

"Matthew - An Audit of Your Faith" Pastor Jason West February 25, 2024

(Matthew 10:2-4)

I. Leave Your _____ Behind (Matthew 9:9; 6:33; 4:23-25)

II. Share Your Faith With Family, Friends and People At ______ (Matthew 9:10; Luke 5:29)

A. Not Everyone Will Be _____ About Your Faith

Matthew 9:11 "And when the Pharisess saw this, they said to his disciples, 'Why does your teacher eat with tax collectors and sinners?'"

B. Zacchaeus, the Tax Collector, is Saved

1. He Had A _____

(Luke 19:1-2)

2. He Was ______ (Luke 19:3)

3. He Wouldn't Let Others _____ From Meeting Jesus (Luke 19:4-5)

C. The Lesson of the Publican and the Pharisee

1. The Pharisee

Luke 18:11-12 "The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.'"

a. His _____

(Luke 18:11)

b. His Prayer

i."Thank You For What I'm Not"

Luke 18:11b "God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector."

Birkot Hashachar

- "Blessed are you God, Sovereign of the universe, who did not make me a slave."
- "Blessed are you God, Sovereign of the universe, who did not make me a non-Jew."
- "Blessed are you God, Sovereign of the universe, who did not make me a woman."

Galatians 3:28 "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus."

ii. "Thank You for How Good I Am"

Luke 18:12 "I fast twice a week; I give tithes of all that I get."

2. The Tax Collector

a. His Posture

Luke 18:13a "But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast..."

b. His _____

Luke 18:13b "saying, 'God, be merciful to me, a sinner!'"

Psalm 51:1 "Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions."

Luke 18:14 "I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

Luke 15:1 "Now the tax collectors and sinners were all drawing near to hear him."

Luke 7:29 "When all the people heard this, and the tax collectors too, they declared God just, having been baptized with the baptism of John"

Matthew 21:31-32 "Which of the two did the will of his father?" They said, 'The first.' Jesus said to them, 'Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward change your minds and believe him.'"

III. We All Are In Need of _____

Matthew 9:12-13 "But when he heard it, he said, 'Those who are well have no need of a physician, but those who are sick. Go and learn what this means: "I desire mercy, and not sacrifice." For I came not to call the righteous, but sinners.'"

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1. Familiarize Yourself With the Passage and the Gospel

a. Read Matthew 9:9-13; Luke 5:27-32; Mark 2:13-17

2. Introduction to the Passage (Feel free to use this as a reference guide as you discuss the passage)

<u>Historical/Literary Context</u>: The calling of Matthew, also known as Levi, is quite unique. He is the only disciple of the twelve to work for, or be in a working relationship, with the Romans. Levi is probably his former name prior to meeting Jesus and Matthew stems from the name "Mattathias" which means gift from God.¹ There were two different classes of tax collectors, the Gabbai (tax-gatherer) and the Mokhes (custom-house gatherer). Matthew would have been a part of the Mokhes, the most hated of the two (especially from the poor who could not pay) because they had direct contact with the citizens to demand taxes owed to the government. The tariffs in these days did not have a fixed amount. Rather, the amount varied, allowing the tax-collectors to take advantage of the general population.² Not only this, but there was disdain by the Jews regarding how the tax money was used. One rabbi said this, "All that they (the Roman government) have built, they have built only for their own needs; they have built markets to put their harlots, baths to amuse themselves in them, bridges to collect tolls from them." ³

This could possibly be a picture of how some Christians view the government in our own modern day. It is very possible that Matthew was not all that honest in his duties as a tax-collector and took advantage of the Jewish people, causing other Jews to see him as a traitor and potentially a hater of his own people. Jesus knew exactly who he was choosing to be one of his disciples. This is a reminder that God has called even the worst and most hypocritical of society to come and follow him. The miracle is the kind of change that Jesus produced in Matthew. He was a tax-collector turned saint. Around A.D. 60, tradition says Matthew was martyred in Ethiopia, in the city of Nadabah, being killed by a halberd.⁴

3. Questions About the Passage

- a. What do you think Jesus' purpose was in calling a tax-collector to be one of the twelve?
- b. How does Jesus' comment in Matthew 9:12-13 show the narcicistic and the ungodly lifestyle of the religious leaders?
- c. How do you think adding a tax-collector to the twelve would effect the dynamics of the group? What does that teach us about how our groups in the church should be?

4. From the Passage to Life

- a. Do you struggle loving the "sinners" of our day and spending time with them to witness and share the gospel?
- b. The transformation of Matthew from "sinner" to saint is quite dramatic. Do you know of someone who has experienced a dramatic change in their life after following Christ and how did it effect you?
- c. Do you struggle with showing mercy to those who don't deserve it (Matthew 9:13)?

 ¹ Alfred Plummer, The Gospel According Luke, ICC (Edinburgh: T&T Clark, 1981), 158.
² Strack and Billerbeck, A Commentary on the New Testament from the Talmud and Midrash, Vol. 1 (Bellingham, WA: Lexham, 2022), 421.

³ Strack and Billerbeck, 421.

⁴ John Fox, Foxe's Book of Martyrs (Massachusetts: Hendrickson Publishing, 2004), 4.