

Mark 2:13-22

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[0 : 00] Mark chapter 2. Mark chapter 2 verses 13 through 22. Mark chapter 2 verses 13 through 22 will be our text this morning.

! It is being called of the Savior and following in the footsteps of the Savior to serve as he did. We have already seen a number of things about this Son of Man as he proclaims himself as the Son of Man. We have seen that in the very opening verses he is referred to and declared to be the Son of God.

At the end of the Gospel of Mark he is declared to be the Son of God by the centurion who watches him die. We have seen that he is the Son of Man in the fulfillment of Daniel chapter 7.

And he came proclaiming the announcement of the arrival of the kingdom of God. John the Baptist came saying the kingdom of heaven is near. And Jesus came saying the kingdom of heaven is here.

[1 : 13] Big difference. One was looking for it in anticipation. The other one was declaring the arrival of such an event. And with that coming of the kingdom of God it introduced a whole new theme and a whole new error in the epic of mankind.

It is the epic in which the Old Testament is looking forward unto. And it is the epic in which the New Testament declares the ending thereof. When Jesus Christ showed up on the scene he said the kingdom of heaven is here.

And we know that it remains here. It is made present by his dominion within the realm of his reign. And it will be that way until he comes to call his bride home.

And he comes as the King of kings and Lord of lords upon the horse. And he slays that enemy with the breath of his mouth. The sword coming out of the mouth of the Savior. Until he establishes his throne eternally and securely.

But we are a part of that kingdom and with that change in leadership as the Bible tells us in the book of Hebrews. Not only do we have a new king we have a new high priest.

[2 : 22] And something changes. And we meet that change found starting in verse 13. So if you're physically able to do so would you join with me as we stand together and we read the word of God.

In Mark chapter 2 starting in verse 13. And we're going to end in verse 22. And then we'll pray. And he went out again by the seashore and all the people were coming to him.

And he was teaching them. As he passed by he saw Levi the son of Alphaeus sitting in the tax booth. And he said to him follow me. And he got up and followed him.

And it happened that he was reclining at the table in his house. And many tax collectors and sinners were dining with Jesus and his disciples. For there were many of them. And they were following him.

When the scribes of the Pharisees saw that he was eating with sinners and tax collectors. They said to his disciples. Why is he eating with. Why is he eating and drinking with tax collectors and sinners.

[3 : 22] And hearing this Jesus said to them. It is not those who are healthy who need a physician. But those who are sick. And I did not come to call the righteous but sinners. John's disciples and the Pharisees were fasting.

And they came and said to him. Why do John's disciples and the disciples of the Pharisees fast. But your disciples do not fast. And Jesus said to them. While the bridegroom is with them. The attendants of the bridegroom cannot fast can they.

So long as they have the bridegroom with them. They cannot fast. But the days will come when the bridegroom is taken away from them. Then they will fast in that day. No one sews a patch of unshrunk cloth on an old garment.

No one pulls away from it. And the new from the old and the worst tear results. No one puts new wine into old wine skins. Otherwise the wine will burst the skins.

And the wine is lost in the skins as well. But one puts new wine into fresh wine skins. Let's pray. Father we thank you for this day. We praise you for the glorious opportunity.

[4 : 26] Which we have to come. And to read your word. And to hear your word. And now we pray. Oh Lord would you speak to us. Through your word. By the power and presence of your spirit. Would you speak to our hearts and minds.

Would you shape us. And mold us. And conform us. To become more like your image. For your glory. Would there be no hindrance. No distraction. No obstacle to standing away from your dealing with your people.

Or from your calling out among your people. We ask it all to be for your glory and honor. And we ask it in Jesus name. Amen. You may be seated. This morning I want you to see the new fabric of faith.

The new fabric of faith. The closing verses of this passage. Verses 21 and 22 I believe. Are the theme verses for the verses which precede it.

That is. He is describing in the 21st and 22nd verse. What he has already detailed. And lived out for us. Starting in verse 13. That with the announcement and the coming of the kingdom.

[5 : 31] Things have changed. There is a new piece of cloth. That cannot be sewn onto the old fabric. There is new wine. Which cannot be poured into the old wine skin.

Now before we get too technical on this. We want to make sure that we understand the application. And that is. The new piece of cloth cannot be sold to the old piece of cloth. But they are both pieces of cloth. Right.

We have not completely changed substance. We are not casting off the Old Testament. And saying well that doesn't have application anymore. For the Old Testament. Or the old garment.

