

OpenTheo

True Repentance

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For The King - Rocky Ramsey

A random upload I know, but this is my brother Bryce and exceptions are always made for him! Also, I touched up the intro some, I hope you enjoy it! Bryce teaches on repentance in this audio. He taught this to high schoolers at our church and I thought I would upload it as well to edify you guys. I hope it encourages you all!

Key Texts: Luke 5:27-32

My guest joining me this week is my brother Bryce. Bryce is getting his undergraduate degree in philosophy and hopes to get his MDiv. from a seminary after he completes his undergrad. He hopes to be a pastor shepherding Gods people one day.

Website: forthekingpodcast.com

Facebook page: <https://www.facebook.com/For-The-King-105492691873696/>

Contact: forthekingpodcast@gmail.com

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Transcript

But Jesus is different than everybody else. He begins his conquering as an infant. So Jesus is a king.

Not only is he a king, but he's the king of kings in the Lord of Lords. So this authority that Jesus has to say this is based upon that. Joe Biden doesn't have a candle against Jesus.

This Jesus whom you crucify, God has made him both Lord and Christ of all. Don't think I will even ask you to make Jesus Lord of your life. That's the most preposterous thing I could ever tell you to do.

Jesus Christ is Lord of your life. Whether you serve him or not, whether you bless him, curse him, hate him, or love him, he is the Lord of your life because God has given him a

name that is above every name so that the name of Jesus Christ every knee shall bow and tongue confess that he is Lord. Some of you will bow out of the grace that has been given to you and others will bow because your kneecaps will be broken by the one who rules the nations with a rod of iron.

And I will not apologize for this God of the Bible. If you have your Bibles, go ahead and turn there for me. And I'm really grateful to have this opportunity to teach again.

And for those of you who were here last time, I only have one paper this time. Last time I had three. So I'm hopefully getting you guys out here a little earlier to the small group.

So yeah, again, Luke chapter five verses 21, 27 through 32. So while you're turning there, I'm going to ask you guys a couple of questions. So raise your hand if you respect and admire someone.

Okay. Hopefully everybody has at least one person. Mine's my wife.

So that person who you just raised your hand for, if you respect and admire them, if they asked you to drop everything that you were doing, all plans that you had, everything that you wanted to accomplish in your life, if they asked you to drop all of that, would you drop it all to go follow them? Raise your hand. Yes, sir. If it's yes.

Would. Okay. Okay, cool.

Now let's also ask one more question. Let's imagine that you are extremely sick and you're going to die next week. And the only doctor who has the antidote is across the sea and you have no boat.

Are you going to try everything in your possibility to try to get over there to get the antidote to save yourself? Raise your hand if it's yes. Okay. Some people don't want to live apparently.

So I guess that's fine for some people. So all these questions apply to what we're talking about today. And the whole point of this passage that we're going to be driving is that that doctor actually crossed the sea to come to you to heal you, to give you that antidote.

We're going to be talking about repentance and how repentance is a cleansing that King Jesus gives to us as he calls us to himself. So if you guys have your Bibles open, let's read Luke chapter 5 verses 27 through 32. And it reads as follows.

After this, he went out and saw a tax collector named Levi sitting at the tax booth. And he said to him, "Follow me." And leaving everything, he rose and followed him. And Levi made him a great feast in his house.

And there was a large company of tax collectors and others reclining at table with them.

And the Pharisees and their scribes grumbled at his disciples saying, "Why do you eat and drink with tax collectors and sinners?" And Jesus answered them, "Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous, but sinners to repentance." All right, let me pray and commit this time to the Lord.

Heavenly Father, Lord God, we thank you so much for your precious word. And we thank you, Lord, that you sent forth your son to die for our sins, and that by him we can have newness of life, that we can truly have eternal life in him. Help us, Lord, to have Christ be exalted today.

And as we read your word together, Lord God, and as we hear it proclaimed, that we would have hearts that are softened to receive your word, and that we would be joyful for what the Savior of the world did for us, that we would not dwell on our own merit or any workings that we've done to keep the law or to be righteous. But help us, Lord, to recognize that we are all sinners in need of a Savior, Lord. So help us to have eyes to see the great King Jesus, who is the Savior of sinners.

