

# BUT GO AND LEARN WHAT THIS MEANS

Hosea 6:1-11; Matthew 9:9-17

## INTRODUCTION TO HOSEA 6

- A. “But go and learn what this means: **‘I desire compassion, and not sacrifice,’** for I did not come to call the righteous, but sinners.” (Matthew 9:13 with Hosea 6:6)
- B. In Matthew 12:7, we learn that the Pharisees did not go and learn the meaning of Hosea 6:6!
- C. If the Pharisees had obeyed Jesus and gone back and learned Hosea, they would have learned that God calls harlots and unfaithful people to Himself.
- D. If the Pharisees had obeyed Jesus and gone back and learned Hosea, the foundation would have been laid for understanding Jesus’ teaching about His death and resurrection (Hosea 6:3 with Matthew 12:39-41).

## I. THE PEOPLE WE WOULD HAVE EXPECTED TO BE CLOSEST TO JESUS WERE USUALLY THE FARTHEST AWAY. THE PEOPLE WE WOULD HAVE EXPECTED TO BE THE FURTHEST AWAY FROM JESUS, WERE OFTEN THE PEOPLE WHO WERE CLOSEST TO HIM.

- A. None of the 12 Apostles Jesus chose came from the religious establishment (Matthew 4:18-22; 9:9; 10:2-4; cf. Acts 22:3; 23:6; 26:5; Phil.3:5).
- B. At best, tax collectors were regarded as thieves (cf. Matthew 5:46; 18:17). At worst, they were ranked with murderers, robbers, prostitutes (Mt.21:31), and Gentiles (Mt.18:17).
- C. A tax collector is one of the last people in the world you would ever imagine Jesus calling to follow Him, let alone making one of the 12 Apostles! (1 Cor.1:26-28; James 2:5)
- D. The Pharisees were the natural choice for Jesus to choose as His followers.
  - 1. The doctrine of the Pharisees was closer to that of Jesus than other first century Jewish movement.
    - a. The Pharisees believed in the resurrection of the body.
    - b. They were waiting for the coming of Messiah.
    - c. They were “Bible believers.”
  - 2. The Pharisees had suffered persecution at the hands of the Romans for their religious convictions.

“Augustine well observes somewhere, As a tree must strike deep roots downwards, that it may grow upwards, so every one who has not his soul fixed deep in humility, exalts himself to his own ruin.” (quoted in *Calvin’s Commentaries: James*)

## II. “WHY IS YOUR TEACHER EATING WITH THE TAX COLLECTORS AND SINNERS?”

(Matthew 9:11)

- A. Was Jesus abolishing the law by eating with the lawless? Was Jesus promoting unrighteousness by fellowshiping with the unrighteous?
- B. Jesus quotes from Hosea 6:6 and essentially says, “No, I am not abolishing the law or the prophets, but I am fulfilling them.” “Go and learn what this means...” (Matthew 9:13).

**NOTE:** There is also a play on the words “learn (μάθετε),” “Matthew (Μαθθαῖον)” and “disciples (μαθηταῖς).” The emphasis upon discipleship and the similarity between Matthew’s name and the word for learn/disciple probably accounts for why Matthew the disciple is never referred to as “Levi” in the Gospel of Matthew. In Mark and Luke, “Matthew” is also referred to as “Levi” (Mark 2:14; 3:18; Luke 3:24,29; 5:27,29; 6:15).

### III. “WHY DO WE AND THE PHARISEES FAST, BUT YOUR DISCIPLES DO NOT FAST?”

(Matthew 9:14)

A. Fasting would miss the point that the Kingdom of God had come and that the King was present! (Matthew 9:14-17 with **Zechariah 8:19-23**; cf. John 3:29; 16:16-22)

B. Garments and wineskins (Matthew 9:16-17).

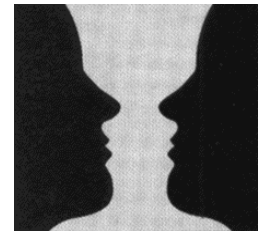
1. First century Jewish views about eating and drinking, sinners and salvation, Kings and the Kingdom were far off the mark.
2. The Jewish establishment had not just gotten a few doctrinal points wrong about the OT. Most of them had missed the very essence of it.

Matthew 13:52

And Jesus said to them, “Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old.”

C. A paradigm shift is looking at something you’ve been looking at for years, or even centuries, and seeing it again with new eyes. Nicodemus, you must be born again (John 3:1-16)!

D. Everything that the Pharisees and religious leaders had come to expect concerning Messiah, their interpretation of the law & their view of tax collectors and sinners was now being transformed by the coming of Jesus Christ. The shift was so radical that it seemed Jesus was undermining everything that Judaism stood for. But what Jesus was saying is that the Judaism of His day did not stand squarely on the law and the prophets.



Example of a Visual Paradigm Shift: Two faces & a Chalice

E. *After Pentecost, which group of Christians continued to be one of the greatest threats to the Gospel?* (Acts 15:5; Galatians 2:1-14; Philippians 3:2-5; Titus 1:10)

F. I personally think that one of the greatest threats against Christianity comes from “Bible believing” Christians.

Romans 9:30-33 (NASB95)

30 What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith;  
31 but Israel, pursuing a law of righteousness, did not arrive at that law.  
32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,  
33 just as it is written, “Behold, I lay in Zion a stone of stumbling and a rock of offense, And he who believes in Him will not be disappointed.”

## QUESTIONS FOR SABBATH DISCUSSION & MEDITATION:

*Take what you have learned this morning and make it into a prayer. Pray that your heart would not be hardened to the Word of God and that the Spirit of God would challenge you to grow and dig deeper in the Scriptures.*

*Who were the most dangerous people in the early church and why?*

*Why was the relationship of Jesus to tax collectors “scandalous”? Why was Jesus’ calling of Matthew unlikely?*

*Did the Pharisees go and learn the meaning of Hosea 6? How do we know?*

*Why didn’t Jesus’ disciples fast?*

*What is a paradigm shift?*

*Would you agree or disagree that one of the greatest threats to Christianity is from some Christians?*