Is the very thing that is preparing us. For the arrival of the new garment. As Paul would say. The Old Testament is our tutor. That is teaching us. And training us. And moving us.

So that we can expect. To find. What we find in the New Testament. We cannot say. Well we don't need Genesis to Malachi. Because the reality is. Is that we cannot understand Matthew to Revelation.

[6 : 27] Apart from Genesis to Malachi. We cannot fully understand. And comprehend. The salvation event. Until we come to a little bit of an understanding. Of the Exodus events.

The reality that we are born into sin. That we cry out. And God hears our cry. And it is God himself. Who responds to our cry. And his response to our cry. Is that he sends one out from us.

Unto us. To redeem us. And to lead us out of slavery. And into his presence. That can be said. That is the story of Exodus. Or that can be declared to be the story of our salvation.

Both of them. Are of the same fabric. But there is a new fabric. Of faith. And it is the conflict. Which Christ met. Ongoingly. In his public ministry.

And it is the same conflict. In which we meet today. I remember. Some years ago. At a church I was pastoring. Someone came. And knocked on the door.

[7 : 27] Which was really a unique event. Because that church was in the middle of nowhere. And I didn't ever see anybody. And besides. A couple of times. People would stop by there. And ask if I did weddings. On the spot. People would want me to give them.

Like the Elvis wedding. Or the. You know. I had to remind them. They were in a hill country of Tennessee. They weren't in Las Vegas. And I said. No. I can't do that today. But anyway. I had an individual knock.

And I was speaking with them. And I was telling them. And they wanted to know how to be saved. So I declared the gospel. They said. That can't be it. That's too easy. That's the same conflict. Right? That's too easy.

Surely. There's something. I must do. What they were doing. Was trying to. Sew the new piece of fabric of faith. Onto the old garment of legalism and works. And a greater terror resulted.

Because they left. Torn between the two. They didn't know what to do. But yet. We meet here in this passage. The new fabric of faith. First thing I want you to notice.

[8 : 24] Is that in this new fabric. It meets us. Where we are at. Look at what the word of God says. Now. In chapter 2. Starting in verse 1. We have.

This wonderful account. Of the man. The paralytic man. Who is being carried. Upon his bed. By his four friends. And they take. This man to Jesus. Jesus is teaching in the house.

And they. Take apart the roof of the house. And they lower the man down. In front of Jesus. And Jesus tells him. His sins are forgiven. Tells him to prove. To validate the reality. That he can't forgive the sins. He tells him to get up.

Pick up his pallet. And go home. And he does all of that. And we say. Oh. Well we need to bring people to Jesus. Well we do. But what's even more amazing. Is what follows that account.

Look at verse 13. And he went out. Again. See Jesus was in the house. And you remember the reason. They had to tear the roof off of the house.

[9:18] Was because they couldn't get to Christ. Because of the crowd that was there. People were pressed in. They were in every doorway. In every window. And they were listening to his teaching. Because they were mesmerized.

Even Adrian Rogers used to say. People don't necessarily like the gospel. But they cannot help. But listen to the gospel. Because it says something to their soul. They were amazed.

That here's a man teaching them. With authority. We see that even. Beginning when Christ is 12. And he's hanging out in the temple. People are gathered around. But then we notice.

After this. Jesus went out again. That is. He went outside. He went and met them. Where they were at. He went out again. By the seashore. And all the people. Now there's no hindrance.

Now the crowds can come. Look at what it says. And all the people were coming to him. And he was teaching them. So we see that Christ. Was going out again.

[10:14] To where people would have access. In this day and time. Religion. Quote unquote. Was confined to the synagogues. And the temple. You had the temple in Jerusalem.

But you had the synagogues. And the locales. Right. You could go to your local synagogue. And someone would teach. Now Christ utilized that. Paul utilized that. The early church utilized that. Because if you were a quote unquote.

Learned individual. Who was visiting. You had the authority. To stand up and teach. Jesus himself declares. His reason for coming. By standing up in the synagogue. Paul began his missionary journeys. By standing up in the synagogue.

But what we notice. Is while religion. Was confined to these places. Christ is hanging out. In the seashore. That's a working place. He's already been there before.

Because he called four fishermen. From there before. Who'd already been to a wedding feast. With him. And seen the water turn into wine. And all the people were coming. And now those who cannot go in.

[11:10] Much like the paralytic. Right. Who could not go into the synagogue. Because they were unclean. Or could not go into the temple. And could not go there. Christ was there. And we see the multitudes now.

