

# Fluent: Need- Week 7- Mutually Broken

**Did everyone enjoy Thanksgiving?**

**Who love Thanksgiving?**

**I am not a big holiday lover...I am more of a holiday Scrooge**

**Angie, on the other hand, enjoys holidays.**

- Halloween: We decorate the house
- Christmas: The birth story
- Easter: The resurrection story
- Thanksgiving: we don't recap in story
  - Our Thanksgiving tradition...
  - We get around the table and we confess to one another what we are thankful for.
- Thankful: Expressing gratitude and relief

*Being alive is hard and it hurts. The less we run from our lives (ourselves) and begin to face how we are made, the more we will begin to feel the aches and pains, the devastation and despair, of living on the Earth. – The Needs of the Heart*

We all want order...the problem is we all seek to gain and maintain order in different ways.

**Need: Learning to live according to the logic of the gospel.**

The Logic of the Gospel reinforces, **["Righteous living should lead to reconciled relationships"](#)**

## **1. The Righteous Shall Live by Faith**

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

## **2. God's Wrath on Unrighteousness**

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. (Romans 1:18 ESV)

## **3. Is anyone's logic better off?**

What then? Are we Jews any better off? No, not at all – Romans 3:9

### **We are all in “Need” of God’s mercy**

- 1:18 – 32...The Younger Brother (irreligious)
- 2:1-16...The Older Brother (the moral)
- 2:17-3:8...The Cultural Brother (the religious)

Please note Paul hasn’t changed subjects; he’s just changed audiences. His topic is still the tragedy of a godless life.

### **American Logic asks the question,**

- The question is not, how can a loving God send people to hell?

### **The problem is we are asking the wrong question.**

- Paul’s argument to the Romans, how can a righteous God allow wicked people into His presence?

### **Max Lucado illustrates the first three chapters of Romans in “The Parable of the River.”**

“Once there were five sons who lived in a mountain castle with their father. The eldest was an obedient son, but his four younger brothers were rebellious. Their father had warned them of **the river**, but they had not listened.

Each day the four rebellious brothers ventured closer and closer **to the river** until one son dared to reach in and feel the waters. “Hold my hand so I won’t fall in,” he said, and his brothers did. But when he touched the water, the current yanked him and the other three into the rapids and rolled them down the river.

The waters finally dumped them on the bank in a strange land, in a distant country, in a barren place.

Though they did not know where they were, of one fact they were sure: they were not intended for this place. For a long time the four young sons lay on the bank, stunned at their fall and not knowing where to turn.

But with the passage of time, the sons learned to survive in the strange land. They found nuts for food and killed animals for skins. They determined not to forget their homeland nor abandon hopes of returning. Each day they set about the task of finding food and building shelter. Each evening they built a fire and told stories of their father and older brother. All four sons longed to see them again.

Then, one night, one brother failed to come to the fire. The others found him the next morning in the valley with the savages. He was building a hut of grass and mud. “I’ve grown tired of our talks,” he told them. “What good does it do to remember? Besides, this land isn’t so bad. I will build a great house and settle here.”

And so the other three left their hut-building brother and walked away.

They continued to meet around the fire, speaking of home and dreaming of their return.

Some days later a second brother failed to appear at the campfire.

The next morning his siblings found him on a hillside staring at the hut of his brother.

“How disgusting,” he told them as they approached. “Our brother is an utter failure, an insult to our family name. Can you imagine a more despicable deed? Building a hut and forgetting our father?”

“I’ll keep an eye on our brother. Someone needs to keep a record of his wrongs to show Father.”

And so the two returned, leaving one brother building and the other judging.

“The remaining two sons stayed near the fire, encouraging each other and speaking of home. Then one morning the youngest son awoke to find he was alone. He searched for his brother and found him near the river, stacking rocks.

“It’s no use,” the rock-stacking brother explained as he worked. “Father won’t come for me. I must go to him. I offended him. I insulted him. I failed him. There is only one option. I will build a path back up the river and walk into our father’s presence. Rock upon rock I will stack until I have enough rocks to travel upstream to the castle. When he sees how hard I have worked and how diligent I have been, he will have no choice but to open the door and let me into his house.”

