



HEALTH WANTED

MARK 2:13-17 LESSON

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For Bibliography and More Information: <http://bit.ly/C4C-Mark-Overview>,
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CONTEXT



- This is the second of five conflict accounts (Mk 2:1-3:6) (Hurtado, 38; Bock, 420)
- Jesus will again challenge the religious standards of His contemporaries (Keener, 134)
- Progression: Jesus treats leprosy – the most **deplorable disease** at the time (Mk 1:40-45) – and forgives the paralyzed man (Mk 2:1-12) before treating “the most **deplorable social sin**, the calculating greed of people who profit from the oppression of their own kind.” (Kernaghan, 62)
- Contact with a tax collector may have been seen as **worse** than contact with a leper. A tax collector **chose** their condition; lepers did not! (Edwards, 83)
- This account illustrates the forgiveness Jesus has said He – the Son of Man – has authority to bring about (Bock, 421; Edwards, 84; Guelich, 98; France, 131)



MARK 2:13 GON' FISHIN' (AGAIN)

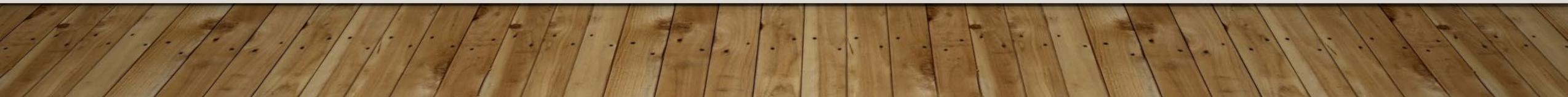


- *Then He went out again alongside the Sea. And all the crowd was coming to Him, and He was teaching them. (Mk 2:13, AT)*
- Jesus is still popular among the crowds (Evans, 190; Schnabel, 69; Edwards, 81)
- Jesus is still teaching as He was in the Capernaum synagogue (Mk 1:21-28; Schnabel, 69) still in Capernaum (France, 131)
- *and saying: "The [appointed] time has been fulfilled and the kingdom of God has come near. **Repent and believe in the Gospel!**" (Mk 1:15, AT; Schnabel, 69; Edwards, 81)*
- Likely still the Sea of Galilee (Evans, 190; Schnabel, 69), where Simon Peter, Andrew, James, and John were also called (Mk 1:16-20; Cole, 123; France, 131)



MARK 2:14 WHO IS LEVI?

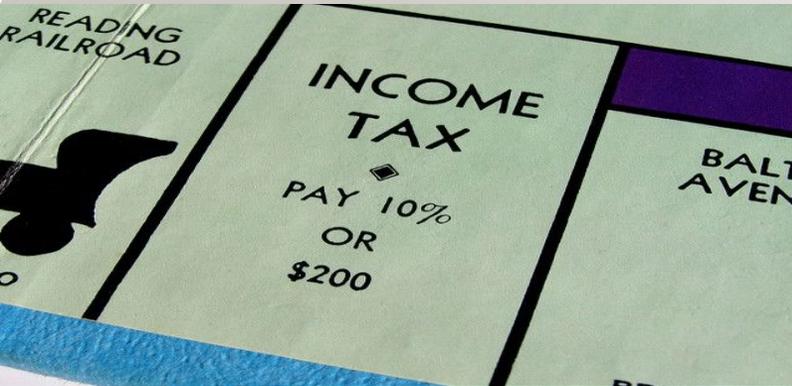
- *And while He was passing by, He saw Levi [son] of Alphaeus sitting at the tax booth. And He says to him, "Follow me". And he got up and followed Him. (Mk 2:14, AT)*
- Many identify Levi with Matthew (Evans, 190; English, 68; Hurtado, 42; Cole, 124; Edwards, 81; France, 132; cf. Bock, 420; Brooks, 61)
- 9 As Jesus went on from there, he saw a man named **Matthew** sitting at the **tax collector's booth**. "Follow me," he told him, and Matthew got up and followed him. (Mt 9:9, NIV; Evans, 190; Witherington, 119; English, 68; Cole, 124; Schnabel, 70; Brooks, 61; Brooks, 61; Edwards, 81; Guelich, 99)
- 27 After this, Jesus went out and saw a tax collector by the name of **Levi** sitting at his tax booth. "Follow me," Jesus said to him, 28 and Levi got up, left everything and followed him. (Lk 5:27-28, NIV; Evans, 191; Witherington, 119; Hurtado, 42; Schnabel, 70)
- 18 Andrew, Philip, Bartholomew, **Matthew**, Thomas, James **son of Alphaeus**, Thaddaeus, Simon the Zealot (Mk 3:18, NIV; cf. Mt 10:3; Lk 6:15; Ac 1:13; Evans, 191; Witherington, 119; English, 68; Hurtado, 42; Schnabel, 70; Lane, 100; Brooks, 61; Guelich, 99)





MARK 2:14 WHO IS LEVI?

