

A Follow Up Bible Study

Building on the Messages of the Lessons from the 3RD Sunday after Pentecost

Peace Ev. Lutheran Church

June 24, 2020

Sermon for June 21, 2020

Text: Matthew 9:9-13

Theme: Taste, See, and Share Jesus' healing mercy.

Warm Up

Share: List things you miss about gathering for worship, Bible Study, and fellowship.

1. Gospel Lesson: Matthew 9:9-13

Share your questions or comments regarding Sunday's sermon?

2. The account is simple and straight forward. It looks like Matthew is just setting the stage for Jesus' statement, "*The healthy do not need a physician, but the sick do.*"¹³ *Go and learn what this means: 'I desire mercy, and not sacrifice.'* In fact, *I did not come to call the righteous, but sinners.*"

The call goes out. *Is there a doctor in the house (on this flight)?* A doctor's expertise for the critically ill is needed. The sick need a physician. What are the parallels between the condition of the sick and that of a sinner?

Jesus was **not** teaching that there are people who are righteous and don't need him. Those who **think** they are well don't think they need a doctor. How was Jesus' statement a call for the Pharisees to recognize their sickness?

Jesus quotes Hosea (our First Lesson): *'I desire mercy, and not sacrifice.'* What's Jesus' point in quoting this? How does that fit this situation?

The key word in the Hosea quote is *mercy*. Mercy is a specific kind of love. Define *mercy*.

What's the common denominator between the tax collectors and the sinners?

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3. Do a search for *tax collector(s)* in the New Testament.

- ❖ Only the Synoptic Gospels mention them.
- ❖ Tax collectors came to John the Baptist, repented, and were baptized by him. They asked what should they do? (i.e. Does repentance require a change of vocation?) John told them, “*Collect no more than what you were authorized to.*” Lk 3:13 In other words, your vocation is not sinful in and of itself. Serve faithfully with honesty.
- ❖ Jesus also welcomed the tax collectors seeking reconciliation with God.
- ❖ The Pharisees criticized Jesus for that. Jesus told them that tax collectors and sinners were going to get into God’s kingdom ahead of them. (Ouch!)
- ❖ Jesus references tax collectors in Matthew 18 - Jesus’ instruction on practicing Christian Discipline for those who openly choose sin over God and his word. Jesus said, *And, if he refuses to listen even to the church, then treat him as an unbeliever or a **tax collector**.* What is the spiritual state of such a *tax collector*? How are Christians to *treat ...unbelievers and tax collectors*?

4. We could harvest the main point Matthew was eager to teach, then just stop there. That would be reading what’s on the surface, missing some insights of setting and context.

Note: the author of this Gospel is speaking of his own call to be a disciple (not Apostle yet).

Note what Matthew leaves out that Luke includes. *Read Mt. 9:9-10 then Luke 5:27-29.* What details does Luke add? Why do you think Matthew didn’t include these details.

Luke tells us Levi (Matthew) left everything to follow Jesus. Also that Levi gave a great banquet in his house. What was the occasion or purpose of the banquet?

Recall: Matthew was writing to a Jewish audience. Before offering his bio with this account he had only mentioned tax collectors once, quoting Jesus in the Sermon on the Mount. (Mt 5)

*⁴⁶ Indeed if you love those who love you, what reward do you have? Even **tax collectors** do that, don’t they? ⁴⁷ If you greet only your brothers, what are you doing more than others? Do not even the unbelievers do that?*

To Jews trained to look down at tax collectors, how do Jesus’ words in the Sermon on the Mount prepare the way for hearing that Jesus called a tax collector to be one of his disciples?

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First Lesson: Hosea 5:15-6:6

5. Hosea was from the Northern Kingdom of Israel and ministered during the final days of Israel (Israel fell in 722 BC).

Read Hosea 5:4, 6, 12 What is meant by a *spirit of prostitution*? What was the state of Israel's and Judah's relationship with Yahweh?

6. Who is speaking in 5:15? How do you know? What does he want?

7. Who is speaking in 6:1-3? How do you know?

8. Verses 6:1-3 reflect that Israel understood Yahweh's reputation. What did they know about Yahweh?

9. Who is speaking in 6:4-6? How do you know?

How did he respond to Israel's call to action in vs. 1-3?

10. Jesus quotes 6a in the Gospel account. 6b explains what Yahweh means. Explain.

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Second Lesson: Romans 4:18-25

11. Hope is *trust/confidence about things that belong to the future*. When God promises something, those who hope in his promise have every reason to be confident it will happen, no matter how much life experience makes it seem laughable or impossible.

Abraham is a prime example. God didn't just promise him one child when he and Sarah had a major case of infertility. He promised him descendants beyond what you can count.

Why did Abraham trust this seemingly unlikely promise?

How does such faith (steadfast trust) give God glory?

Here's a definition of saving faith: *being fully convinced that God was able to do what he had promised*. What is the character of this faith? What is the object of such trust? On what basis?

Who was the active agent - Abraham or God?

Why does this fact, along with the term *credited* make it clear that faith doesn't earn the credit of righteousness?

So, ²² *This is why "it was credited to him as righteousness."* doesn't mean Abraham's faith earned the credit of righteousness. Such faith doesn't make us righteous (sinless). God gave Abraham and all who share such trust in God and his words and promises the status of being righteous in his sight. God looks at us as if we were righteous and when he is finished with us he will make us righteous. Talk about something that seems impossible. How does faith treat that?

12. Paraphrase the NIV without using *for*? Paraphrase the EHV without using *because*?

²⁵ *He was delivered over to death **for** our sins and was raised to life **for** our justification.* NIV

²⁵ *He was handed over to death **because** of our trespasses and was raised to life **because** of our justification.* EHV