I pray all these things in the name of Jesus Christ our Lord. Amen. All right, so there should be a note section on your paper today, and if you guys want to follow along, I don't have a note specifically on there with everything I'm going through, but we're going to go through a series of four points that we're going to talk about today.

So the first point is, who is Jesus? The second point that we'll look at is that we must leave behind the world in order to follow Him. The third point is that Jesus is a friend of sinners, and the fourth point is that Jesus is the great physician. So the first point, who is this Jesus? Well, looking at verse 27, it says, "After this, He went out and saw a tax collector named Levi sitting at the tax booth, and he said to him, 'Follow Me.'" So what's important about Him saying, "Follow Me," is that that is a command.

It's not a suggestion. Levi isn't just in his tax booth, and he's like, "Hey, if you want, you can come follow Me if you really want to, but it's not really that big of a deal." It's not a suggestion. This is a command.

He's saying, "Follow Me." And with this command comes the authority behind it. So we have to be thinking about what authority does Jesus have to say to Levi, "Follow Me." And luckily, by the inspiration of the Holy Spirit, Luke has been building a case for who this Jesus is up to this point, so that we would see why we should follow Him. Why, when Jesus says to Levi, "Follow Me," He should drop everything and follow Him.

So if you guys want to go back a little bit to chapter 1, we're going to read a couple specific points that Luke brings up. And we're going to go to chapter 1, verses 31-34, and it says this, "And behold, you will conceive in your womb and bear a son," this is talking to Mary, "as Gabriel is telling Mary that she is going to bear the Son of God." "And you

shall call His name Jesus. He will be great, and it will be called the Son of the Most High, and the Lord God will give to Him the throne of His father David, and He will reign over the house of Jacob forever, and His kingdom there will be no end." So a lot of times we think about Jesus in terms of, "After He rose from the dead, that's when He's king." But actually what's being said right here is that Him being born is the beginning of His enthronement, that He is the infant conqueror, which we would not normally think about.

Infants don't conquer anybody. We see Muhammad run across when he's later in his ears to go conquer other people. We see Alexander the Great when he's later in his ears, not when he's an infant, go and conquer the Mediterranean.

But Jesus is different than everybody else. He begins his conquering as an infant. So Jesus is a king.

Not only is He a king, but He's the King of kings and the Lord of lords. So this authority that Jesus has to say this is based upon that. Joe Biden doesn't have a candle against Jesus.

Jesus is king over Joe Biden. Any other ruler across the whole globe can't say a word to Jesus because He rules over everything. He is God, and there is no one like Him.

So he's already building this case that Jesus is the King, and because He is the King, He must be obeyed. We go on to chapter 2, verses 9. So first point, Jesus is King of everything. A second point is that Jesus is the Savior of all people.

So we read in chapter 2, verse 9, it says this, and this is the angel of the Lord saying to the shepherds as they're about to go and see Jesus who was just born. And He says this to them, "And an angel of the Lord appeared to them, the shepherds, and the glory of the Lord shone around them, and they were filled with great fear. And the angel said to them, 'Fear not, for behold, I bring you good news of great joy.

That will be for all people.'" That's the focus of that verse right there. "That will be for all people, for unto you is born this day in the city of David a Savior who is Christ Jesus the Lord." So again, we see the lordship right there, but not only the lordship, not only is Jesus the King, He's also the Savior. And this is constantly a theme that we see.

We can even go on to verse 27 in chapter 2, and this guy named Zechariah-- Actually, I'm sorry. I'm pretty sure that's his name. I actually didn't even look.

But there's this guy in the temple who is wanting to behold the Messiah, and he ends up saying this in verse 27. It says, "And he came in the spirit," that's Zechariah, "into the temple, and when the parents of Jesus brought in the child Jesus to do for him according to the custom of the law, he took him up in his arms and blessed God and said," so this guy is taking up Jesus, he's holding him up in the air, and he says this, "Lord, now you are letting your servant depart in peace according to your word, for my eyes have seen

your salvation that you have prepared in the presence of all people. A light for revelation to the Gentiles and for glory to your people Israel." So this isn't just something for the Jews.

Jesus didn't just come to save the Jews. He came to save all sinners. That's the second point.