- Matthew and James son of Alphaeus are listed next to each other in Mk 10:2-4 and Ac 1:13 (Witherington, 119). Thus, like Simon Peter and Andrew, James and John, they may have been brothers (Witherington, 119; Hurtado, 42; Schnabel, 70; France, 132)
- Levi and Matthew may have been **two different names** for the **same person** (e.g., Simon (Peter)/Cephas) (Witherington, 119; Hurtado, 42; Edwards, 81; France, 132)
- Alphaeus (Gk. *halphaios*) comes from the Hebrew word *Halphay*, which likely means “willow” (Evans, 191)
- Levi is the name of the third son of Jacob of Leah (Evans, 190; Schnabel, 69)
- 34 Again she conceived, and when she gave birth to a son she said, “Now at last my husband will become attached to me, because I have borne him three sons.” So he was named **Levi**. (Gen 29:34, NIV; Evans, 190)
- Levi’s descendants are the Levites, who served as priests (Evans, 190; Schnabel, 69)
- Not everyone named Levi was necessarily a Levite (Evans, 190) but, in the first century, most were (Schnabel, 69)
- It would be odd for a Levite to be a tax collector, though (Brooks, 61)



MARK 2:14 TAXES/TOLLS



- There was a difference between “direct taxes” (income, land, and poll taxes) which were collected directly by the Romans and “indirect taxes” (sales and custom taxes, taxes on transported goods, tolls, etc.), which were farmed out (Guelich, 100; cf. Edwards, 82; cf. Mk 12:14; France, 132)
- **Tax booth** (τελώνιον | *telōnion*): a **customs house** (NIDNTTE, 480; EDNT, 350; UBS, 84-85) or **toll booth** (UBS, 84-85) where taxes on produce that was being sold in (Schnabel, 70) or transported through Capernaum would be collected (UBS, 85; Keener, 134; Witherington, 120; Bock, 420; Schnabel, 70; Edwards, 82)
- Such booths would be found on bridges, canals, state roads, etc. (Witherington, 120). Merchants and farmers who came into towns to sell their products/produce would have to pay up (UBS, 85)
- He may have been a tax farmer who worked for the Herod Antipas (Keener, 134; Hurtado, 38; English, 68; Lane, 101; Brooks, 61; Edwards, 82) — the tetrarch of Galilee installed by the Romans (Hurtado, 38; Schnabel, 69) who was half-Jewish, half-Edomite (cf. Lk 23:6-7; Cole, 124)
- Working for the Romans was seen as being a **traitor** to one’s people (Keener, 134; Witherington, 120; Hurtado, 42; Bock, 420; Cole, 124; Edwards, 83; Guelich, 101; France, 133) or even committing “an act of **treason** to God” (Edwards, 83)
- Toll collectors were often dishonest and threatened/used force to collect (Brooks, 61). They would often meet with unclean Gentile traders (English, 68; Brooks, 61; Edwards, 82; Guelich, 101)



MARK 2:14 TAX BREAK; FOLLOW ME



- Jesus calls Levi to discipleship just as He called Andrew, Peter, James, and John (Evans, 191; Witherington, 119; Bock, 420; Schnabel, 71; Brooks, 61; Edwards, 81; Guelich, 100, 101; France, 130) *And Jesus said to them, "Come, [follow] after Me! And I will make you to be fishers of people." (Mk 1:17, AT; Evans, 191; Witherington, 119; Bock, 420; Schnabel, 71; Brooks, 61; Edwards, 81; Guelich, 100)*
- If Levi was a tax/toll collector in Capernaum, he likely knew (and was hated by) the other disciples from taxing their fish! (Witherington, 120; Lane, 101)
- Regardless of his identity, Mark emphasizes that Jesus called a hated tax/toll collector to discipleship (Witherington, 120; Cole, 124; Lane, 101)
- The Messiah was thought to be the one to free the Jews from the cruel Romans – Jesus calls/dines with one of their **henchmen** (English, 68; cf. Hurtado, 38)
- Levi has a more lucrative job than the other disciples. Yet, he still quits and follows Jesus (Keener, 134) – immediately (Schnabel, 71)
- Jewish tax collectors were outcasts. They were excommunicated from the synagogue and could not be a judge or a witness in court (Lane, 101). They disgraced their entire family (Lane, 101)
- Jesus often ministers to the outcasts of society – “the **least, the last, and the lost**” (Witherington, 120; cf. Edwards, 81)
- Following is “practically synonymous” with faith (Edwards, 81). Following Jesus is not merely about **what** one **believes** but **how** one **behaves** (cf. Edwards, 81)



