



SERMON NOTES

SUNDAY 06.04.25

PREACHER: PS NATHAN BEAN

SEEK AND SAVE THE LOST

BECOMING CHRISTLIKE

BEING [HEART], THINKING [MIND] & DOING [BODY]

[A PERSONAL REFLECTION]

Conviction of a Disciple: Growth in Christlikeness often begins when we recognise our neediness, humble ourselves, and let Jesus see us as we really are.

OVERVIEW

In Luke's Gospel, it's the conversations on the margins—the quiet moments on the journey to Jerusalem—that reveal Jesus's heart. In Jericho, it's not the centre of the city that captures His attention but the edges. And it's not the powerful who receive His presence, but the humble ones who dare to be seen.

ACTION

Step 1: Reflect: Where in your life are you tempted to “stay in Jericho”—to remain in the safe, respectable center rather than stepping toward Jesus in humility?

Step 2: Commit: Have you ever experienced Jesus seeing you differently than others do? What was that like?

Step 3: Act: Are there any areas where pride is keeping you from seeking Jesus wholeheartedly?

THOUGHT

SCRIPTURE: LUKE 18:35-19:10

Sometimes, the most sacred things happen in the places in-between, and sometimes they happen on the edges. Today's passage does a bit of both!

Luke's Gospel gives us little conversations on the way to Jerusalem—these interactions reveal something profound about Jesus's heart. It's not always in the miracles or teachings on a hillside but in the side streets, the interruptions, and the people that others pass by without noticing. And it's these in-between moments that show us Jesus's character and love for people.

In our passage today, we find Jesus in the ancient city of Jericho. Jericho was a major city—bustling, crowded, and very religious. But something remarkable happens: Jesus passes through it, and no miracles happen. He simply walks through.

But on the outskirts? That is where change takes place.

On one side is Bartimaeus, blind and begging for mercy. On the other, Zacchaeus, wealthy, powerful, but a traitor—rejected by his own people. One cries out in blind desperation, the other climbs a tree. Both are seeking Jesus and willing to be embarrassed and culturally “othered” to encounter Jesus.

An impoverished beggar and a wealthy traitor, but what do they have in common? They know they're lost, and Jesus is where they will be found.

Jesus says He came to “seek and save what was lost.” So, why no miracles in the city? Could it be that no one in Jericho believed they needed saving? But out on the edges, people like Bartimaeus and Zacchaeus were ready. Humble enough to cry out. Bold enough to seek and find.

It makes you wonder: What keeps us from encountering Jesus? Is it comfort? Pride? Our need to appear like we have it all together?

There's also a quiet reversal going on in these two characters' names. Bartimaeus means “son of filth”. Zacchaeus means “pure” or “righteous one”. But Jesus sees deeper than name or status. He doesn't avoid Bartimaeus because of his shame. He calls him forward and restores his sight. He doesn't commend Zacchaeus because of his reputation. He confronts him with kindness and draws out the repentance that leads to salvation and restoration to live up to his own name's calling.

What others call dirty, Jesus calls worthy. What others assume is righteous, Jesus gently reveals as hollow. He sees differently.

So we're left with a question: Who is doing the seeking? Is it Zacchaeus and Bartimaeus seeking Jesus? Or is Jesus seeking them?

From reading the text, it seems the answer is “yes”.

There is a mystery here. Jesus seeks us in our lostness. But He also responds to those willing to seek Him with humility and courage. It's not either-or. It's a beautiful dance of God's pursuit and humanity's longing.

And maybe the invitation is this: Get out of the middle. Leave the comfort and religious pride of the city and head out to the margins. Be willing to be seen. Be willing to be lost. Be willing to be saved.

DISCUSSION

[A GROUP REFLECTION]

1. Bartimaeus and Zacchaeus both had to risk social embarrassment to encounter Jesus. What are the social or internal risks we face today when we choose to follow Him openly?
2. Why do you think nothing happened in the centre of Jericho? What does this tell us about spiritual hunger and need?
3. How can we become a community that notices those on the margins—the ones Jesus is often already seeking?

PRAYER

Jesus,

We thank You that You see us—not as the world sees, but with eyes of love and truth. Help us to step out of comfort and into courage. Give us the humility to seek You and the grace to recognise that You are always seeking us first. May we be found by You again and again.

Amen.