Third point is that Jesus is the Son of God, and we see this clearly in chapter 3, verses 22, and we get a quotation from the Old Testament, and God the Father cries out as his Son was baptized and the dove descended upon him. He says, "You are my beloved Son, with you I am well pleased." So we get a declaration from God the Father, affirming the sonship of Jesus Christ. It continues on.

The rest of that section right there is a genealogy, and you see that Jesus, through the genealogy of his father Joseph, is under the line of David and Judah and Abraham, goes down to Noah and then Adam, and then it has this very powerful line, "Adam, the Son of God." And that's a very important point. Genealogies are very important. Jesus, his lineage goes all the way back to God.

He is the Son of God, and Satan, when he begins to tempt him at the beginning of chapter 4, he tempts him by saying, "If you are the Son of God, command these stones to become bread." So he's tempting him based upon the authority that he has. He's not lying. He knows that Jesus is the Son of God.

He's saying, "If you really are these things, now go disobey God." And obviously we know Jesus corrects him. He says again in verse 9, "If you are the Son of God, throw yourself down from here." So he attacks Jesus as the Son of God. So Luke is belaboring the point that Jesus not only is king over all things, not only is he the Savior of all people, he's also the Son of God.

And now this fourth point that we come to is that Jesus is the liberator of captives. And this is where we will start to see a beautiful picture that Luke begins to paint that will lead all the way up to our passage today. So in chapter 4 verses 18 through 19, Luke says this.

So Jesus begins to open up the scroll of Isaiah and he reads this in the synagogue. And he says, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of the sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." Now, some people in our age will look at that and say, "See, we need all these social justice protocols.

You know, the poor people need to be lifted up. These people who are oppressed, we need to relieve them from their oppression." But the point that Luke's actually going to

make of this is not some sort of physical oppression, physical poverty, physical shackles. He's bringing up, "We are all spiritually shackled by sin." And this is a very important point that he's going to end up drawing.

So after that, Luke then goes on to this long dialogue where he brings up all these different circumstances where Jesus is healing people. There's a man who's possessed by a demon and Jesus rebukes the demon, casts him out of him, showing that Jesus alleviates oppression of demons, not some sort of physical oppression. We see that he heals a leper, a person who is unclean and casts out of the camp, and there's no cure for leprosy.

There's no cure at all. And Jesus comes up, touches the person, and purifies them. We see Jesus healing a paralytic.

And this is where we come right before our text, and Luke makes an astonishing little change and shift here in his thinking. So let's go to Luke 5, verses 20, right before our passage, and he says this, "And when he saw their faith, he said, 'Man, your sins are forgiven you,'" to the paralytic. "And the scribes and the Pharisees began to question, saying, 'Who is this who speaks blasphemies? Who can forgive sins but God alone?'" The Pharisees are right there.

God alone has authority to forgive sins, and Jesus is proving that point to them. In verse 22, he says, "When Jesus perceived their thoughts," their thoughts, they didn't say that. Jesus is God.

He knew what was in their minds. "He answered them, 'Why do you question in your hearts which is easier to say? Your sins are forgiven you, or to say, 'Rise and walk,' but that you may know that the Son of Man has authority on earth to forgive sins. He said to the man who was paralyzed, 'I say to you, 'Rise, pick up your bed, and go home.'" So we see this beautiful duality here.

Not only is this man a paralytic, but he's also a sinner. That's why he needs forgiveness. So Jesus says to him, "Which is easier for me to say? For rise up and walk where your sins are forgiven you." And Jesus' point here is, "Both are nothing to me.

I just snap my finger and it can happen. I am the king of all kings. This is my world, and I can do what I want.

I can cast out demons. I can take away leprosy and purify somebody. And here, he can mend the bones and the nerves of a person who's a paralytic." And this is astonishing, specifically because this comes to the end of Luke's, back when we were saying that he is a liberator of captives.

This ends that section before we get to our passage today, that Jesus forgives sins, and this is represented by him healing people. And this is the point that Luke is drawing

home. I'm not saying that healing was a metaphor.

He literally healed these people, but these healings were a outward reality of something that was happening inside, and what that was was their sins were forgiven. So we saw that Jesus is king over all things, that he is the savior of all people, and that he is the son of God, and finally, that he is the liberator of captives. And this is very important for us to recognize as we come to our point today, because Jesus is saying to Levi, "Follow me." And this is all on the lead up from what we were just looking at.