MARK 2:15 DINNER PARTY



- *And it comes to pass that He was reclining to eat in his house, and many tax collectors and sinners reclined to eat together with Jesus and His disciples. For there were many who were following Him. (Mk 2:15, AT)*
- **Reclining to eat** (κατάκειμαι | *katakeimai*): refers to reclining on a couch for dinner (UBS, 85; Schnabel, 71; Brooks, 62; Edwards, 84). Jews would eat at a table for regular meals but reclined on couches, pillows, carpets, etc. for formal affairs (Brooks, 62; Guelich, 101; France, 132; cf. Edwards, 84). Context suggests that this was a **banquet** (Witherington, 120; Schnabel, 71; Guelich, 101)
- The Greek simply says “his house” – which could refer to either Levi’s or Jesus’ house (cf. Mt 9:10; Hurtado, 43; Guelich, 101; cf. Brooks, 62)
- Some take it to be Jesus’ house (Lane, 107). If Jesus was the host, this would serve as a great model for “invitation to salvation and fellowship” with Christ (Hurtado, 43)
- However: 29 Then Levi held a **great banquet for Jesus at his house**, and a large crowd of tax collectors and others were eating with them (Lk 5:29, NIV; Hurtado, 43; Brooks, 61; France, 132)
- Levi’s house was probably no small shack (Kernaghan, 61). After his call, it appears that Levi hosted a banquet so that his **old colleagues** can meet his **new Master** (Cole, 125; Schnabel, 71; cf. Lk 19:1-10; Guelich, 101)



MARK 2:15 DISCIPLES



- In Mark, this is the first mention of Jesus' disciples (UBS, 86; Schnabel, 71; Brooks, 62; Guelich, 102; France, 133)
- Disciple (μαθητής | *mathētēs*) comes from the verb meaning **to learn** (μανθάνω | *manthanō*) (NIDNTTE, 219; cf. Schnabel, 71; Brooks, 62)
- A disciple is more than a learner but “someone ‘who is rather **constantly associated** with someone who has a pedagogical reputation or a particular set of views’” (BDAG, 609; Schnabel, 71; cf. Brooks, 62; France, 133)
- Disciples are Jesus' **constant companions** who follow and learn from Him (Schnabel, 72; France, 133)
- Likely not limited to the Twelve (Mk 3:13-19; France, 133)



MARK 2:15 TAX COLLECTORS



- **Tax collectors** (τελώνη | *telōnēs*) were hated since they gathered taxes for the Roman government – for a profit (Keener, 787; Kernaghan, 61; Witherington, 120; France, 133)
- Wealthy men would be contracted by Rome to make sure their city/district's taxes were paid to the Empire (Keener, 787; Kernaghan, 61; Edwards, 82) – they would bid for such contracts (Witherington, 120; Bock, 420)
- Romans would dictate how much money in taxes they expected to be collected, and would provide soldiers (Kernaghan, 61)
- If the amount collected was short, the wealthy men would have to cover the difference – so they typically showed no mercy (Keener, 787)
- The difference between the amount collected and the amount expected went into the tax collectors' pockets! (Kernaghan, 61; Witherington, 120; Hurtado, 42; Bock, 420; Edwards, 82)
- Roman rulers typically didn't care how much extra tax collectors charged – as long as the rulers got their money (Witherington, 120). Tax collectors usually overcharged (English, 68) and were greedy (cf. Lk 19:8; Hurtado, 42; Bock, 420; cf. Cole, 125; Edwards, 82) and dishonest (Bock, 420)