“The last brother did not know what to say. He returned to sit by the fire, alone.

Let me ask you an important question, as you listened of the brothers, which describes your relationship to God the best?

A hedonist. A judgmentalist. A legalist. All occupied with self to the exclusion of their father.

Paul addresses these three in the first three chapters of Romans.

**What then? Are we any better off?**

**Subject:** Embracing Our Mutual Brokenness

Text: Romans 3:9-20...

[9] What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, [10] as it is

written: “None is righteous, no, not one; [11] no one understands; no one seeks for God. [12] All have turned aside; together they have become worthless; no one does good, not even one.” [13] “Their throat is an open grave; they use their tongues to deceive.” “The venom of asps is under their lips.” [14] “Their mouth is full of curses and bitterness.” [15] “Their feet are swift to shed blood; [16] in their paths are ruin and misery, [17] and the way of peace they have not known.” [18] “There is no fear of God before their eyes.” [19] Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. [20] For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. (Romans 3:9-20 ESV)

### **Point 1: We are “All” in sin, in need of God’s righteousness**

**For we have already charged that all, both Jews and Greeks, are under sin, [10] as it is written: “None is righteous, no, not one... (Romans 3:9b-10)**

Strings 7 Old Testament quotations...referring to both the Jews and Greeks

- There is no one righteous (v.10)
- There is no one who understands (v.11a)
- There is no one who seeks (v.11b)
- There is no one who does what is good, not even one (v.12b)
  - Sin clouds everything that we do because sin affects every part of our life and our lips (vv.13-17).

**We don’t simply need to repent from the bad things that we do but the reason why we do the good things. – Timothy Keller**

- There is no one who reveres God (v.18)

### **Point 2: We are “all” guilty, in need of God’s mercy**

- The law speaks to those who are subject (or held accountable) to the law.
- Every mouth may be shut and the whole world may become subject to God’s judgment.

### **Point 3: We are “all” exposed, in need of God’s grace**

- No one will be justified in His sight by the works of the law...
  - Because knowledge of sin comes through the law.
  - Because Christians trust in a righteousness that comes apart from the Law (3:21)

## The Difference between Mercy and Grace

Grace and mercy are not the same thing although they both come from God. Grace is what we receive that we do not deserve while mercy is what we do not get that we do deserve. He gives the one (grace) and withholds the other (mercy) and that is why we ought to give thanks to God for His goodness. What we do deserve is the wrath of God ([John 3:36](#)), instead He refrains from giving us what we truly deserve (mercy) and then extends to us what we could not earn in a million years (grace).

### Applications:

- **Confess our neediness** (*The Needs of the Heart- pg. 9*)
  - Needs are the tools we have been given to receive healing, replenishment, and recovery, so that we can press onward toward being and expressing who we were created to become.
  - The most important step in living full life is to become good at being needy
  - Neediness is something that we have to practice; we become good at being needy over time – even though we were experts at needing at birth.
- **Cry out to Christ who is our true elder brother** (*We need someone outside of us to save us*)
- **Embrace the needs of our brothers** (*we all have the same position in Christ*)
  - We tend to look at people as better or worse, the bible calls us to look at one another as broken in need of grace.

*“We need to know who the people are that we can call. We need to know those people who will care about us, because they accept us as a burden in their lives. Love is a burden, and we are made to burden people with it. If we hate being burdens, then we are not going to be good at getting attention. If we hate being burdens, we are not going to be good at accepting that we have needs. If we are not willing to be a burden of love or bear the burden of love, then, ironically, we are actually going to become the weight that will crush the people we say we care about. People who deny their needs can be very destructive to relationships and love. – The Needs of the Heart (Chip Dodd)*

“All four brothers heard the same invitation. Each had an opportunity to be carried home by the elder brother. The first said no, choosing a grass hut over his father’s house. The second said no, preferring to analyze the mistakes of his brother rather than admit his own. The third said no, thinking it wiser to make a good impression than an honest confession. And the fourth said yes, choosing gratitude over guilt.

- “I’ll indulge myself,” resolves one son.

- “I’ll compare myself,” opts another.
- “I’ll save myself,” determines the third.
- “I’ll entrust myself to you,” decides the fourth.”