He glorifies us, that he brings us into a place of sharing with him forever. In verse 10, it says that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, in Him. He becomes the unifying piece of the puzzle that brings what is natural and physical and brings it together into the nature of God, into one thing, to be able to enjoy that unity for all of creation. It's interesting.

I thought about this as like a judge and these pieces of that work which Christ does on our behalf in him, through his sacrifice, through his work, right? And a lawbreaker convicted of serious sin comes before the judge, and the judge finds a way, says, you know, the price has been paid for your sins. You are forgiven. That would be wonderful. That would be great news for your fine to be paid.

Wonderful things. You would rejoice. But it's different if after that, the judge says, you know, I've forgiven you, now I want you to be my son. That would take this to a whole level of amazement. Here I am a sinner, a broken individual, having been in warfare against the state.

And he says, now, I want you to be my son. I want to adopt you into my family. It would be another thing altogether if he says, you know, now I want you to be in my business. I want to share my business with you. I want to have you as a partner in my

business.

We'll be like, wow, this, this is great. You know, this, how much more wonderful to become. And then you say, you know, I want to spend eternity with you. I want to be with you forever. You know, there's children that a people person has, right?

And you're like, yeah, they're my child, but I don't want to work with them, right? I met this guy doing gutters, and he's like, yeah, I hired my son for the summer. I made him walk home three times this summer after I fired him. I don't want him. He's my son.

Yeah, but I don't want to work next to that kid. You might have people you work with, right, Leo? But you may not want to spend the rest of eternity with them. You hear what I'm saying? It might be nice.

They're good workers, but I don't want to spend forever with them. But Jesus, he brings us into his family. He forgives our sins, he adopts us, he gives us, he redeems us. And then he says, want to spend forever with you. What an amazing thing that is found in Christ.

All these doctrines that are so essential, that are necessary, that are all it says, all the promises are found in Christ in him. When he finds sinners, he is able to save them. He saves them by bringing them in into that ark, which saves them from the wrath of God, into His righteousness, into his calling, and finally into his heaven in Christ. All of the doctrines, all of the things of Christ in him are true and amen. In the life of a believer, these things are found in Christ.

If he's finding people, he saves them by bringing them in. Let me go back to Philippians, all right? And being found in him, not having my own righteousness, which is from the law. There is in every authority a level of respect that individuals give to the authority that's over them. Children are to obey their parents, right?

In our society, an individual who works in a job is to obey in some ways and commit themselves to the instruction that their employer gives to them. In our society, to be a good citizen, that there is a level of authority that nations or people have over the

people that are citizens of that country. And we tend to want to fit into those and follow those things. But it's a real dangerous thing to assume that just because we've done well in those other areas that they transfer to our relationship with the supreme authority, right? Just because you're a good son does not necessarily make you a good employee.

Just because you're a good employee, that does not necessarily make you a good citizen. Right. Just because you're a good son, a good employee or good citizen does not mean you meet the standard of God's righteousness. It is not obedience that he's looking for. His standard is righteousness.

Righteousness and a complete, unwavering commitment to his legal standards. We all know that a judge should have some standard of righteousness. That if he violates that standard, he becomes an unjust judge. Right? If he's my buddy and I've committed murder and I go before the judge and I'm like, hey, bro, let me go.

And he's like, okay, right? That judge would be an unjust judge. Right. Without everyone would be up in arms. No, that can't happen.

This is the United States. That standard of righteousness cannot be breached here. And that judge rightly would need to go to jail, would suffer the result of breaking that trust that he had with the people. In a similar way, God's righteousness is an absolute right. Righteousness, any violation of that righteousness has to be rewarded according to his justice.

There is no blinking his eye. There's no looking away. There's no missing that. He keeps an account written in books of every single thing that everyone has done. Not just what you've done, but the intent of it.

We know that that is summarized in that law that was written on those tablets of stone, showing that they were an enduring thing we have. He says, I am the Lord your God who brought you out of the land of Egypt. You shall have no other gods before me. You shall not make for yourself an idol. It says, honor the Sabbath day.

Honor your parents. You shall not murder. You shall not steal. Envy and lying and lust. This is our commandments.

They are summarized in those two great commandments. You shall love the Lord your God with all your heart, your soul and your strength. And you shall love your neighbor as yourself. This is that great searing law that is in accordance with his righteousness. Now, the Jews in here with Paul said in verse nine, that righteousness, which is from the law, he said back in verse 6, concerning the right of himself, concerning the righteousness which is in the law, blameless.

The Jews had made that law attainable. They had made the law. They had dumbed it down and twisted it and moved it outside that which God intended so that men could actually keep it and declare themselves righteous. Just like that young man who came to Jesus, who was in his heart unsatisfied, lacking and broken. But he said, all of these I have kept from my you.