MARK 2:15 TAX COLLECTORS



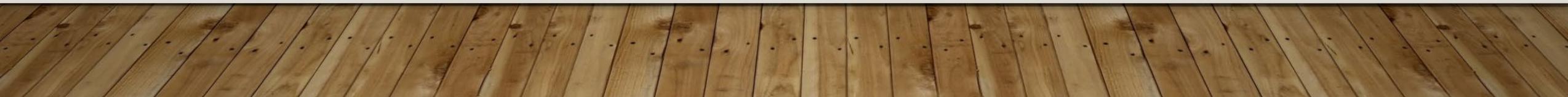
- 12 Even tax collectors came to be baptized. “Teacher,” they asked, “what should we do?” 13 “Don’t **collect any more than you are required to,**” he told them. (Lk 3:12-13, NIV; Bock, 420)
- Herod the Great used local taxes to build the Jerusalem Temple – but also pagan temples (Keener, 787)
- The Talmud (though written later) lumps tax collectors in with thieves and **murderers** (*m. Nedarim 3:4; b. Bava Qamma 113a*; Bock, 420; cf. Witherington, 120; Edwards, 82).
- If a tax collector touched a house, that would make it **unclean** (*m. Teh. 7:6; m. Hag. 3:6*; Edwards, 83)
- Jews were not allowed to take money or alms from tax collectors; their money was seen to come from robbery (Edwards, 83).
- Jewish rabbis deemed that it was permissible to **lie** to tax collectors with impunity (Edwards, 83)



MARK 2:15 SINNERS



- **Sinner** (ἁμαρτωλός | *hamartōlos*) may refer to people who were not as strict in their adherence to the Law – especially concerning food laws – as the Pharisees (UBS, 85; Evans, 191)
- Sometimes called the **people of the land** (אֵם הָאָרֶץ | *am ha-‘arets*), such people did not hold to the strict interpretation of the Pharisees (UBS, 85; Witherington, 121; Schnabel, 71; Lane, 103; cf. Brooks, 62; Guelich, 101) and their oral traditions (Evans, 191; Brooks, 62)
- Many claim that here, a sinner is essentially someone who “consistently violated religious regulations” (UBS, 86-87) as opposed to the Pharisees who kept the Law to a tee (UBS, 86-87; Lane, 103; Brooks, 62)
- They likely did not go to the synagogue or Temple, did not observe the Sabbath, associated with Gentiles, etc. (Kernaghan, 61)
- Sinners lived “sinfully rather than religiously... as if they did not care what the religious community thought of them” (Keener, 134).
- Both tax collectors and sinners were seen as “non-Torah observant persons” (Evans, 191; cf. Kernaghan, 61)





MARK 2:15 WICKED SINNERS



- However, more broadly the term applied to the “wicked” (*resaim*) who sinned in more major ways, transgressing the Law without repenting (Witherington, 121; cf. Hurtado, 39; Schnabel, 71; Edwards, 83; Guelich, 101; France, 133)
- The term **sinner** may apply to those who engage in cheating/fraud (cf. Lk 19:8; Hurtado, 43), adultery (Lk 7:36-50; Hurtado, 43; Guelich, 101), gamblers, moneylenders, thieves, the violent, etc. (cf. *m. Sanh.* 3.3; Edwards, 83), murder, robbery, or a dishonorable profession (Guelich, 101)
- Given categorical contrast of Mk 2:17, it is unlikely that Mark is using a Pharisaical definition of “sinner” (Witherington, 121). Jesus and His disciples would be considered “sinners” by the Pharisees (Guelich, 101)
- Not merely the “ritually negligent” but the “notoriously immoral”. Not just reclining with the ritually impure, but “**banqueting with the bad**” (Witherington, 121) – not those who simply sin **occasionally** but **habitually** (Edwards, 83)
- Tax collectors and sinners are often grouped together (Mt 11:19; Lk 15:1; Witherington, 120; France, 132; cf. Lk 7:34; Guelich, 101).
- Levi was likely one of **many** “tax collectors and sinners” who followed Jesus (Cole, 125; UBS, 86; Schnabel, 72; Brooks, 62; Guelich, 102; France, 134) who called for repentance (Schnabel, 71; cf. Mk 1:15)



MARK 2:15

WINING-AND-DINING WITH THE WICKED?