Luke laid the foundation behind Jesus saying, "Follow me. Leave everything." So now we turn to verse 28, and it says, "And leaving everything, he followed him." And leaving everything, sorry, he rose and followed him. I guess that's more important, he rose up.

He actually walked, but he rose up and followed him. And this is symbolic of somebody who was a paralytic, unable to walk, and Luke sitting in the tax booth, and now, sorry, not Luke, Levi, sitting in his tax booth and rising up and walking. This is all symbolic right here, not saying that, again, the paralytic wasn't literally healed, or that Luke didn't literally rise up.

But this is the way that God's providence is working throughout time, that these events are happening in this order so that Jesus's glory would be known to us. So Levi stands up, and he leaves everything, and he follows him. So let me ask you this question first.

What comes first? Levi leaving everything, or Jesus's command to follow him? It's an actual question, so somebody might answer that. What comes first? You guys gonna stonewall me? What comes first? Does Jesus say, "Follow me first"? Or does Levi get up and follow Jesus? Just say it, Nate. Jesus said, "Follow me first." That's right.

Yep, there we go. That's right. Did you guys all follow that? Did you guys all get that? (laughs) He called him first.

That's right. Jesus called him first. Jesus said, "Follow me," and Levi got up and walked.

And that's the important part of this passage, is that Levi doesn't initiate. It's Jesus, 'cause again, Jesus is king, Jesus has authority, Jesus comes in the world, and he's the one who saves sinners. Sinners don't save themselves.

They can't pick themselves up. They're dead, and they're at the bottom of the ocean. They don't even have an ability to swim.

They're dead, spiritually dead, and Jesus comes to heal and save sinners. So that's the first important point, that Jesus called Levi first. And then what does Levi do? Levi leaves everything, so let me ask you this question.

Hopefully some of my answers. Does that mean that Levi got rid of all of his physical

possessions and started following Jesus? What do you guys think? Anybody? Yeah. No.

Yeah, great answer. No, he didn't, because the next verse, and I thought this was really funny when I was reading it. The next verse says, "And Levi made him a great feast in his house." So you have some, you know, communists who say that property's horrible and you shouldn't have property, but he left everything, but yet he still had something.

So what is this really getting at? Luke is trying to draw the point that the tax booth is representative of the world, the world of sin, the Bible verse that we memorized in 1 John 2.15 a while back, speaks to this perfectly. Let me pull it up real quick. It says, "In all the things of this world," the things, I'm not going to quote it, let me just go there.

"Do not love the world of the things in this world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the desires of the flesh, the desires of the eyes, and the pride of life is not from the Father, but from the world." Notice, this isn't talking about a material world because it says, "For all that is in the world, the desires of the flesh, the desires of the eyes, and the pride of life, these are the lusts that come out from a person, the sinful pattern of the world." That's what's being described here, is Levi is leaving that pattern of life behind.

He committed treason against the Jews by becoming a tax collector and taking their money and giving it to the Romans, the tyrants. So he abandoned his people, but now we see Jesus commands him, "Follow me." And what does he do? He rises up and he follows him. And this is the reality of Levi's heart.

Levi's heart just changed. And it's all because of the glory of Christ. Christ came in and intervened in his life, and now Levi has a brand new heart.

This is the reality of sin. Jesus came to cleanse and save sinners. So in Jeremiah chapter 17, this is a pretty famous verse.

Verse 9, it says, "The heart is deceitful above all things and desperately sick." Who can understand it? We have a heart condition and we're sick. And it goes on in Jeremiah to tell us what the healing is. And it says in verse 14, "Hear me, O Lord, and I shall be healed.

Save me and I shall be saved, for you are my praise." Where does the healing come from? It comes from Christ. This is why Jesus came into the world to save sinners. You can't be saved if you haven't been forgiven of your sins.

And this also shows the beautiful reality that you can do nothing. I can do nothing to save myself. It's all by the forgiveness of Christ.

So we cry out to him, "Hear me! Heal me! I'm desperately sick and wicked. I need healing." And that's the heart of a repentant sinner. So Levi is turning his back on the

world, his back on the flesh, his back on all these things that are pulling him away from God.