But Jesus says, no, look, we got to look into the heart. We got to look into the heart. It's not about whether you worship another God, but whether you love God. It's not whether you have a statue or something like this, but whether you hold up things like money and physical possessions, anything that could be considered idolatry. It's not the day that you worship on or you set aside, but whether you rest with God and follow God.

It's not whether you keep the honor in your parents, but whether you honor them in spirit, providing those things that are necessary for them. It's not whether you have not murdered, but whether you've had this anger boiling in your heart that was desirous to strike or harm this prejudice and this ugliness that you have that's keeping the law. It's not whether you've committed adultery with a woman and went into her house and violated someone else's wife, but whether you have taken things into your home that shouldn't be there. That's what's adultery. He said, this is my righteousness.

There was a righteousness that people could keep. But God's righteousness is so searing and holy. We can go all the way through the Ten Commandments. And we

realize, if you are honest, that we have become law breakers. Individuals who without a doubt cannot even measure closely to that standard of righteousness which God demands.

How could we stand before the whole, whole counsel of God? How could we hold up our own innocence? Who could say before that almighty fire, I'm a good person. You might say that to your mama. You might be able to convince your employee.

You may be able to say that to the police officer and get out of the ticket. But before God, you have no excuse, no hope, no ability. He won't be convinced because he holds all the books and one day they will be opened.

But for you and I, Paul says he doesn't have that righteousness which is from the law, but that one which is through faith and in Christ. There is a righteousness which is according to works with fails. But there is another righteousness which is an imputed righteousness. It is a righteousness that exerts itself when the finder comes looking. He is a finder and he's a saver.

But he is not an abuser of mankind. He respects people. If I had an individual that I loved so much and I went and grabbed them and I forced my love upon them, I would be considered unloving. That is not a form of love. God is a gentle and a pure God.

He looks in all the bad places to find anyone. But he's waiting for a cry of faith. He's looking and listening. He's right near enough he's come into your vicinity. But he's looking and waiting for that one to say, I am an unclean person.

Save me. Here I am. Save me. He is like walking on the waters. But Peter's in the boat and he's waiting.

He's not going to force Peter out of the boat. But he calls to him, calls to him upon the waters, come out. And Peter must make a step and get out of the boat. He has to abandon that righteousness which he trusted in before and embrace that righteousness which Christ is offering. It says that which is through faith in Christ, the righteousness which is from God.

By faith. Christ takes those individuals who by faith leave their own righteousness, stop depending on it, stop making excuses for their behavior, stop blaming other people, Stop all the things that exemplify an individual who trusts in their own righteousness and just cry out with a simplicity Christ, here, I am a sinner. Save me. He takes those individuals and he gives them righteousness that belongs to him. He said on the cross, father, forgive them.

He had, by a surety of a better covenant made a way in which he could declare righteous those who are found in him. Those who are willing to board the ark with Jesus are declared legally righteous. Not because of any righteous acts they did. No, in spite of of the ungodly acts they did, he calls them righteous. This legal righteousness stands the test of time.

When before that throne of God, the books are open, you and I will have the opportunity to defend our own righteousness. Or we can stand on that imputed righteousness which Christ has to offer and says, I am an unworthy sinner. But Christ found me, rescued me, and gave me clothes to wear. Upon that righteousness, I stand no other. I am a wicked person.

My heart broke yesterday. I cursed my son.

I was mad. I had an opportunity to get the cows and I put him in a weak spot in the fence. And I was like, okay, I'm going to send 30, 15, 2000 pound animals your way, okay? And when they get close, you just get in the gap. And so I'm chasing them on the four wheeler and they're getting close and I get there and they jump through the weak spot.

Micaiah was not there and I was furious. An ungodly person, no excuse. Just clinging only to that work which Christ does on our behalf. He is a finder, he is a saver. But he waits until you will cry out to him if you will recognize your state that you are in, if you're feeding the pigs with harlots, devouring your inheritance, that he, Father is waiting.

That's true, but he's also sending Jesus Christ in the form of people to minister to you, where you are saying, return to the the Father, all is forgiven. He's making mention of it, he's arranging circumstances. They're around you, they're ministering to you, just calling out to you, return to the Father, you've been forgiven. For Jesus sake, just return to the Father on my behalf.

We're going to close here and I do want individuals, if possible, to understand which righteousness you lean on for our benefit. The one you lean on is the one you defend. If you defend your own righteousness, it's because you trust in your own righteousness. If you are quick to say, hey, look, I am an ugly, ungodly man, I just trust in Jesus Christ, that's the one you possess and that's my hope for you. If you have righteousness that is your own.

I pray and would like to give you an opportunity to trust in one that is of better quality, that lasts forever, that gives you all the spiritual privileges that Christ bought on the cross. And if you would, I would love to talk with you and pray with you. And so if after the service you would like to join me, I would love to be a part of your life in that way. So let's just, let's pray and examine our hearts and we'll have this song in the end.

Oh, Father, we do come to you. First of all, just thanking you for your tremendous care for humans, Lord, that you want to.