- Walk with the wise and become wise, for **a companion of fools suffers harm.** (Pr 13:20, NIV)
- I How blessed is the man who does not walk in the counsel of the **wicked**, Nor stand in the path of sinners, Nor sit in the seat of scoffers! 2 But his delight is in the law of the Lord, And in His law he meditates day and night. (Ps 1:1-2, NASB)
- Stay away from a fool, for you will not find knowledge on their lips. (Pr 14:7, NIV)
- 4 I do not sit with the deceitful, nor do I associate with hypocrites. 5 I abhor the assembly of evildoers and **refuse to sit with the wicked.** (Ps 26:4-5, NIV)
- [Spoken to God] **Break the arm of the wicked man;** call the evildoer to account for his wickedness that would not otherwise be found out. (Ps 10:15, NIV; Witherington, 121)
- We can empathize with why the Pharisees would question why Jesus is eating with bad company

Set **APART**

MARK 2:16 PHARISEES



- *And when the teachers of the law who were Pharisees saw Him eating with the sinners and tax collectors, they were asking His disciples, "Why does He eat with the tax collectors and sinners?"* (Mk 2:16, AT)
- **Pharisee** (Φαρισαῖος | *Pharisaios*): comes from a word that means **“to separate”** (UBS, 88; Schnabel, 72; Brooks, 62; Guelich, 102) Aramaic *perišaya* (Schnabel, 72).
- Pharisees **separated** themselves from the Greek/Gentile influences that were infiltrating Judaism during the times of the Maccabees (UBS, 88) during the period of Hasmonean independence (142-63 BC) (Brooks, 62)
- Developed a **“hedge”** around the Law consisting of oral traditions called **“the tradition of the elders”** (cf. Mk 7:1-13; Guelich, 102)
- Not all scribes were Pharisees, not all Pharisees were scribes (cf. Ac 23:9; Witherington, 122; cf. Schnabel, 72; Brooks, 62). They were experts in the Law and the oral tradition (Witherington, 122; Schnabel, 72; Brooks, 62; Guelich, 102)
- In the first century, according to Josephus, there were about 6,000 Pharisees (Hurtado, 43). They were seen as the **“models of piety”** (Keener, 134) and devotion to the Law (Hurtado, 43; Lane, 104). They were very concerned with table fellowship (Witherington, 122)
- Pharisees were trying to be more and more **set apart**; Jesus appears to be doing the opposite! (Witherington, 122)



MARK 2:16 HYPOCRITICAL PHARISEES?



- In the Gospels, Pharisees typically oppose Jesus (Hurtado, 43)
- Yet, Nicodemus was likely a secret follower of Christ (cf. Jn 3:1, 19:38-42; Hurtado, 43)
- Gamaliel renders a reasonable judgment in the Sanhedrin (Ac 5:33-39; Hurtado, 43; cf. Schnabel, 72)
- But most people know that Pharisees are hypocrites (cf. Mt 23:1-26; Hurtado, 43)
- 23 “Woe to you, teachers of the law and Pharisees, **you hypocrites!** You **give a tenth** of your spices—mint, dill and cumin. But you have **neglected the more important matters** of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. (Mt 23:23, NIV; Hurtado, 43; Bock, 421)
- There were self-righteous Pharisees who were hypocrites – as with many other religious groups (Hurtado, 43)
- But not all Pharisees were the same and many opposed Jesus because they could not accept that salvation could come apart from strict adherence to the Law (Hurtado, 43)
- Even Paul thought this way – initially (cf. Ac 9:1-31; Php 3:4-6; Gal 1:13-14; Hurtado, 43; cf. Schnabel, 72)





MARK 2:16

EATING WITH BAD COMPANY



- In their culture, eating with someone “established a bond of friendship” (Keener, 134; cf. Hurtado, 39; Brooks, 62; Guelich, 103) and signified that “you accepted them in your company” (Witherington, 122; cf. Hurtado, 39; Schnabel, 72; France, 134)
- Eating is mentioned **twice**; the Pharisees were likely concerned with the ritual purity of the table (Schnabel, 72; cf. Guelich, 91; cf. Mk 7:1-23; France, 134). Dietary laws functioned to exclude Jews from eating with Gentiles (Edwards, 84)
- The tax collectors and sinners may not have properly tithed their food (cf. Dt 14:22; Mt 23:23; Bock, 421; cf. Keener, 134; Schnabel, 72; Lane, 103) or properly washed their hands/dishes according to oral traditions, etc. (cf. Mk 7:1-8; Bock, 421 cf. Evans, 191; Kernaghan, 61; Schnabel, 72; Lane, 103) or served kosher food.
- 3 (The Pharisees and all the Jews **do not eat unless they give their hands a ceremonial washing**, holding to the **tradition of the elders**. 4 When they come from the marketplace **they do not eat unless they wash**. And they observe many other traditions, such as the washing of cups, pitchers and kettles.) (Mk 7:3-4, NIV; Bock, 421; Guelich, 103)
- The Pharisees expect Jesus not to associate with sinful people (Keener, 134; Hurtado, 39) in order to avoid becoming ceremonially unclean (cf. **Lk 10:31-32**; Jn 18:28; Cole, 125; Evans, 191; Lane, 104; Guelich, 103) and morally contaminated (Guelich, 103) **cf. I Cor 15:33**



MARK 2:16

WHY EAT WITH BAD COMPANY?