And he's turning to Christ. He's following him. He comes out of his tax booth and he follows Jesus Christ.

And the foundation of this will be seen later on in the book of Luke. Jesus died. Jesus died for our sins and he was buried and he raised again.

He raised again on the third day. And this is the beauty of where forgiveness flows. Jesus is saying, "Your sins are forgiven you because of what I'm coming to do." It's something that's going to happen in the future.

And in this guy's life, Levi will see Jesus hanging on a cross, a bloody cross, for his sins. And this is the beauty of the gospel. And because of that, he is motivated to leave everything in the world and follow after Christ.

This is what repentance is. And repentance isn't something that wells up within you on your own volition. Repentance is something that comes when Jesus says, "Follow me." Now some of you might ask the question, "How do I know when Jesus is saying, 'Follow me?'" Right now you are hearing the Word of God.

The Word of God, this Holy Spirit is married to the Word of God and when you hear the Word, this is Jesus' calling. Jesus is saying, "Come to me because I've come into the world to save sinners." So if you'll leave everything, if you will open up your hands and come with nothing, he will always receive you. And that's the beauty of the gospel.

Levi didn't take even a pen. He left the tax booth and he followed after Christ. And this is the beauty that Jesus did come into the world to save sinners and everyone who calls upon the name of the Lord will be saved.

And that's your guarantee. And it's because you did nothing. It's because Jesus bled and died on the cross.

It's his work for your salvation. And that's the beauty of the gospel. That's why we want to gather here together to look at that.

So then because of what the Pharisees and the scribes just heard, they're going to come at Jesus like they always do. And verses 29 through 30 says this, "And Levi made him a great feast in his house and there was a large company of tax collectors and others reclining at the table with them. And the Pharisees and the scribes grumbled at his disciples saying, 'Why do you eat and drink with tax collectors and sinners?'" So notice Luke left out tax collectors and sinners.

Luke said tax collectors and a large company. But the Pharisees and the scribes said,

"No, no, no, no, the tax collector and the sinners." And this is the whole point is that these guys have been called away from the world. The Pharisees think about the outside.

You know, they clean themselves up. They get real nice and pretty and they go out and they'll prey on the sides of the street. But inside they're black.

They're rotting from the inside out and that rot will continue to decay until they die. And when they die, they'll spend an everlasting eternity in hell because they are their own saviors. I heard it put this way before, "A person who thinks that their merit is good enough to earn them heaven, yeah, it'll earn you heaven, but that heaven is in the deepest place of hell that you've devised." And that's a reality that we all need to look and clean closely to, is that hell is real.

And that it is a reality for everyone who does not cover their hearts with the blood of Christ. Put the blood on the doorposts of your heart and you will be set free from that wrath. And that's the beauty of the gospel.

So these Pharisees assume that Jesus is neutral, that he'll come and he'll touch these sinners and tax collectors and oops, all of a sudden they're defiled. That he'll touch a leper and all of a sudden he'll get leprosy and the guys remained unhealed. But no, Jesus is the only pure human that's ever been seen.

And it's because he's not only human. He's truly God and truly man and Jesus came into the world with full divinity and full humanity and he doesn't have original sin. He doesn't have any sin that's coming up from within him.

He doesn't act in any sinful manner. He is pure and he is holy right down to the core, right down to his heart and none of us can say that. Not a single one.

So the Pharisees misunderstood who Jesus is and that's why Luke has labored so hard to show us who Jesus is because they just think he's some dude. They just think he's some guy who's running around with a couple of rag tags who have no schooling and are trying to change the world. Are trying to upset the Roman authorities.

That's what they thought of him. That they're trying to subvert all authority in the synagogues that they had and steal away the people who give them money. They completely misunderstood who Jesus is and we have to always go back that Jesus is Lord.

He's the son of God. He's God in the flesh. He's king over everything.

He's pure, he's holy, he's righteous and just and he's good. And that brings us to our next point. Is that Jesus is the friend of sinners.

I guess I actually already said that. But Jesus is the friend of sinners. This is the beauty of

what it means to follow Christ is that we are just a bunch of broken sinners that Christ comes and purifies and he reclines at the table with us.

So let me ask you guys this question. Jesus isn't here. I don't see him with my eyes.

