

I) **V13 INTRO: Then He went out again by the sea and all the multitude came to Him**

II) **As we have been going through Mark, I have been emphasizing Jesus' *teaching ministry***

Jesus took every opportunity He had to proclaim His message

III) **We have seen that Jesus would preach and teach all who would gather to hear Him**

This has been a central theme of the gospel and I will remind you of a few things

IV) **Mark tells us after John was imprisoned, Jesus came to Galilee *preaching the gospel***

Mk 1:15 The time is fulfilled and the kingdom of God is at hand. Repent, and believe in the gospel

V) **Later Mark tells us what Jesus did in the city of Capernaum**

Mk 1:21 *Immediately on the Sabbath He entered the synagogue and taught*

VI) **We have seen how Peter looked for and found him and said *Everybody is looking for You***

Mk 1:38 (To this Jesus responded by saying) Let us go into the next towns, *that I may preach there also, because for this purpose I have come forth*

VII) **For this purpose I have come forth**

Jesus was sent from Heaven to bring the message of grace and forgiveness

VIII) **The bible makes it very plain that human beings are in need of salvation**

We just saw that the paralytic brought to Jesus was in need of forgiveness of his sins

His greatest need was to be set free from the depth of grief he suffered in his sin

IX) **This is the consistent declaration of scripture: man is a sinner in need of forgiveness**

Ro 3:9-12 reads All people, whether Jews or Gentiles, are under the power of sin. As the Scriptures say, No one is righteous, no, not even one. No one is truly wise; no one is seeking God. All have turned away and all have become useless.

Ro 3:23 For everyone has sinned; we all fall short of God's glorious standard.

- X) What many have failed to realize is that there is a consequence for sinning
It is not only physical death, but it also includes spiritual death
Ro 3:23 *The wages of sin is death*, but the free gift of God is eternal life
through Christ Jesus our Lord
Heb 9:27 It is appointed for men to die once, but after this the judgment
- XI) Though we have offended the Holy and Mighty God, He has made a way for us
Ro 5:8 But God demonstrates his own love for us in this: While we
were still sinners, *Christ died for us*. (Jn 3:16)
- I) Why have I emphasized the importance of preaching and teaching
Jn 5:24 Very truly I tell you, whoever *hears My word and believes Him* who sent Me has eternal life and will not be judged but has crossed over
from death to life.
- II) Teaching and preaching is God's method of bringing His message to a lost
world
Ro 10:13-14 Everyone who calls upon the name of the Lord shall be
saved. How then will they call on Him in whom they have not believed? How will they
believe in Him whom they have not heard? And how will they hear *without a
preacher?*
- III) QUOTE: Many churches today would not tolerate for two Sundays strong,
Biblical preaching that confronts their doctrinal error, refutes it, lays conviction of sin
on the people, or exhorts them to holy obedience. They would replace such a
preacher with teachers who feed their desires and tickle their ears. They want
something sensational, entertaining, self-benefiting, ego-building--something that
feels good and produces a pleasant sensation. For *the sake of such a feeling* they
will gladly exchange the truth for fables, myths, stories.
- IV) Jesus has been preaching and teaching, and those who have heard Him are
astonished
- V) He has also been revealing His authority through works of power
He has cast out demons, performed healings and even cleansed a leper
- VI) When Jesus cleansed a leper, and we noted what motivated Jesus to do so
Mark told us that Jesus was moved with compassion, and cleansed him
(1:41)
- VII) It was also compassion that motivated Jesus to heal a paralyzed man
In his case, Jesus not only healed him but He also forgave him of his

sins

VIII) In pronouncing forgiveness, Jesus was claiming to be God in the flesh
Dan 9:9 To the Lord our God belong compassion and forgiveness, for we have rebelled against Him

IX) His forgiveness gives insight into what God *is truly like*
Our God is *Merciful* (Disposed to pity offenders; unwilling to punish for injuries)

Ps 86:5 For You, Lord, are good, and ready to forgive, and *abundant in mercy* to all those who call upon You.