- Eating with such people would give the impression that Jesus **approved** of their behavior (Keener, 134; Bock, 420). This would be shameful (Keener, 134; Lane, 104)
- If Jesus was proclaiming the inbreaking kingdom of God, why would He associate with those who are impure? (Evans, 191; cf. Witherington, 121; Hurtado, 39)
- Progression: previously they questioned in their hearts (Mk 2:6-7), now they question vocally to His disciples (Guelich, 103; France, 134). Later they will object to Jesus directly (cf. Mk 2:18, 23-24; France, 134)
- Their question is more about a **challenge** than **curiosity** (Guelich, 103)
- When someone became a follower of Jesus, they “ceased to be a sinner, but was changed” (Cole, 125). We all sin but should not be unrepentant sinners.
- Jesus’ ministry, which entailed the **authority** to forgive of sins, often focused on people who were conscious of their **need** to have their sins forgiven (Cole, 125)
- Here the fellowship/acceptance seems to be based on **forgiveness** of sins (Witherington, 122; Hurtado, 39)



MARK 2:17 HEALTH WANTED

HEAL + H
WANTED

- *And having heard this, Jesus says to them, "It is not those who are healthy who have need of a doctor, but those who have bad [conditions]. I did not come to call the righteous, but sinners (Mk 2:17, AT)*
- Jesus uses a common metaphor/proverb (Keener, 134; Evans, 191; Schnabel, 72; Lane, 104; Guelich, 104; France, 135). Doctors treat the sick, not the healthy (Evans, 191; English, 68; Schnabel, 73; Guelich, 104; France, 135)
- Healers must expect to get their hands dirty (France, 135)
- “You would expect to find a **savior** among those who need to be **saved**” (English, 68)
- In order to treat the sick/wicked, Jesus had to be willing to abrogate/transcend certain aspects of the OT Law (Witherington, 122; Edwards, 86)
- Ironically, the teachers of the Law who were Pharisees likely see themselves as “healthy” (Hurtado, 40; Lane, 105)



MARK 2:17 MISSION STATEMENT



- **I have come** means more than “I have come to this banquet” (UBS, 89). This is another of Jesus’ mission statements (UBS, 89; Guelich, 104)
- *And He says to them, "Let's go elsewhere to the neighboring towns, so that there also I may preach. Because for this reason I came out."* (Mk 1:38, AT; France, 131)
- 45 For even the Son of Man did not **come** to be served, but to serve, and to give his life as a ransom for many (Mk 10:45, NIV; UBS, 89; Guelich, 104; France, 135)
- Jesus is likely being ironic/sarcastic (UBS, 89; Kernaghan, 62; Hurtado, 40; cf. Witherington, 123; Lane, 105) (e.g., “those who think they are righteous”; contra Guelich, 105)
- The Pharisees likely thought of themselves as **righteous** and others as **sinners** (UBS, 89; Kernaghan, 62; Hurtado, 40; Lane, 105; Brooks, 63).
- When the foretold kingdom of God arrived, they thought they would be “the first to benefit” (Kernaghan, 62)
- Jesus likely takes aim at their “presumption of righteousness” (Kernaghan, 62) – their “so-called righteousness” (Witherington, 123; cf. Lane, 105).



MARK 2:17 LOOKIN' RIGHT

*Man looks on the outward appearance,
but the Lord looks on the Heart.*

1 Samuel 16:7



- Later, Jesus says the teachers of the law and Pharisees are focused on **appearing** righteous **outwardly** (cf. Witherington, 123)
- 15 He said to them, “You are the ones who **justify yourselves** [*diakao*] in **the eyes of others**, but God knows your hearts. What people value highly is detestable in God’s sight. (Lk 16:15, NIV; UBS, 89)
- 5 “**Everything they do is done for people to see**: They make their phylacteries wide and the tassels on their garments long; 6 they love the place of honor at banquets and the most important seats in the synagogues; 7 they love to be greeted with respect in the marketplaces and to be called ‘Rabbi’ by others. (Mt 23:5-7, NIV cf. Mt 5:20; Witherington, 123)
- 38 As he taught, Jesus said, “Watch out for the teachers of the law. They like to walk around in flowing robes and be greeted with respect in the marketplaces, 39 and have the most important seats in the synagogues and the places of honor at banquets. 40 They devour widows’ houses and **for a show** make lengthy prayers. These men will be punished most severely.” (Mk 12:38-40, NIV; Witherington, 123) **(cf. Mt 5:14-16, 6:1-18)**

