

Slide content for Mark 2:13-22 “” (5/29/22)

Outline:

- 1) What are you doing at this table? (2:13-17)

William Lane, “The term is technical in this context for a class of people who were regarded by the Pharisees as inferior because they showed no interest in the scribal tradition. ...the scribes often dismissed as inconsequential the common people who possessed neither time nor inclination to regulate their conduct by Pharisaic standards. They were particularly despised because they did not eat their food in a state of ceremonial cleanness and because they failed to separate the tithe. The designation ‘sinners’ as used by the scribes is roughly equivalent to ‘outcasts’.” (*The Gospel of Mark*, NICNT, 103)

**2Sam. 4:4** Jonathan, the son of Saul, had a son who was crippled in his feet. He was five years old when the news about Saul and Jonathan came from Jezreel, and his nurse took him up and fled, and as she fled in her haste, he fell and became lame. And his name was Mephibosheth.

**2Sam. 9:2** Now there was a servant of the house of Saul whose name was Ziba, and they called him to David. ... <sup>3</sup> And the king said, “Is there not still someone of the house of Saul, that I may show the kindness of God to him?” Ziba said to the king, “There is still a son of Jonathan; he is crippled in his feet.”

**2Sam. 9:6** And Mephibosheth the son of Jonathan, son of Saul, came to David and fell on his face and paid homage. ... <sup>7</sup> And David said to him, “Do not fear, for I will show you kindness for the sake of your father Jonathan, and I will restore to you all the land of Saul your father, and you shall eat at my table always.” <sup>8</sup> And he paid homage and said, “What is your servant, that you should show regard for a dead dog such as I?”

**2Sam. 9:9** Then the king called Ziba, Saul’s servant, and said to him, “All that belonged to Saul and to all his house I have given to your master’s grandson. ... Mephibosheth your master’s grandson shall always eat at my table.” ... So Mephibosheth ate at David’s table, like one of the king’s sons. ...<sup>13</sup> So Mephibosheth lived in Jerusalem, for he ate always at the king’s table. Now he was lame in both his feet.

- 2) Why so unserious? (2:18-20)

**Is. 62:4** You shall no more be termed Forsaken,  
and your land shall no more be termed Desolate,  
but you shall be called My Delight Is in Her,  
and your land Married;  
for Yahweh delights in you,

and your land shall be married.  
5 For as a young man marries a young woman,  
so shall your sons marry you,  
and as the bridegroom rejoices over the bride,  
so shall your God rejoice over you.

**Hos. 2:14** “Therefore, behold, I will allure her,  
and bring her into the wilderness,  
and speak tenderly to her. . . .

<sup>16</sup> “And in that day, declares Yahweh, you will call me ‘My Husband,’ and no longer will you call me ‘My Baal.’ <sup>17</sup> For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more. <sup>18</sup> And I will make for them a covenant on that day. . . .

<sup>19</sup> And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. <sup>20</sup> I will betroth you to me in faithfulness. And you shall know Yahweh.

**John 3:28** You yourselves bear me witness, that I said, ‘I am not the Christ, but I have been sent before him.’ <sup>29</sup> The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom’s voice. Therefore this joy of mine is now complete. <sup>30</sup> He must increase, but I must decrease.”

### 3) Making all things new (2:21-22)

James Edwards, “‘Both parables are about the relation of Jesus, of Christianity indeed, to traditional Judaism.’ The parables illustrate the radical posture and presumption of Jesus. Jesus is the new path and the new wine. He is not an attachment, addition, or appendage to the status quo. He cannot be integrated into or contained by preexisting structures, even Judaism, Torah, and the synagogue. He is of course, neither ascetic nor anarchist.” (*The Gospel According to Mark*, Pillar, 92)

Tim Chester, in his book *A Meal with Jesus*, contrasts the new way Jesus was establishing with the old way of the scribes and Pharisees with these words, “gracious, inclusive, welcoming, feasting, rejoicing, and recognizing your need, compared with religious, exclusive, unwelcoming, fasting, grumbling, and self-righteous.”

And then he asks the question, “Are you living as someone who belongs to the new way?” (26)

### 4) Two words to change your life

David Mathis, “The pursuit of holiness may keep you from bad company. But have you ever considered that it might also lead you to keep some pretty bad company?”