X) His entire ministry dealt with this one basic *human need*: To be forgiven by God

XI) Karl Menniger: I could convince the patients in psychiatric hospitals that their sins were forgiven, 75% of them could walk out the next day

I) Forgiveness is the result of repenting and humbly asking God for it
As we just heard, God is ready to forgive and is merciful (1 Jn 1:9)
It is received, and it is also given to others who have sinned against us.

II) At this point, people are beginning to follow this young Carpenter turned preacher
His message and His miracles are drawing people to investigate just Who He might be

III) He was not simply a Carpenter turned Rabbi: He was God's Son, teaching words of God
Jn 7:16 Jesus answered, *My teaching* is not My own. It comes from Him who sent Me
People were beginning to see this for themselves

IV) Those who were genuine followers had a desire to hear what He had to say
For the modern follower of Jesus, this would mean we love hearing the Bible taught
Jn 8:47 He who belongs to God hears what God says; the reason you do not hear is that you do not belong to God.

V) This is why, in the life of a Christian, personal time reading the bible is so important
It demonstrates that you really are a Christian

**VI) One way believers reveal their faith is by being hungry and thirsty for His Word
1 Pe 2:2-3 Like newborn babies, crave pure spiritual milk, so that
by it you may grow up in your salvation, now that you have tasted that the
Lord is good.**

**VII) Pick up your bible, read through it (We welcome online viewers!)
Even if you don't understand everything (which you won't) what
you understand, do
Attend studies: this is why God put teachers in the body of Christ!**

**VIII) V14 And as He passed by He saw *Levi* the son of Alphaeus sitting at the tax
office and
As Jesus was leaving Capernaum, He encountered a *tax collector*
named Levi**

**IX) As was common, he was known by two names: We know him best as Matthew
(Mt 9:9)
Simon Peter (Cephas), James and John (Boarnerges-sons of thunder)
Thaddeus (Lebbaeus, also called Judas, son of James) Bartholomew (Nathanael)
Thomas (Didymus)**

**X) Capernaum was the largest city in the north, situated on the Sea of Galilee
It was located on a very busy ancient highway, a major trade route**

**XI) Levi Matthew was what was called a publican, a tax collector
Jews could buy franchises that entitled them to impose taxes on
citizens and travelers
They collected toll taxes, import duties, boat docking fees, business
license fees, etc.**

**I) Rome had set certain quotas that she expected to receive through taxes
Anything that was above the minimum fee was kept by the tax collector**

II) He most likely assessed taxes by his whim resulting in him becoming wealthy

**III) As a tax collector, he was deeply despised by the Jewish people
Because he gathered taxes, they thought him to be an apostate and a
traitor
He was classed with traitors, liars, and thieves and barred from
synagogues**

IV) Matthew knew this, but he determined to become a tax collector, anyway

He became very rich, but he was also deeply hated by the people
For him, material wealth far outweighed acceptance by the people

V) Incidentally, this strength and determination would serve him well in ministry
Since he was used to being rejected, he would be well prepared for what
would happen

VI) Though the people rejected Matthew, Jesus didn't

VII) V14 Jesus *stopped* at his toll booth and said Follow Me

VIII) We have already seen how Jesus said the same thing to Peter, Andrew, James
and John

He now commands Matthew to become one of His men

IX) I can't help but wonder how Matthew felt about such a command
There, in front of a good amount of people, Jesus told him to follow Him

X) He knew who Jesus was: Jesus was living and ministering in Capernaum
Mt 4:13 tells us Capernaum had become His ministry headquarters

XI) Jesus taught in the city and had performed many miracles in Capernaum
Mk 1:34 He healed many who were sick with various diseases, and cast
out many demons; and He did not allow the demons to speak because they knew Him

XII) He recently had cleansed a leper and healed a paralytic
Mk 1:28 Immediately His fame spread throughout all the region around
Galilee

The entire city was aware of Him, and that would include Matthew

XIII) When Matthew saw Him he saw a compassionate Rabbi, but Jesus saw
something else

When Jesus saw Matthew, He saw a lonely, unfulfilled, sin filled outcast

XIV) Matthew was like the paralyzed man: someone in need of forgiveness and
healing

I) It is obvious that Matthew was tired of his empty, materialistic life
He needed something deeper than what he already had, and in a
moment, he left it all

Lu 5:28 And he *left all*, rose up, and followed Him.