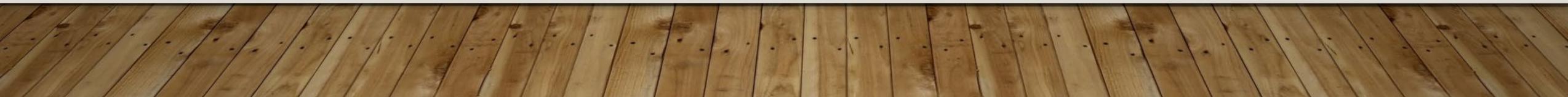


CALLING ALL SINNERS

MARK 2:17 CALLING SINNERS

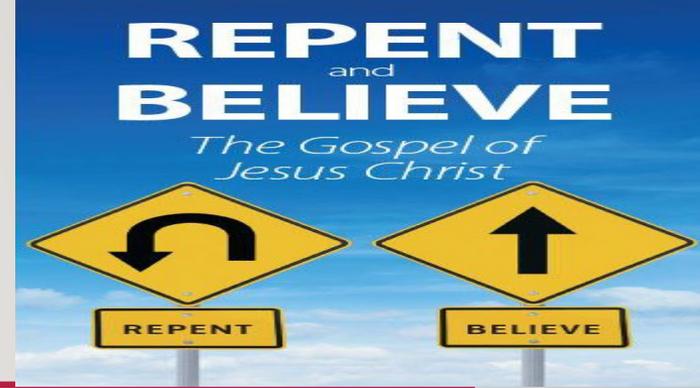


CALLING ALL SINNERS

- **Call** is not merely a dinner invitation (UBS, 89). Likely means a **call to discipleship**, which entails repentance (Witherington, 122; cf. Mk 1:14-15; France, 136)
 - 31 Jesus answered them, “It is not the healthy who need a doctor, but the sick. 32 I have not come to call the righteous, but sinners to **repentance**.” (Lk 5:31, NIV; France, 136)
 - If Jesus is being sarcastic, He’s essentially saying: “If you have no need of God’s mercy...then, excuse me, I would like to get on with my work!” (Hurtado, 40).
 - Or “I have come to call **not those who think they are righteous**, but those who **know they are sinners**” (Bock, 421; cf. Lane, 105; Brooks, 63; Guelich, 104)
 - Jesus is not saying that there are people who are perfectly righteous/healthy and therefore do not need His spiritual healing (Cole, 126; Edwards, 86; France, 138; cf. Schnabel, 73). There is no two-tier pattern of salvation (France, 135) nor are the self-righteous disregarded (Guelich, 104)
 - Not a statement of **exclusion** but **priority** (cf. Hos 6:6; France, 135; cf. Schnabel, 73). 6 For I desire **mercy, not sacrifice**, and acknowledgment of God **rather** than burnt offerings. (Hos 6:6, NIV; France, 135)
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CALLING ALL SINNERS

