

## God's Grace for Humble Hearts – Part 2

Matthew 9:9-17 - NCBC, February 23, 2020

Main Point: **Jesus calls you to forsake all religious pride and follow Him.**

### Review:

- Jesus rescues the humble (9-10)
  - Regardless of your story
  - Through repentance and faith
  - For good works and joy
- Jesus rebukes the proud (11-13)
  - Jesus & His followers draw near to sinners
  - Love is the fulfillment of God's law
  - Self-righteousness is excluded from salvation
- Jesus rebukes false righteousness (14-17)
  - True righteousness is joyful union with Jesus
  - True righteousness is not following man-made rules
  - True righteousness is being made new by God Himself

Application: **Glorify God by humbling yourself and following Jesus**

### Opening Announcements:

- **Special Art of Neighboring Life Group** starts next Sunday March 1 during 9:30am Elective Hour. Come walk through the *Art of Neighboring* with Pastor Kevin as our church family desires to grow in fulfilling God's great commandment and great commission together in 2020!
- **Congregational Mtg Tonight (2/23/20) at 6pm in our Family Center.** Come enjoy a sweet night of communication, inspiration, and Q&A with our elders, as we share how God is

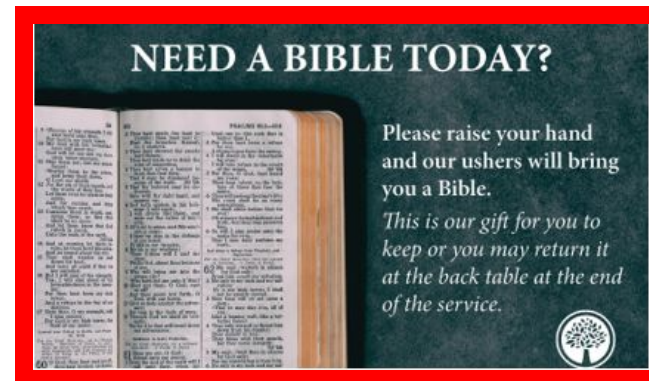
working among our church for His greater glory as we grow deeper and reach farther together!

<<Jesus is Mine>>



**Humble hearts** find rest in the care of our Good Shepherd. For in Christ, we truly have all that we need.

I invite you to continue your worship by opening your Bible to **Matthew chapter 9.**



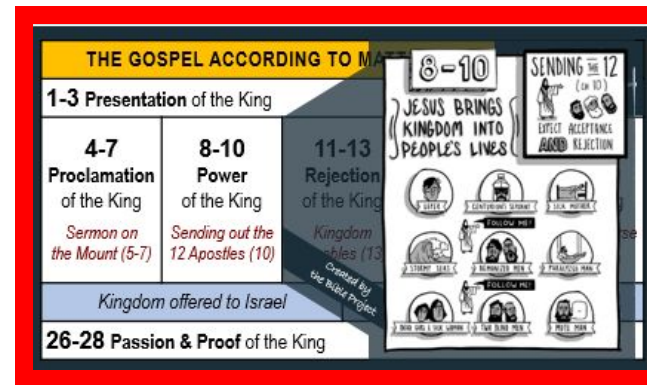
**If you prefer to look at a print Bible this morning**, and you only have the Bible on your phone, simply raise your hand. It would be our joy to give you a copy of God's Word this morning.

And while you're preparing to read from **Matthew chapter 9**, let me invite you to tonight's Congregational Meeting at 6pm here in the Family Center.



The goal for this evening's meeting is simply to increase communication and dialogue between our church leaders and our church family. Our elders desire to be easily entreated and very accessible to all of you. This year, we have planned 4 different opportunities for our church family to meet for the purpose of communication and dialogue together. Tonight, a few of our elders will share brief updates, and then there will be an opportunity for you to ask any questions that you have about *anything* that God is currently doing among us at New Castle Bible Church in this season. So please plan to join us tonight at 6pm in this room. Light snacks will be provided, and we are looking forward to a wonderful time sharing together all that God is doing among us for His greater glory. Come and rejoice with us tonight in all that God has done, and continues to do here at New Castle. It's such an exciting time to be serving our Lord together here!