So how do I recline with Christ? And I guess I'll leave that rhetorical question. I'll just answer it for you guys. The way you recline with Christ is in his word.

When we read the word of God, that is the closest that we will ever get on this side of glory to walking with God in the garden again. Abandon all hope anywhere else to walk with God. Forget about going out into the wilderness and getting to the top of a mountain and saying, "This is where I feel closest to God." That is nothing but paganism.

You just think that the creation is God. That's why you do that. And I was right there too.

I used to do that all the time. I would go smoke weed with my friends and go sit in the woods because I thought it was spiritual. I thought I was close to God.

But that's nothing but paganism. That's wicked and the only way to draw close to God is by reading his word. He gave us a beautiful word that is so simple.

It's simple to read. A philosopher is blinded so much by all of his intellect that he can't understand it, but the simple farmer can read it. My dad, who was laid flooring his whole life, he could understand.

I would read to him and he would get it. And this is the beauty of the word of God. We can really recline at the table with Christ.

But sometimes we just, our religion is only what we can see. But we have to recognize that there is a spirituality to our religion. And it's that you can't just focus on what you see.

You step into faith in Christ and you read his word because this is the truth. This is the life for your soul. So this is the beauty of the gospel is that Jesus is a friend of sinners.

And it's also that he stands up for us. Even when the Pharisees and the scribes come crashing towards us and saying, these people are sinners, Jesus says, we're sinners. I cleanse them off.

That's not me saying that you don't walk in sin. But what I am saying is that there's a very real reality that Jesus is your advocate every single moment you sin. Every moment Jesus says, paid for that.

I paid for that. I paid for that. When Jesus died on the cross, he satisfied all of the wrath that God had stored up for sinners.

He satisfied all the sin that we have done, that we do do, and that we will do. He satisfied all of it. And that's another beauty of the gospel.

That encourages us and gives us motivation to follow after this great God, this great Savior, and this great King. And the fourth point we will look at today is that Jesus is the great physician. And if some of you don't know what that word means, physician is just a fancy word for doctor.

So Jesus is the great physician. Verses 31 through 32 says, and Jesus answered them. He's answering the Pharisees now.

Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous, but sinners to repentance. All right, I'm gonna ask a question.

Nobody's still in the lobby, okay? Who are these people who are well? He says those who are well have no need of a physician. Who is Jesus talking to when he says that? The Jews, and specifically the Pharisees, yeah. Yeah, these Pharisees and these scribes are so puffed up with pride, they think, you know, I'm not really that bad.

I've kept the law, actually, all 10 commandments, since my infancy, since I was born. I was circumcised in the eighth day. I pray on the streets.

I dress very well. I always wash my hands before I eat. And they didn't have COVID to tell them that one.

(laughs) I threw me off, I shouldn't have said that joke. (laughs) These Pharisees, again, they think that they're well. There's no doctor for them.

If a nurse came up to you right now, and I'm assuming none of us are deathly sick right now, if a nurse came up to you and said, "The doctor will see you," I'm like, "Get out of here. "I don't even know who you are. "I didn't make an appointment.

"I don't even have a sickness. "I'm not ill. "I don't need you.

"And I sure as heck don't need a doctor." So these Pharisees think themselves quite well. But they aren't. Another question, who are the sick ones? Who is sick? It's kind of a, yeah.

(audience member speaks off mic) Centers and tax collectors. Yeah, I think that is the immediate context. And I think Jesus is using a little bit of satire.

He's kind of poking fun at the Jews, or sorry, at these Pharisees right here. Everybody's sick. The Pharisees just don't know it.

They don't have the diagnosis. They've rejected that they are, they have terminal brain cancer. They've rejected this.

And they think themselves well. So Jesus is like, "No, I didn't come for you guys. "You think you're well? "All right.

"You think you're just like me, sinless, perfect? "Okay, go get me a drink." Okay, go get up on that cross and pay for someone else. But we always distance ourselves from these Pharisees. We act like a bunch of Pharisees all the time.

We think that we're well, even as Christians. Specifically, if you were raised up in a church, which I wasn't, so I know my sin very well. But if you were raised in a church, you know, you externally look very good.

You open doors for grandmas. You serve at the church. You feed people.