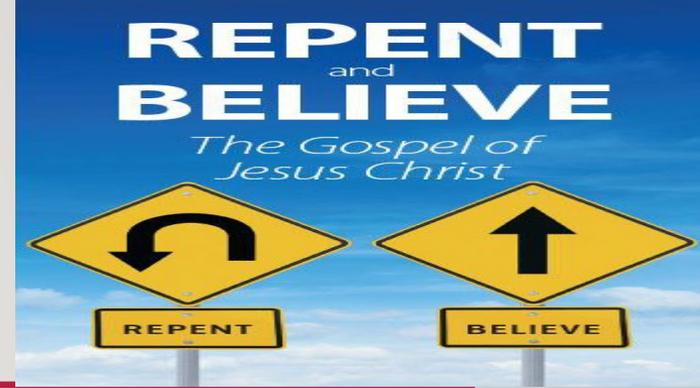
MARK 2:17 CALLING SINNERS



- Jesus' **main** concern is calling sinners to **repentance** and **faith** (cf. Mk 1:14-15) not those who consider themselves righteous based on the law (cf. **Php 3:6**; Schnabel, 73)
- Jesus is likely saying that the **prerequisite** for spiritual healing is **admitting** one needs to be spiritually healed (Cole, 126). One cannot be self-righteous based upon the works of the Law (cf. Rom 9:30-31; Edwards, 85)
- 39 You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, 40 **yet you refuse to come to me to have life.** (Jn 5:39-40, NIV; Cole, 126)
- Jesus is the Great Physician, but **people have to be willing to go to the Doctor!** (cf. Guelich, 104)
- Sinners are often more aware of their need for grace (Edwards, 86).
- The Pharisees may find themselves on the outside looking in as in the Parable of the **Lost Son(s)** Lk 15:11-32 (Schnabel, 73; cf. Guelich, 105). Those who think are righteous/healthy may actually be sick (Guelich, 105)

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MARK 2:17 MISSION TO THE SIN-SICK



- Jesus does not necessarily overlook their sin; Jesus affirms that these people are sinners (Evans, 191). Metaphorically they are **sick**.
- **Woe to those who presume to be healthy/righteous** (cf. Kernaghan, 62). It's dangerous to think one doesn't need saving
- Jesus commands people to repent (Evans, 191) and believe the Gospel (cf. Mk 1:14-15)
- Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. 2 Jesus answered, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? 3 I tell you, no! **But unless you repent, you too will all perish** (Lk 13:1-3, NIV)
- 30 In the past God overlooked such ignorance, but now **he commands all people everywhere to repent**. 31 For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead." (Ac 17:30-31, NIV)





MARK 2:13-17

THE COMPANY WE KEEP



- It is important that followers of Christ uphold Christian standards. We should not compromise (English, 70)
- 9 I wrote to you in my letter not to associate with sexually immoral people—10 **not at all meaning the people of this world** who are immoral, or the greedy and swindlers, or idolaters. **In that case you would have to leave this world.** 11 But now I am writing to you that you must not associate with anyone **who claims to be a brother or sister** but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. **Do not even eat with such people.**
- 12 What business is it of mine to judge those outside the church? Are you not to judge those inside? 13 God will judge those outside. “Expel the wicked person from among you.” (1 Cor 5:9-13, NIV; cf. **Mt 18:15-17**)
- Yet, we ought not necessarily seek to become more and more set apart from the world. For, we cannot **reach the world** without **coming into contact** with the **world** (English, 70)
- “We are called neither recklessly to risk ourselves nor timidly to secure ourselves, but to find the point of **life-giving tension between the two**” (English, 70)
- We should be willing to share a table with our true brothers and sisters in Christ regardless of their past, background, etc. (cf. Ac 11:3; **Gal 2:12**; Brooks, 61; cf. Guelich, 103)



CONCLUSION HEALTH WANTED

HEAL + H
WANTED

- Proclaiming the inbreaking kingdom of God, Jesus “opened a new avenue of **forgiveness**”, creating a **community** of people the religious elite considered “irredeemable” (Kernaghan, 62; Hurtado, 38)
- 24 “This is my blood of the covenant, which is poured out for many,” he said to them (Mk 14:24, NIV; France, 135)
- This account and the healing of the paralyzed man (Mk 2:1-12) demonstrate the forgiveness of sins and the subsequent acceptance of (former) sinners (cf. Hurtado, 40; Lane, 107; Edwards, 84)
- Jesus often ministered to the **least, last and lost** in society (Witherington, 123; cf. Guelich, 105), offering them a right relationship with God (Bock, 421; Guelich, 106)
- 10 For the Son of Man came to seek and to save the **lost** (Lk 19:10, NIV; Cole, 126). Jesus calls a hated tax collector in virtually the same way He calls the first disciples (cf. Mk 1:16-20; Guelich, 106)
- The “healthy” and “righteous” who reject Jesus show themselves to be **spiritually ill** and in need of a **right relationship** with God (cf. Lk 15:25-32; Guelich, 106)
- Jesus came to call the spiritually ill to God (Bock, 421); woe to those who wrongly presume to be spiritually healthy
- “Other religions are the result of a human search for God; **Christianity presents itself as God’s search for humans**—even those the world deems the most unworthy” (Garland, 118)

For Bibliography and More Information: <http://bit.ly/C4C-Mark-Overview>,
<https://CatchForChrist.net>