Now this morning we pick up where we left off last week,  
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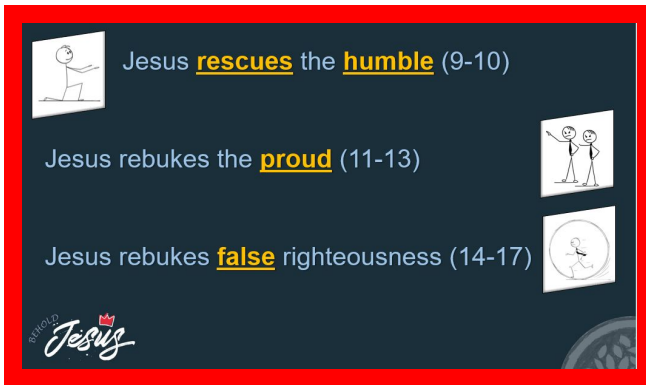


in **Matthew chapter 9**. Remember, in **chapters 8 and 9** Jesus is presented as God's King who has all authority in heaven and on earth. He has the power over sickness, storms, spirits, and He even has the power to forgive sins! Jesus is God, and so He is worthy of following at any cost!

Now remember the last miracle Jesus did was healing the paralyzed man in order to prove His authority to forgive his sins!

And so this kind of authority now begs the question –what kind of a sinner is Jesus able to forgive? What kind of a person must I be before Jesus is willing to forgive my sins?

And in answer to that, Matthew shares his own conversion testimony as exhibit A. Jesus is able to forgive the worst kind of sinners – even those rejected by religious establishment and systems!



Last week, from **verses 9-10** we saw how Jesus rescues the humble. But today, two different religious groups question Jesus' grace that allows him to forgive and receive a wicked sinner like Matthew the tax-collector.

In **verses 11-13**, we are going to see how the legalistic Pharisees reacted to Matthew's conversion. And then in **verses 14-17**, we'll discover how John the Baptist's disciples reacted as well.



**So let's read the Scripture.** Please stand in honor of the reading of God's Word, as I read from **Matthew 9, verse 9**, in the English Standard Version:

*<sup>9</sup> As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, "Follow me." And he rose and followed him.*

*<sup>10</sup> And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. <sup>11</sup> And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" <sup>12</sup> But when he heard it, he said, "Those who are well have no need of a physician, but those who are sick. <sup>13</sup> Go and learn what this means: 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."*

*<sup>14</sup> Then the disciples of John came to him, saying, "Why do we and the Pharisees fast, but your disciples do not fast?" <sup>15</sup> And Jesus said to them, "Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast. <sup>16</sup> No one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made. <sup>17</sup> Neither is new wine put into old wineskins. If it is, the skins burst and the wine is spilled and the skins are destroyed. But new wine is put into fresh wineskins, and so both are preserved."*

This is God's Word. Please be seated.

**Let's Pray.**

Last week we considered who we are quick to judge. What kind of a person are we most likely to view with contempt? After all, it's natural for us to divide each

other into one of two categories:



**The Irreligious and the Religious.** Generally speaking, most people use their God-given moral compass<sup>1</sup> to conclude that poor, rebellious, wicked sinners are bad, while rich, respected, moral people with a sense of self-righteousness are good. The irreligious are despised, and the religious are respected.

But Jesus' kingdom presents something entirely new and upside-down from mere religious moralism.



<sup>1</sup> Romans 2:14-15  
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**Jesus' words in verse 13** cut across and destroy all religious pride,  
*For I came not to call the righteous, but sinners ...* and **Luke 5:32** adds the important words, *to repentance.*<sup>2</sup>

In other words – *all* people – both religious and irreligious – fall short of the glory of God!<sup>3</sup> The only thing that qualifies a person to enter the kingdom of God is humility. Poverty of Spirit.<sup>4</sup> Recognizing your own sinfulness and need for a Savior. Jesus is radically opposed to self-righteous religion with its contempt and pride. Repentance, not external religion, is what marks true Christ-followers.

So we must understand that,



**Jesus calls us to forsake all religious pride and follow Him.**

Now as we sit together in the comfort of this worship

<sup>2</sup> Compare Matthew 9:13 and Mark 2:17 to Luke 5:32

<sup>3</sup> Romans 3:23

<sup>4</sup> Matthew 5:3

gathering, it's easy to nod in cheap agreement. So let's test this a bit as we ease into this study.

Two weeks ago I was contacted by the director of a prison ministry near Chicago. He and his ministry team have a couple of inmates they have been discipling who are getting close to their parole date, and these inmates asked for help connecting with a good church before their release. They desire a good support network around them once they return to central IL on parole.

The director looked on the *9marks* website,<sup>5</sup> found New Castle Bible Church, and sent me an email. Would our church be willing to welcome and disciple men with deep rap sheets<sup>6</sup>, in some cases violent offenders, repeat offenders with hard drugs, hardened men with a long history for lying, manipulation, and armed burglary into our church family now that they have recently professed to be following Christ?

I wrote back and said, Absolutely – it would be our joy to be Christ's hands and feet to any person who desires to follow Jesus Christ – regardless of their background. But inwardly, I wondered... how will we truly respond if and when these men actually show up?

