

point that Jesus makes here. The lesson here is on the inappropriateness of things. The contrast of the covenants is abundantly taught in other passages” - John T. Hinds, Annual Lesson Commentary, 1- 29- 33.

IV. JESUS AND THE SABBATH (2:23- 28).

- A. The Pharisees question Jesus: “And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful” (23,24)?
 1. Being hungry (Matt. 12:1), the disciples gathered the ears, and did eat, rubbing them with their hands (Luke 6:1).
 2. The criticism was not against the hungry taking the grain, which was allowed by the law (Deut. 23:25), but against the supposed violation of the law by working on the sabbath.
- B. Jesus defends his disciples: “And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him? How he entered into the house of God when Abiathar was high priest, and ate the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath” (25-28).
 1. See 1 Samuel 21:1- 6. “Ahimelech and Abiathar have been confused by transcribers. However, we are not referred to the actions of Abiathar, but to those of David” - McGarvey-Pendleton, p. 210,211.
 2. The old bread, replaced every sabbath, was, according to the law, to be eaten only by priests. Yet the Pharisees, who were sticklers for keeping the law, honored David though “broke” the Law in meeting his needs, while condemning the disciples of Jesus for meeting their needs.

—Charles Crouch

STUDIES IN MARK -- LESSON FOUR

Jesus Eats With Sinners and Answers Critics

Mark 2:13-27

INTRODUCTION -

- I. After healing the palsied man Jesus left Capernaum for the seashore, which he often used for teaching.
- II. Jesus worked much in Capernaum and the area surrounding it.
- III. It is essential for us to understand Jesus’ concern and attitude toward sinners in order to follow him.
- IV. The truth Jesus taught concerning the sabbath respected God’s law, but did not honor the hair-splitting human distinctions which make void the law of God and degrade man.

DISCUSSION –

I. THE CALL OF MATTHEW (2:13,14; Matt. 9:9; Luke 5:27,28).

- A. Teaching by the sea: “And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them” (13).
 1. Perhaps to escape the crowd, following the miracle, Jesus left Capernaum for the open country, but the multitude followed him.
 2. To desire to be taught of Jesus is wonderful (Luke 10:42; Luke 17:11).
- B. Levi the son of Alphaeus: “And as he passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him” (14).
 1. He is called “Levi” in Luke (5:27), but “Matthew” in Matthew (9:9).
 2. It was common then, as now, to have two names.
 3. Wherever his booth was located, he was a publican who collected revenues for the conquering power of Rome which ruled over the Jews.
 4. Matthew became a disciple at this time, an apostle later.
 5. He evidently knew Jesus before this special call.
 6. Luke (5:28) says he “forsook all and rose up and followed him.” But we are not to conclude that he “went off without settling accounts with the head of his office the settlement of accounts was indispensable to his good name in the future” - McGarvey-Pendleton, p. 191.

II. JESUS IN MATTHEW'S HOUSE (2:15- 17).

- A. With many publicans and sinners: "And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him" (15).
1. Luke (5:29) says "Levi made him a great feast in his house."
 2. From the Jewish viewpoint Jesus was with social outcasts.
 3. Matthew had invited his old friends to be with Jesus and his disciples.
- B. Jesus criticized: "And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners" (16)?
1. That was a natural question, from a strict Jewish standpoint (Acts 11:3; Gal. 2:12).
 2. Eating and drinking with people puts one on their social level (Gal. 3:28).
 3. Scribes were "learned men who copied, preserved and explained the law of Moses and the traditions of the elders (Ezra 7:6,12; Nehemiah 8:1; Matthew 15:1- 6). They were called doctors of the law (Luke 5:17,21) and lawyers (Matthew 12:35). Mark (1:22) suggests that the scribes were teachers as well as copyists and conservators of the law" - C. E. W. Dorris, A Commentary on The Gospel By Mark, p. 55.
 4. How the Pharisees w Jesus eating with sinners is not explained.
- C. To call sinners: "And when Jesus heard it, he saith unto them, They that are whole have no need of a physician but they that are sick: I came not to call the righteous, but sinners" (17).
1. He came to extend kindness to sinners designed to lead them to repent (Luke 5:32; Romans 2:4; John 12:32).
 2. Who would condemn a doctor today for going among the sick and dying to help them (cf. Luke 15)?
 3. The Great Physician of souls needs many helpers today.

III. A QUESTION ABOUT FASTING (2:18-22).

- A. Thy disciples fast not: "And John's disciples and the Pharisees were fasting; and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples

fast not" (18)?

1. The law of Moses taught fasting, but the kind mentioned here was perhaps a Jewish tradition.
 2. There is a time for the fasting which "can have an important effect in the proper conditioning of the body, mind, and spirit."
 3. The right purpose in fasting (as an aid to mental and spiritual discipline, maturity and greater spiritual power) does not allow fasting for spiritual show.
- B. While the bridegroom is with them: "And Jesus said unto them, can the sons of the bridechamber (friends of the bridegroom) fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast" (19).
1. Fasting was usually a sign of sorrow and/or religious humiliation.
 2. Fasting was appropriate just prior to a wedding.
- C. Then will they fast: "But the days will come, when the bridegroom shall be taken from them, and then will they fast in that day" (20).
1. Fasting was appropriate after the bridegroom departed.
 2. Jesus in this way also forecast his ascension from his disciples.
- D. New cloth, old garment: "No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old and a worse rent is made" (21).
1. It is just as inappropriate to patch old garments with cloth which would shrink when washed and make the rent larger.
 2. It wasn't fitting or proper for Jesus to put new patches (of Christianity) upon old Judaism, although this is not the lesson Jesus is teaching here. However, it is taught clearly elsewhere in the New Testament.
- E. New wine, old wineskins: "And no man putteth new wine into old wineskins; else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wineskins" (22).
1. Animal skins were sewed up to transport liquids, an ox-skin holding about sixty gallons.- Roy Lanier, 5-18- 52.
 2. This is the Lord's third illustration justifying his disciples' disregard of Jewish tradition concerning fasting.
 3. "While it is a fact that the new covenant is not just a lot of doctrinal patches put on the old covenant, yet that is not the