

## **His Grace Is Sufficient - Part 4**

### **Distributing His Grace**

I. **Matthew 9:35-38** - There are four words here, that are progressive in nature, by that I mean doing the first causes the second to happen, which then causes the third, and then finally the fourth.

A. **Jesus Was Going** - The word “go” or “going” is used 264 times in just the four gospels. At the very least this tells us that Jesus and His disciples were always on the move from one place to another.

1. **Matthew 28:18-19** - The Lord has commanded us to go. Most of us don't go and one of the primary reasons that we don't is **because we are more concerned about preserving our reputation than we are promoting His redemption.**

2. **Jesus wasn't**, He sets the example for us in this matter.

**Jesus' primary concern wasn't in protecting His good name, but in proclaiming the goodness of His Father's name to the people who had never heard it.**

Matthew 11:18-19 tells us what the religious leaders were saying about Jesus because of the places that He went to, and the people He spoke to.

*"For John came neither eating nor drinking, and they say, 'He has a demon!' The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax-gatherers and sinners! Yet wisdom is vindicated by her deeds.'"*

a. The first thing I want you to see is that there are two accusations made here:

1) **Is that Jesus was a glutton and a drunkard.**

2) Is that Jesus was the friend of tax collectors and sinners.

- **The first accusation was absolutely false, he was neither a glutton nor a drunkard**

- The second was absolutely true.

3) **It was because the second was true that the religious leaders thought the first was true.**

- They assumed He was guilty by association

- **He was associated with them because he was called to them. - Mark 2:17, from the Message says, "*Who needs a doctor: the healthy or the sick? I'm here inviting the sin-sick, not the spiritually-fit.*"**

b. The second thing I want you to see is that it doesn't say Jesus was “friendly toward sinners,” but He was the “friend of sinners.”

1) **The Greek word translated “sinner” is “hamartoolos.” Thayer's Greek Lexicon defines it this way, “someone who is devoted to sin, pre-eminently sinful, or especially wicked.”**

- 2) This is a hard word to define, that is why different translators will use different words or phrases.
- 3) **Wuest's translation says, "sinners stained with vice and crime."**
- 4) The Message says, "*the friend of riff-raff.*" in this verse and in Matthew 9:11 it says "*What kind of example is this from your Teacher, acting cozy with crooks and disreputable characters*"
- 5) **The New Living Translations says, "the worst kind of sinners," in this verse and the word "scum" in Matthew 9:11.**
- 6) This is important because the accusation didn't pertain to people who sinned every now and then, but people who were "**devoted to sin.**"

- **Friendship implies more than a casual relationship among them.**
- But one that involved intimacy with them.

**3. This is the very reason why we don't really get involved in the lives of sinners because of our fear of being found guilty by association.**

a. The problem with becoming the friend of sinners is that they sin.

- 1) **For example, we won't go into someone's house because they have risqué magazines laying around.**
  - We don't want to be accused of being someone who at best tolerates this sin, or at worst gets involved in it.
  - **But it's not until we are willing to go into their house that their lives will be changed, to the point that they would get rid of the magazines.**
- 2) We have put so much emphasis on avoiding evil, that we have become virtually blind to the endless opportunities for doing good.
- 3) **We need to stop defining holiness through what we separate ourselves from and start defining it by what we give ourselves to.**
- 4) We need to be careful of the subtle danger of hiding our apathy behind our piety.
- 5) **I Think the great tragedy of life is not the sins we commit, but the life we fail to live.**
- 6) We need to always contend with these facts:
  - **that the God of light insists on traveling into dark places**
  - that the God of peace continuously involves Himself in the conflicts of men.
  - **that the God of good will always engage the evil doing of mankind.**
  - so that the evil may be defeated, and the doer of that evil, may be delivered.

b. Charles Simpson and the house of prostitution

**1) You can either seek to protect your reputation or you can seek to provide redemption to a lost soul.**

2) But a lot of times you can't do both.

**c. We can't afford to allow what people might think of us, to keep us from the mission that He has for us.**

**B. Jesus Saw - Its only as we go will we then be able to see the true condition of peoples lives.**

1. We can see this dynamic in the story of Jesus healing the blind man in John 9.

**a. This man was blind not deaf, the chances are he heard the discussion about whose sin caused his blindness.**

1) If that wasn't bad enough, now a complete stranger tells him He can heal him but in order for this to happen he must allow Him to put mud made from His spit on his eyes.

**2) If that wasn't bad enough, then Jesus dismisses him to go wash himself in the pool of Siloam.**

- He's told, he has to leave the presence of the one who made the promise, and find his own way to the pool and only then will he be healed.

- **It doesn't say that Jesus or even one of the disciples offered to guide him.**

- The miracle of sight was contained in the anointed mud, but only through going would it be released.

**b. It does say however in verse 7 an explanation of why he should "go and wash in the pool of Siloam" (which is translated, Sent).**

1) It was both by name and metaphor the place of obedience.

**2) Jesus was asking this man to leave with his prayers unfulfilled, with needs unmet, and with his questions unanswered, and go to the place called Sent, and that only then would he see.**

3) The place of obedience is always the place of seeing.

**4) If he had refused the journey, he would have lost the miracle.**

5) If we refuse the command to go, we will lose the miracle of seeing people the way God

**C. Jesus Felt - if you will go where God sends you, you will then see what God sees, which will then bring a much needed burden to your soul..**

1. This burden is called Matthew 9:36, “compassion.”

*“they were exhausted by their troubles and their long, aimless wanderings, and had thrown themselves to the ground in an utterly prostrate condition as sheep not having a shepherd.”*

- a. Compassion is a mixture of love and sorrow, its an emotion that causes one to do something. It is always in the context of being “moved by compassion.”

- 1) It causes one to quit focusing on his or her’s own needs and start focusing on the needs of others.**

- 2) Compassion knows that the best medicine for your problems is to get involved in someone else’s.

- b. Compassion will allow you to actually feel what others are feeling.**

- 1) You will be able to feel the limp of the crippled

- 2) You will be able to feel the hurt of the diseased**

- 3) You will be able to feel the loneliness of the outcast

- 4) You will be able to feel the embarrassment of the sinful**

- 5) Once you feel their hurts, you will do everything you can to heal their hurts.

- 6) Once You are touched by their needs you will forget your own.**

2. In other words “you minister to the lives of others at the cost of your own.”

- a. You can’t fight for the lives of others while your seeking to preserve your own.**

- b. The moment we decide that even in the face of loss we are going to continue to battle so others might gain, is the moment we get our breakthrough. *“a better (more advantageous) and enduring reward.”*

**D. Tomorrow morning we will deal with the fourth word by discussing Declaring His Grace through Prayer.**