Are we humble enough to sacrifice our own comforts and cultural securities in order to truly become more like Jesus? Do we really see our church as the supernatural gathering of *God's* family... or have we somehow redefined this church, "*our church*," into something that serves us?

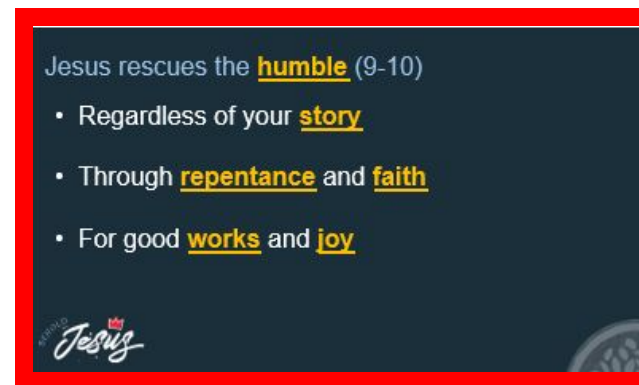
<sup>5</sup> <https://www.9marks.org/church-search/>

<sup>6</sup> RAP stands for Record of Arrests and Prosecutions

I pray that New Castle Bible Church always exists for God's glory!! That we would always be an assembly of humble Christ-followers who are growing deeper in knowing God personally and reaching farther to sacrificially share His love with all kinds of diverse people with all kinds of sinful temptations.

If following Jesus isn't costing us anything then we actually aren't following Him,<sup>7</sup> and our discipleship is cheap and worthless. There's no such thing as safe Christianity in this dark world.<sup>8</sup> Our fears and pride must be conquered by the supernatural love of God Himself!<sup>9</sup>

God knows we need to forsake all religious pride in order to better follow Him. And so let's quickly review what we learned last week from **verses 9-10**, how



Jesus rescues the humble, Regardless of your story, Through repentance and faith, For good works and joy.

<sup>7</sup> Luke 9:23-24

<sup>8</sup> 2 Timothy 3:1, 12-13; cf. John 15:20-25; Matthew 10:16-28ff

<sup>9</sup> 1 John 4:18; c.f. Galatians 5:22-23

Remember, Matthew – the one who eventually recorded this gospel for us to study this morning – Matthew was a tax-collector. In other words, he was a crime boss. A liar and a thief. Someone who couldn't be trusted. Although he knew better, he still kept hurting people for the sake of his own wealth or pride. He didn't even seem to care about how his extortion and violence at the tax-booth was destroying the livelihood of hard-working people who had to travel past his booth.

I'm guessing some disciples probably had an unpleasant history with Matthew. (Matthew likely took his cut from all fish sales that were exported out of Capernaum past his booth.) It's difficult for us to comprehend how much Matthew would have been hated and despised by all good and hard-working Jews. He was a religious and national traitor! Life would be so much better if Matthew and all his military enforcers were wiped off the planet!

So then read **verse 9** from the perspective of Jesus' disciples,

*As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, "Follow me." And he rose and followed him.*

What?! Doesn't Jesus understand how this kind of a person will tarnish *our* image? How can Jesus expect me to actually partner with this man who has harmed me and my neighbors so wrongly for so many years...over and over and over? And now, we're disciples of Jesus together? Now we're supposed to work together, and serve and love one another in such a way that the world

will know that we are disciples of Jesus?<sup>10</sup>

Jesus why didn't you ask my opinion before you invited Matthew to follow you? Don't you know our history together? I'm not sure I can ever forgive Matthew, much less serve with him in ministry!

All this real-life emotion is underneath **verse 9**. So listen carefully:

We all have a different life story. We all have a past. And Jesus rescues hearts that are humble – regardless of your story...as long as you come with the humility of repentance and faith. Last week we marveled at the immediate obedience to God's Word that was proven by those costly words,

*And he rose, and followed Him.*

Then in **verse 10**, Matthew is so overjoyed by knowing Jesus and being set free from his former life that he wants to share Jesus with all of his friends! **Luke 5** and **Mark 2** specifically say that this feast was at Matthew's own home, where now a very large gathering of sinners are joyfully eating and drinking with Jesus and his followers.

