



ALL SAINTS

PREBYTERIAN

## SERMON DISCUSSION GUIDE

### FOR ALL SAINTS SMALL GROUPS

“Enough is Enough” | Rev. Jordan Griesbeck | November 3, 2019

#### **Luke 18:9-15**

“He also told this parable to some who trusted in themselves that they were righteous and treated others with contempt...”

#### **Philippians 3:4-9**

“if anyone else thinks he has reason for confidence in the flesh, I have more...But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith - that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.

#### **Romans 10:3**

“For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.

#### **Titus 3:5**

“he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit

#### **Intro Question**

What is enough? What is righteousness and what is the source from which it is given? What are our substitutes for measuring our own righteousness?

#### **Background**

In Luke 18, Jesus tells us the story of a pharisee and a tax collector. The text says Jesus' audience were people who trusted in themselves for righteousness and treated others with contempt. The parable speaks to the dangers of misplacing one's origin of righteousness from self rather than from God. Attributing one's source of righteousness from self leads to:

1. **Lie**. To be righteous is enough when one trusts in self to be righteous. Look at the text and the use of the word “I”. Used five times in two verses. Trust in self is a lie. V. 11 says “thank God I am not like other men”. The pharisee believes the lie that he is not like other men capable of sin.
- 2) **Performance based**. Creates no separation between one's identity and accomplishments. The flesh keep score - obsessed with others lives. For you to be enough means others not enough in comparison.
- 3) **Denial** - Manifests a selective memory about own recent spiritual track record. Produces endless struggle to think well of yourself as enough which leads to frustration, anxiety, and shame.

Sin invaded our bodies and made us incapable of being righteous on our own. Therefore, we need a source of enoughness not of ourselves but from outside our flesh. Look at the text v.11. The tax collector (cheater, thief, rich) is portrayed as different than the pharisee (fasts, tithes). They both walk into the temple. The pharisee walks in with a list and walks out with haughty eyes. In v.14, the tax collector walks in with a plea for “God to be merciful to me, a sinner” and walks out justified. His faith is counted as righteousness in v.15.

The tax collector says ‘ have mercy on me’. The Greek word here is the same word used in OT for the mercy seat. In the tabernacle where the high priest takes two goats to meet with God. One is sacrificed and one is blessed and set free. God looks at Israel and says their sins are gone. Paid by blood. The tax collector says I need a substitute for me and my sin. I am not enough. I need you God to make me enough. God answered this prayer in the person of Jesus. He is both goats: both slaughtered and blessed to take our sin away.

Paul is a model for this humility and God-given righteousness. In Philippians v.3, Paul has thrown it all away. His power, education, money, followers. Why, because in v.9 he found a new source of his enoughness. Paul considers all of his religious superiority — his personal righteousness — as less than worthless. He calls it rubbish. His acceptance with God is not based on his righteousness, but on the righteousness from God that depends on faith. The triumph that leads to Paul's acceptance with God and his ability to live the Christian life is the doctrine of justification by faith.

God is holy - defined as set aside, absolute uniqueness, distinct from every other thing that is not God. Righteous - defined as right living conforming to this holy standard. This is true of us when we are distinct from all that is sinful and bring our lives into conformity with God's infinite worth and beauty. May it not originate from flesh but from the Spirit. That is, when we're holy, we are, at the same time, acting in righteousness because we're conforming to the highest standard in the universe. Only God can reveal this truth and place in us the capacity for being in right standing with Him. We cannot do this on our own.

**If you want to boast about anything this week, boast about what Christ did for you!**

#### **Questions for reflection and discussion:**

1. Is it difficult to respect those whose standards or do's /don'ts are different than yours?
2. Discuss differences in rightly exposing sin vs. being wrongly 'righteous' toward others sin?
3. Do you assume practicing spiritual disciplines should result in God's blessing?
4. Do you feel you're better than others?
5. Do you readily recognize the sins of others but not your own?
6. Do you have any unidentified sin? Any unrepented sin?
7. Do you respect others when they point out your 'spiritual blind spots'?

#### **Conclusion/Application**

Heavenly Father, O God be merciful to me, a sinner. Give me life that is holy according to Your measurement. Grant to me a righteousness that implies right direction in Your eyes. Let me refuse to be satisfied with any of my works as originating from flesh. As I admire and worship, may You be the only origin of my righteousness, so I can pour out mercy, love and peace to those around me. Amen.

By: Blake Thompson