II) Matthew became a full time follower of Jesus, leaving everything behind to
follow Him

Everything that he once thought would fulfill him was immediately left behind

III) This reminds me of what the apostle Paul once wrote

Phil. 3:7-8 But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake *I have lost all things*. I consider them rubbish that I may gain Christ

IV) In leaving his job behind, he knew that he would never return to it

His sin was connected to his profession, and he could not extort money any longer

He was now going to trust the Lord to provide for his needs, as he followed Him

V) V15 Now it happened as He was dining in Levi's house that *many* tax collectors and

Matthew put together a banquet to honor Jesus, and invited the outcasts of society

He must have had a large home because many showed up for the meal

VI) V15 There were *many* tax collectors and sinners, and *they followed Him*

This kind of thing would later become a charge against Jesus

Mt 11:19 The Son of Man came eating and drinking, and they say Look, a glutton and a winebibber, a *friend of tax collectors and sinners*

VII) Show me the man's friends, and I will show you the man

VIII) Matthew had many associates, and they came to hear Jesus

These outcasts of society were the only ones he had relationships with

IX) As they listened to Jesus, one by one they began to believe Him, and became followers

The dinner party became an outreach, with many coming to faith in Jesus

They had the chance to hear Him speak, and to ask their questions

X) V16 When the scribes and Pharisees saw Him eating with the tax collectors and sinners

Not everyone was pleased that Jesus would spend time with sinners

XI) The Pharisees had seen what happened with Matthew and followed Him to the house

XII) V16 They said to His disciples How is it that He eats with tax collectors and sinners

I) In Lu 5:30 Their scribes and the Pharisees complained against His disciples saying Why do You eat and drink with tax collectors and sinners?

II) They attacked Jesus, and they also attacked His men

This is because a disciple becomes like His teacher

Lu 6:40 The student is not above the teacher, but everyone who is fully trained will be like their teacher.

III) This is one good reason for us to be careful who we allow to influence our thinking

IV) Their problem was with Jesus but instead of speaking to Him they spoke with His men

**V) Why? Because if you want to destroy a work, cast doubt on the Leader
If you undermine someone's trust in their teacher, you will undermine the ministry**

**VI) On many occasions, what is said is not true but the damage has been done
You cannot take back your words no matter how sorry you may be for saying them**

**VII) Human nature being what it is loves to believe an evil report over a good report
Pr 18:8 The words of a gossip are like choice morsels; they go down to the inmost parts**

**VIII) Often, because of friendships it is easy to side with the one you know the best
Pr 18:17 The first one to plead his cause seems right, Until his neighbor comes and examines him.
This is not how believers are to live**

**IX) The result casting unfair doubt will almost always be division
Pr 16:28 A perverse man sows strife, and a whisperer separates the best of friends.
This is what the Pharisees are doing: casting doubt to divide**

**X) V16 Eating and drinking was more than sharing a meal
It was symbolic of friendship and acceptance, which was completely rejected by them
They would often share the food, dipping bread into a common bowl**

- XI) These were Pharisees: they took pride in rejecting such people
- XII) This line of questioning exposed their hearts
They considered themselves righteous and all others, sinners
The fruit of this kind of thinking was hardness and a lack of compassion
- XIII) V17 When Jesus heard it *He said to them* Those who are well have no need of a physician
- I) Jesus was not eating with them because He had sin in common with them
He was a righteous Rabbi, observing the Law and undefiled by sin
- II) He was not in danger of stumbling in to sin but was there to rescue the lost
This is something that the Pharisees had neglected
- III) To deal with the situation He did two basic things
- IV) **FIRST:** He pointed out only the truly sick will ever visit a physician
- V) **POINT:** Unless you understand your own condition, I cannot help you
Ps 51:5 Behold, I was shaped in iniquity, and in sin did my mother conceive me.
Pr 20:9 Who can say, I have made my heart clean, I am pure from my sin?
- VI) John Wesley: I am fallen short of the glory of God, my whole heart is altogether corrupt and abominable, and consequently my whole life being an evil tree cannot bring forth good fruit.
- VII) **SECOND:** He challenged their understanding of Scripture
- VIII) Matthew's gospel includes the phrase *Go and learn* (Mt 9:13)
This was a Rabbinical saying: It means You do not know what you should know
- IX) You do not know God, and are ignorant of His nature
True faith is often revealed in compassion for the lost
Hosea 6:6 I desire mercy and not sacrifice, And the knowledge of God more than burnt offerings.
- X) A person who is cold towards others has yet to understand two basic things
They fail to understand their own sinful nature
They fail to understand the depth of the grace and kindness of our