In other words, one of the fruits of repentance<sup>11</sup> is the good work of evangelism and the contagious spirit of joy! Matthew's life had been made entirely new! Sure, he was a brand-new convert, and there was much he would

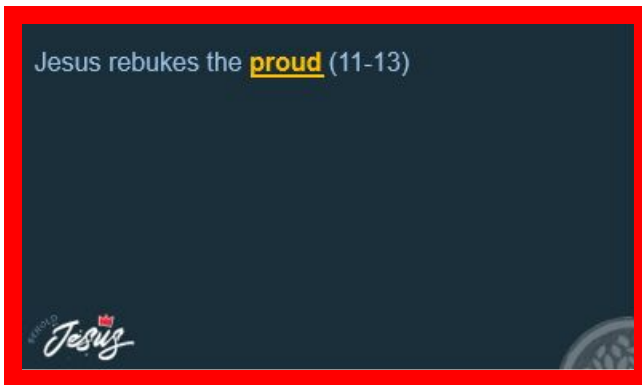
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<sup>10</sup> John 13:34-35

<sup>11</sup> Luke 3:8

still learn, but he was joyfully satisfied,<sup>12</sup> and so he invited everyone to come and feast with Jesus in his home.

But in **verse 11**, we discover not everyone was rejoicing with Matthew at his dinner party with Jesus. The first group of proud observers through the latticework were the Pharisees. The religious Jewish professionals. The most respected, regarded as the most spiritual of all God's people. But,



Jesus rebukes the proud in **verses 11-13**.

Look at **verse 11**,

*When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"*

Obviously this was not a sincere question. It was more of a rebuke or condemnation meant to bully and produce shame.

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<sup>12</sup> John 15:11; Psalm 4:7; 16:11  
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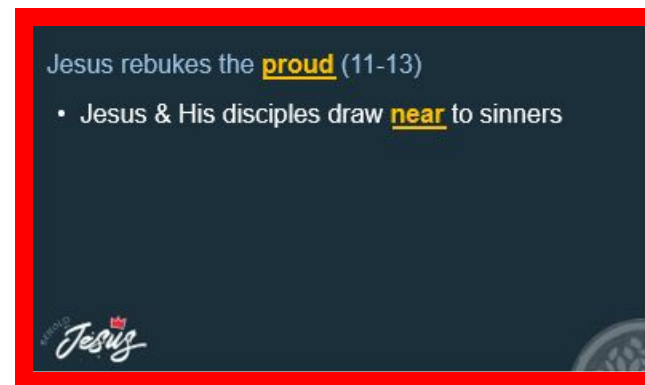
To eat with someone in that culture was considered an intimate expression of friendship. How dare Jesus stain his holiness by attending such a party with such despicable sinners?!

So Jesus responds in **verse 12**,

*Those who are well have no need of a physician, but those who are sick.*

This is logical. Why am I eating with sinners? Because I'm the Lamb of God sent to take away the sins of the world!<sup>13</sup> Just as doctors spend time with sick people, so likewise, the Savior spends time with sinners who need redeeming!

In other words,



Jesus & His followers draw near to sinners. To the spiritually sick.

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<sup>13</sup> John 1:29; cf. Matthew 1:21

Jesus and His followers have good news of salvation to proclaim ... therefore they are going to strategically invest in friendships with those who need their good news!

Now of course, from a Biblical perspective, no one is spiritually well.<sup>14</sup> But not every person admits they are spiritually sick. Jesus and His disciples purposefully draw near to those who admit their need for salvation. Therefore, holiness does not call us to isolate from sinners, but to draw near them in genuine friendship so that they may come to know Jesus!

Jesus' second rebuke to the Pharisees comes from Scripture. Look at **verse 13**, *Go and learn what this means*,

Now this well-known formula was used by rabbis to rebuke students for not knowing something they should have already known. Then He quotes from **Hosea 6:6**, *I desire mercy, and not sacrifice*.

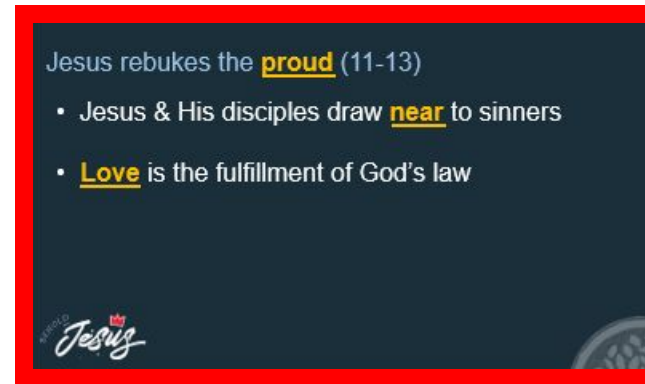
Don't you remember God's design for His relationship with you from Holy Scripture? Yes, the greatest external expression of a person's relationship with God in Hosea's day was animal sacrifice. In Jesus' day, while they still practiced animal sacrifice in the Temple, the greatest external expressions of one's relationship with God had morphed into prayer, fasting, and alms-giving.<sup>15</sup> But all external religious duties are meaningless without the heart of mercy and kindness fueling them!