You tell somebody you'll pray for them whenever they have something going on in their life and then you actually don't. So there's one sin at least. Everyone's sick.

And that's the point of Jeremiah 17.9 that we looked at. That's the point of Romans 3.23 for all have sinned and fall short of the gospel. It's the point of Ephesians 2.1, for you were dead in your trespasses and sins.

And dead doesn't mean a little life. It means dead. Dead as sure as in the grave.

That's what that means. It's not that you're in a process of rotting. Dead means dead.

So you have no state upon yourself to say, "I am well." And Jesus puts his finger right on the issue. He says, "All right, those who are well "have no need of a physician, but those who are sick. "I have not come to call the righteous, "but sinners to repentance." He's just poking fun at them.

He's not saying that there are some righteous people on the earth and they're fine. They don't need a gospel. What he's saying is these Pharisees, their hearts have grown so hard that they refuse to accept any sort of sin for themselves.

They're self-righteous. And self-righteousness is wet cement that dries on the heart. And this dries quickly.

Every time you disregard Christ and is calling for forgiveness of sins, you put a little bit more cement and it gets harder and harder and harder and harder and harder every time. And even today, no doubt there's some of you right now that are half asleep listening to this, aren't really paying attention very well, and you're just pouring cement. I'm not doing it.

You're doing it. It's not anyone else's fault but yourself. Humility is the recognition of the physician's diagnosis and faith is the clinging to the physician's promise for healing.

He has the antidote. He crossed the sea when there was no boat left for you and he

came to you. You didn't go to him.

He came to you and he said, "Here's the antidote. "I know you're gonna die next week. "I already paid for that.

"I already did that. "I did the work for you. "I made the antidote.

"I put all the chemicals together. "I put it in the syringe. "I came over the sea.

"I got out of the boat. "I put it in the GPS to come find you "even though he wouldn't have needed GPS." And he gave us the antidote. And that's the beauty of the gospel, is we didn't do anything.

We never do anything right. And Jesus came to save us. He has not come to call the righteous, but sinners to repentance.

And here's a very big misunderstanding today. I talked with an English professor before because I made some statement about something being sent in the class and he didn't really like that that much and we had a one-on-one conversation. And he said, "Well, my Jesus was friend of sinners." And I know I've said that, but he goes a step further and says, "My Jesus is a friend of sinners." And he accepts them like that.

He accepts them just the way they are. But Jesus says, "I have not come to call the righteous, "but the sinners." But he doesn't end there. "But the sinners to repentance." We always forget that.

And again, this is the image of Levi. This is why Luke brings up this passage here with Levi. "You turn from the world, "all of our sin, "all of our self-righteousness, "all of our hope for glory in this age, "all of our popularity, "all of our lusts, "and our desire to be lusted after, "all of it." He says, "These things are gone, "follow me, "and you leave up the tax booth "and you follow Christ." So I wanna ask you guys all today, what is in your tax booth if you're still there? What do you have that is hardening your heart day by day against Christ? That's something I have to answer for yourself.

Pray this prayer, "Search me, O God, and know me. "Try me and know my thoughts "and see if there be any grievous way in me." Pray that prayer every day. And see what sins come tumbling out of your heart.

And as they tumble out, you'll recognize you need a savior. So I'll end with this, and it's a quote from a guy named Charles Spurgeon. He says, "I have a great need for Christ.

"I have a great Christ for my need. "Would we all remember and know that?" Let me pray. Holy Father, Lord God, we thank you again that you sent your son to die for sinners, that you have not come to call the righteous, but sinners to repentance.

And Lord, I pray that we would be those sinners, that we would recognize that we have

such a depraved heart, that we've suppressed your truth, and that we've despised you, that we've loved ourselves far too much. And Lord, I pray that you would help us to have humility, that you would grant us your grace and your spirit that you would give us eyes to see and ears to hear your word. And Lord, we pray that we would not harden our hearts against you, but if we hear your words, Lord, help us to have soft hearts to receive it, Lord.

So Jesus, again, we thank you for what you've done. Father, we thank you that you uphold the whole universe, and that you are king of kings and Lord of lords. Would you help us, Lord? We are needy, but you are great for our need.

We pray all these things in your only name. Amen.

(Music)