loving Father

XI) Jesus concludes by revealing His mission

I did not come to call the self-righteous, but those who know that they need help

XII) This is similar to what He said of another tax collector: Zacchaeus

Lu 19:10 for the Son of Man has come to seek and to save that which was lost.

XII) This brings us to a question posed to Jesus about fasting

XIII) V18-22 The disciples of John and of the Pharisees were fasting. And *they came* and said

I) These disciples of John were those who were yet to give their allegiance to Jesus

Not every disciple of John followed Jesus immediately, but did over time

II) The other group were the disciples of Pharisees, and they were rejecting Jesus

Both groups were taught to seek righteousness and to avoid sin
It appears both groups were disturbed by Jesus' association with sinners!

III) V18 Why do the disciples of John and the Pharisees fast, and your disciples do not fast

Jewish ritual religion taught disciples to fast twice a week
They believed that fasting in this fashion was an evidence of righteousness

IV) External religious ritual had become a badge of godliness

Fasting twice a week was an especial evidence of sincere religion
It was an evidence of denying fleshly appetites, putting the kingdom first

V) Jesus used this practice as an example of what had become self-righteousness

Lu 18:10-12 Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men--extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.'

VI) V19 Can the friends of the bridegroom *mourn* as long as the bridegroom is

with them

Why would Jesus use the word *mourn*

VII) In the Bible, fasting *often* represents voluntary humility and mourning

Ps 35:13 I *humbled* my soul with *fasting*

VIII) Jesus was saying: This is not a time of sorrow, but of joy: Like a wedding
The friends of the bridegroom: The groom's best friends, in charge of all
festivities

IX) Being with Christ should be joyful

Being a follower of Jesus isn't supposed to be depressing, but joyful

X) Of all people, we are filled with deep peace and joy because we are going to
heaven

Our lives are not tied to the things of earth, but we are pilgrims moving
to a new home

XI This all came through Jesus

Ro 5:10-11 For if, when we were enemies, we were reconciled to God by
the death of his Son, much more, being reconciled, we shall be saved by his life. And
not only so, but we also joy in God through our Lord Jesus Christ, by whom we have
now received the atonement.

I) V20 Soon the Bridegroom will *be taken (violently)* from them: then they will
have time to

Jesus will be taken, and violently put to death, which is something Peter
made clear

Ac 2:23 Him, being delivered by the determinate counsel and
foreknowledge of God, you have taken, and by wicked hands have crucified and
slain:

II) These disciples of John needed to understand Who Jesus is

Their loyalty to John was getting in the way of their being saved through
faith in Jesus

John's disciples must now follow Jesus because John's purpose had
been fulfilled

III) V21 No one sews a piece of unshrunk cloth on an old garment

Not only does it tear the old fabric, but the color does not match (Lu
5:36)

IV) There comes a time when attempting to *patch up* something is foolish

Jesus' ministry was not intended to somehow repair Pharisaism
The gospel of grace and forgiveness cannot be blended with religious
legalism

V) V22 No one puts new wine into old wineskins (they burst during fermentation)
The religious traditionalism of the Pharisees cannot contain the power
of grace

VI) Jesus is basically saying three things:
FIRST: The Pharisaic order is not right
It is built on external, self-righteous, legalistic traditional Judaism

VII) *SECOND:* As disciples of John, you must remember what John's ministry was:
He came preparing the way for Jesus, the Messiah: follow Jesus

VIII) *THIRD:* It is time to be open to the work God will do through Jesus, in you
Be willing to accept whatever new thing God would do by His grace

IX) Be careful that you don't get traditionalized, and become an old wineskin