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<sup>14</sup> Roman 3:10ff, 23; Ephesians 2:1-3

<sup>15</sup> Matthew 6:1-18

Here's Jesus' point:



**Love, not law-keeping, is the fulfillment of God's law.**

Your lack of joy in the salvation of a sinner gives evidence that you aren't saved<sup>16</sup> – no matter how many external religious rituals you keep according to the letter of the law! In all your concerns for following rules, you've missed the very spirit of God's law, which is love and mercy towards those who don't deserve it!<sup>17</sup>

Forgiveness, not judgment or contempt, is a chief mark of God's children.<sup>18</sup> Jesus wasn't blind to the sins happening around him at this party...but His mercy triumphed over judgment.<sup>19</sup>

O Lord, please grant us all a spirit of humble repentance—may we forsake religious pride, and glory in the humility of love, mercy, and forgiveness towards others. And may our hymn-singing, prayers, and weekly worship<sup>20</sup> truly be

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<sup>16</sup> Luke 15:1-32, especially vv. 7, 10, 24, 32

<sup>17</sup> Mark 12:33; Romans 13:10; Galatians 5:14

<sup>18</sup> Matthew 5:23-24; 6:14-15; 18:21-35

<sup>19</sup> James 2:8-13

<sup>20</sup> C.f. Amos 5:21-24 where the prophet condemns their outward



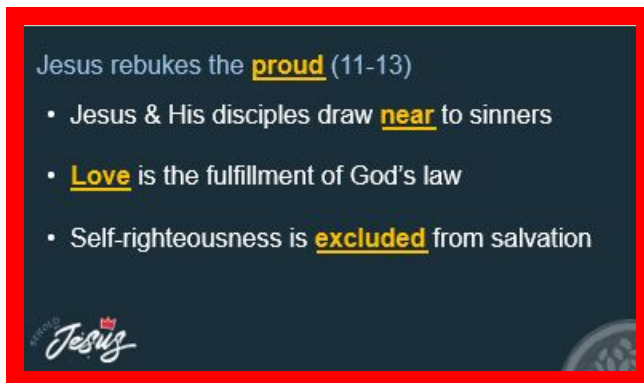
fueled by our conscious awareness of Your love for us that compels a spirit of tender kindness and compassion towards sinners.<sup>21</sup>

Finally, Jesus' third rebuke of religious pride is found at the end of **verse 13** where Jesus reminds them of His God-given purpose for His ministry,

*For I came not to call the righteous, but sinners...*

Now again, don't be confused by Jesus' words. Jesus was not calling the Pharisees righteous. (Remember the main point of His Sermon on the Mount was that you must possess a righteousness greater than the Pharisees in order to enter the Kingdom of Heaven.<sup>22</sup>)

All people are sinners. So by righteous in **verse 13** Jesus is referring to the "self-righteous." Those who believe themselves to be good enough for God on their own. Therefore, please hear carefully Jesus' rebuke:



expressions of worship which are entirely incompatible with their ongoing abuse of the poor among them.

<sup>21</sup> 2 Corinthians 5:14; cf. 1 John 3:17; 4:7-12, 20-21

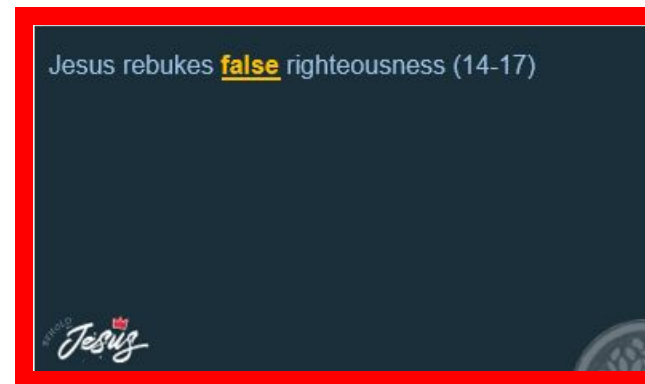
<sup>22</sup> Matthew 5:20

Self-righteousness is excluded from salvation.

If you believe you're good enough for God, He will reject you. God's forgiveness is only for those who admit they cannot do anything to make themselves righteous. Jesus can forgive the sins of a paralyzed man, and Jesus can forgive the sins of a wicked tax-collector. Anyone can be forgiven – if only they humbly acknowledge their need for God's salvation by His grace alone.

So Jesus rebukes the proud Pharisees, only to receive another objection from the disciples of John the Baptist who were also judging Jesus for eating with sinners.

In **verses 14-17**,



Jesus rebukes false or external righteousness.

Now let's set the table. John the Baptist was the last Old Testament prophet before Jesus ushered in the age of God's Spirit.<sup>23</sup> John the Baptist's ministry was focused

<sup>23</sup> Isaiah 40:3-5; Malachi 3:1; Matthew 11:2-19; Luke 7:18-35

on repentance and mourning.<sup>24</sup> John called the Jews to turn from their sins and prepare their hearts for God's coming King! So John's disciples were known for their self-denial and fasting associated with repentance.<sup>25</sup>

Sometime before **Matthew 9**, John started to encourage his disciples to go and follow Jesus.<sup>26</sup> But history tells us not all of John's disciples followed Jesus. In fact, some of them created their own religious sect that stayed focused on severe self-denial and repentance, remaining blind to the life and joy that Jesus actually came to offer!

Also remember from **Matthew 6** that one of the chief religious expressions for the Jews at this time was fasting. While the Old Testament Scriptures only commands fasting once a year on the Day of Atonement,<sup>27</sup> the Jews actually taught that truly godly people fasted twice a week – every Monday and Thursday.

And guess what – today was one of those fasting days! How could Jesus truly be righteous if he didn't observe the religious fasting laws? What kind of a convert is Matthew that he'd throw a huge feast on a religious fasting day?

So picture the scene... Jesus and His disciples are inside Matthew's large home filled with all kinds of prostitutes, drunks, and violent criminals... eating and drinking together. And clustered together at a safe distance outside are the hungry Pharisees and the disciples of

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<sup>24</sup> Matthew 3:1-12; Mark 1:2-8; Luke 3:3-18; John 1:19-28

<sup>25</sup> Matthew 11:18-19; Luke 7:33-35

<sup>26</sup> John 1:35-40; 3:22-36

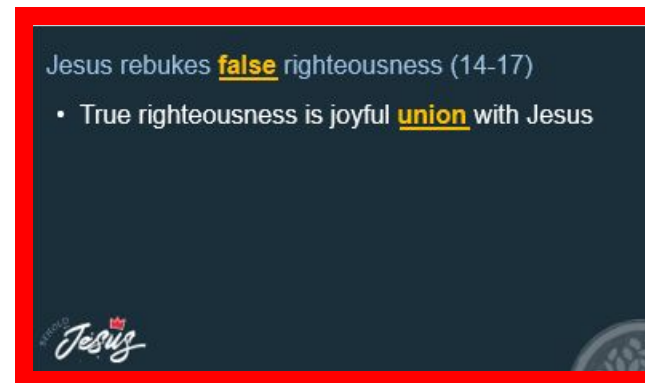
<sup>27</sup> Leviticus 16:29, 31

John completely appalled at what they are seeing ...and smelling!

And so we see their self-righteous question in **verse 14**, *Why do we and the Pharisees fast, but your disciples do not fast?*

And so Jesus offers three rebukes for all who have a wrong understanding of true righteousness.

First Jesus wants us to understand that,



**True righteousness is joyful union with Jesus.**

True righteousness is never man-made.<sup>28</sup> It is God-given.<sup>29</sup> And it only comes when a soul is united joyfully by faith and love to Jesus Himself.

Look at **verse 15**,

*Can the wedding guests mourn as long as the bridegroom is with them?*

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<sup>28</sup> Isaiah 64:6-7

<sup>29</sup> Romans 3:21-22; 4:5-8; Galatians 3:7-14

Listen, I know you disciples of John believe that spiritually comes through mourning, self-denial and repentance. But you're so focused on the "put-off" that you're unable to see the "put-on."<sup>30</sup> Your ritual has completely become disconnected from reality!! The whole point of repentance is to prepare for your reception of God's King – the Messiah. In **Hosea 2** God referred to Himself as Israel's husband.<sup>31</sup> Other Scriptures refer to God's kingdom like a great wedding or feast.<sup>32</sup> So yes there was a time for repentance and putting-off your sin...but now I'm here with you. I'm Israel's promised Bridegroom! Now's a time for feasting, and for joyful celebration that you can dwell together with God in the blessed union of faith!!

*Yes, the days will come when the bridegroom is taken away from them, and then they will fast.* The word "taken away" means violently snatched away... it's a reference to the cross. So Jesus is saying this – spiritual fasting corresponds with broken-hearted mourning and repentance.

But right now... when the bridegroom is calling Israel together for the wedding...it's a time for feasting and joy!! Your focus on your man-made rules has blinded you to the spiritual reality that your long-promised Messiah is

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<sup>30</sup> Cf. Colossians 2:20-23 for Paul's strong rebuke of putting trust in human teachings that promise to make you more spiritual through self-denial and asceticism and self-made religion, but in the end have no power to stop the idolatry and lusts of the worshipping heart.

<sup>31</sup> Hosea 2:16, 19-20

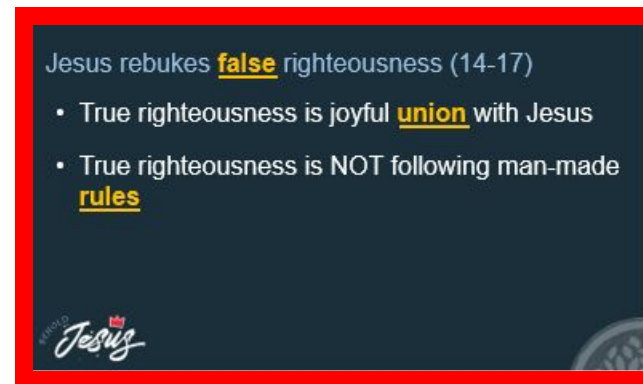
<sup>32</sup> Isaiah 25:6; Matthew 22:1-14; 25:1-13; Ephesians 5:22-33; Revelation 19:7-9; 21:2, 9; 22:17

here inviting you into a personal relationship with Him now at this very moment!!

Do any of your spiritual routines never get in the way of seeing and savoring Jesus Himself? We must never make the "means" the "end" of our faith! There's nothing wrong with fasting as a means of better knowing Christ Himself.<sup>33</sup> But the point of all religious activity is worthless if it does not serve our communion with Jesus by faith alone in His finished work.

So let's be clear – true righteousness only comes through spiritual marriage... as a grace gift of knowing Jesus Himself personally.

So then it's not surprising to realize that,



**True righteousness is not about following man-made rules**

**In verses 16 and 17** Jesus uses two brief parables to

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<sup>33</sup> For further study on fasting, please see the New Castle Bible Church sermon entitled, "Prayer & Fasting – Hungering for God" that was preached on November 14, 2018.

make the same point. You have an old garment and a new patch. You have old wineskins and new wine. And in both parables, Jesus teaches that the old is incompatible with the new. Trying to mix the old and the new will lead to greater ruin and loss.

Now the old refers to those external, legalistic traditions of man-made righteousness. In the immediate context, the old refers back to the Jewish traditions about fasting. But Jesus didn't come to just patch up a works-based religion of self-righteousness. You can't mix your kingdom relationship with Christ with any religious system of external man-made rituals or mindless tradition. True righteousness is NOT about following any man-made rules.

Jesus says true righteousness is a gift that comes from knowing Him...and all man-made religious traditions are incompatible with the spirit of true righteousness and love.


**Verse 17** takes the same point just a little farther,

*New wine is put into fresh wineskins, and so both are preserved.*

In other words,

Jesus rebukes **false** righteousness (14-17)

- True righteousness is joyful **union** with Jesus
- True righteousness is NOT following man-made **rules**
- True righteousness is being made **new** by God Himself



**True righteousness is being made new by God Himself.** The new wine represents the joy of being made righteous by God...receiving a new heart, receiving God's indwelling Spirit, all according to the New Covenant of God. The new wine is an internal holiness, a spiritual rebirth, a personal relationship with God Himself that is constant and eternal!

So let's connect this to the wineskin's parable.



**In the Ancient Near East**, animal skins of various sizes were used to store wine during its fermentation. As we know from our own skin – skin is waterproof. It keeps our bodily fluids from leaking out – hallelujah for that!! And

skin is also elastic and stretchable...which is important for making wine since when wine ferments it gives off gases which cause the skins to expand and stretch.

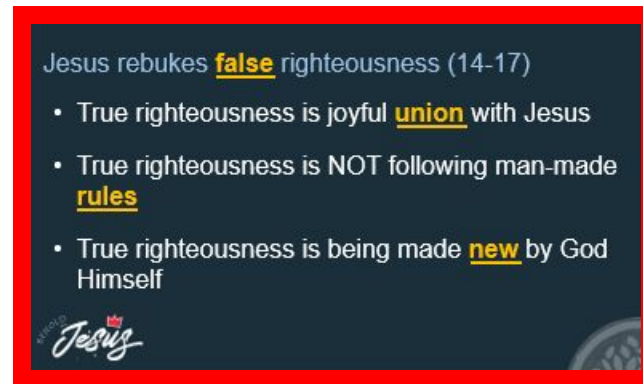
Over time, these skins become dried out and stiff...and so if you put new wine into an old wineskin guess what happens when that wine starts fermenting and expanding? The old container would no longer be elastic, and so it would burst, spilling out the wine and ruining both the wine and the skin.

So what's Jesus' point here?

King Jesus came to earth to usher in something brand new. New life for every humble soul in fulfillment of the New covenant.<sup>34</sup> God's kingdom can no longer be contained in the wineskin of national Israel. The Kingdom is now open to people from every tribe and nation. Israel and all of its man-made traditions could not contain the newness of God's amazing grace upon sinners. Sabbath laws, circumcision laws, animal sacrifices ... they were all just shadows pointing to the new reality that is now present in Christ Himself! Christ is the substance which fulfills God's law. Christ is the new wine – and the old wineskins of tradition can never contain the fullness of His righteousness and grace.

So here's the point – Law-keeping cannot contain the ministry and message of Jesus! Religious tradition is merely a man-made straight-jacket that hinders us from celebrating a sinner's new birth in Christ!

<sup>34</sup> Jeremiah 31:31-37; Ezekiel 36:22-32



**True righteousness is being made new by God Himself.**  
All false concepts of national righteousness or ceremonial righteousness or self-made righteousness must be discarded. For all man-made righteousness is false and the fruit of religious pride.



**Jesus is calling each of us to forsake all religious pride and follow Him in humility today.**

Humility is just simply an honest view of self. Seeing myself as God sees me is humility.

God showers the humble with grace, but opposes the

proud. Grace tears away from pride's garment. Grace destroys the wineskins of man's religious pride.

So today, God's Word is calling you to,



Glorify God by humbling yourself and following Jesus

Follow Jesus into the company of sinners. Allow mercy to triumph over judgment. Pray for sinners until you have genuine compassion for their souls.

Kingdom humility finds no value in religious ceremony that is disconnected from the substance of knowing and savoring Christ Himself. So cast off any religious legalism which is hindering your joyful communion with Christ and your witness to the world.

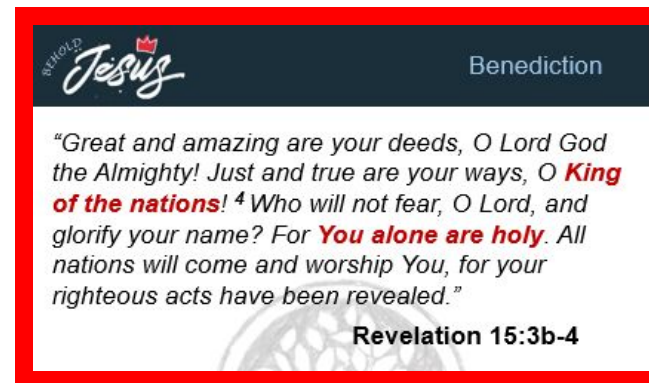
Humble yourself, and join with the worst of sinners as you together follow Jesus in complete dependence upon His grace.



Let's pray.

<<Come, Ye Sinners, Poor & Needy>>

Let's pray our benediction together as we dismiss.



*Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! 4 Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.*  
**Revelation 15:3b-4**



**After 2<sup>nd</sup> Service Only**

**Recommended Resources on God's Grace for Humble Hearts:**

- Psalm 34:18; 45
- Proverbs 3:34
- Isaiah 54:5; 62:4-5
- Hosea 2:16-20; 6:6
- Amos 5:21-24
- Matthew 5:3,17-20; 6:15; 11:19; 18:23-35; 21:1-10

- Mark 2:13-22
- Luke 5:27-39; 15:1-32; 18:10-14
- John 8:21, 24
- Romans 3:10-12
- Galatians 3:3
- 1 Timothy 1:15
- James 4:6
- 1 Peter 5:6
  
- <https://www.9marks.org/article/10-flavors-of-works-based-salvation/>
- <https://vimeo.com/48673319> "From Pride to Humility" Stuart Scott
- <http://gcbc.mn/SScottPrideHandout>
  
- *Pride & Humility*, Stuart Scott
- *The Whole Christ*, Sinclair Ferguson

**Growing Deeper: Life Group Questions**

1. Read each of the parallel accounts of Matthew's conversion: Matthew 9:9; Mark 2:13-14; Luke 5:27-28. What most interests you about Matthew and his personal life story? What evidences of Matthew's humility do you see in his own biographical account in Matthew 9:9?
  
2. Read Hosea 6:6, Matthew 9:13 and 12:7. Compare these two passages where Jesus quotes Hosea 6:6 and consider the relevance of the quotation in both places.
  
3. Read James 4:6-12. How would you define religious pride? How does religious pride typically manifest itself? In light of Matthew 9:13, what were the Pharisees missing?

4. Read Galatians 5:13-15ff. Who do you find most easy to judge? What kinds of sinners do you have the least patience for? Discuss why religious pride is so deceptive (Galatians 6:3). Pray for God to forgive your self-righteousness, and grant you the grace to crucify your flesh and walk in the spirit of His love.
5. Read Colossians 4:2-6. Whose salvation is God calling you to pray for this week? For what does this Scripture teach us to pray?