Have the opportunity. See he's meeting them where they're at. And he's teaching them. But look. Read with me. The next verse. And as he passed by. You know we read over that so quick. And as he passed by.

As he passed by. We just read. Oh that's just. That's just words. And listen. The word of God is intentional. In what it says. And intentional. In what it declares. Just like it tells us. That when Jesus was on his way.

From Galilee into Jerusalem. He had to pass through Samaria. We read that. And you say. Well sure he had to pass through Samaria. Because if you look at it. If you're going from the northern region of Israel. You have to get to the southern region.

You have to pass through Samaria. Most other Jewish people. Would not pass through Samaria. They would have to cross the Jordan River. To go across the other side. Because Samaria was unclean. And they didn't want to go through there. But Jesus had to go through there.

[12:07] So when we read it. He had to go through there. We need to pay attention. And the reason he had to go through there. Is because there was going to be a woman. Drawing water at a well in the midday. Who he needed to meet.

And now when we read this encounter. It says. And he passed by. Stop with me just for a moment there. And be amazed.

In his omniscient deity. And I say this with all due respect.

And all due reverence. Christ can walk wherever he wants to walk. He can walk on the seas if he wants to. He walks through locked doors.

He can show up in a manger in Bethlehem. And be at home in the highest courts of this earth. He puts the world under his feet.

[13:01] And calls it his footstool. But on this day he passed by. A tax booth. Why?

And he saw Levi. Sitting at his tax booth. He took the time to walk directly by.

A man named Levi. And called him. Here's one of the wonders of scripture. The multitudes heard him.

But the individual was called by him. Multitudes of people. All the people heard his teaching. And I'm sure were moved by his teaching.

Stood in awe of his teaching. For he taught with one. As one with authority. But there was one. That Christ walked by and called him. And unlike the fishermen.

[14:03] This man had never been to a wedding feast. And he got up. And followed him. He had to pass by the tax booth.

Because that's where Levi was sitting. And he was calling Levi. I want you to notice something here. Just so you don't think I was on a rant about Exodus a minute ago. In each of these.

It is Christ who takes the initiative. Levi didn't go looking for Christ. The crowds didn't go looking for Christ.

He went to where they could find him. And then he walked by the tax booth. We read the account of the paralytic. And we say well all we got to do is bring people to him. And that's true in a sense.

But unless Jesus is there to begin with. Then we have nobody to bring him to. The initiative. The beginning. The genesis of it. Is in Christ himself.

[15:06] So if you know him as your Lord and Savior. Friend listen. Let's bring this application home. It is because someday. He passed by where you were sitting. And he called you. It's not because.

Some preacher was there. It's not because. Somebody took you to a youth conference. It's not because you heard something. It's not because. You made a decision to follow Christ. It's because he passed by where you were at.

Even though the crowds were listening. And he called you by name. He took the initiative. And the loving care. To find you where you were sitting.

And said to you individually. Follow me. He met you. Where you were at. Part of this new fabric of faith.

Is that he meets us. Where we're at. Number two. He moves us. To a greater fellowship. He meets us.

[16:11] And then he moves us. You know one thing I have found in scripture. And maybe in your reading of scripture. You have seen this as well. This is why I encourage people. To get into the word of God.

I have never found an individual. In which Christ has called. And they did not do anything. Never. I have never found an individual.

In scripture. That was. With the Holy Spirit. Either Old Testament. Or New Testament. That was infused. With the power of God. And they did nothing.

Never. I mean Saul. Was not a good king. But when the spirit of God. Came over Saul. He began to prophesy. When the spirit of God. Came over David.

He used David. He used David. Mildly. For he was a man. After God's own hearts. When the spirit of God. Started speaking. Through Balaam's donkey. Even the donkey. Had to talk. And the bush.

[17:07] Had to burn. But not be consumed. I have never seen. In scripture. Where God called. Something. Or someone. One. And it did nothing. But yet.

In our day and time. We are content with that. Oh pastor. Oh you went from preaching. To meddling now. We are content. When we call it a calling. I have been called.

To Jesus Christ. To be his child. So what are you doing? Well I'm just waiting. It's fine. Be still. And know. But be sure of this.

That when you are still. He will tell you. Something to do. It may not always be. Big. It may not always be. Grand. It may not always be. What you want. But it's something.

Because it tells us. In the word of God. That he called us. Before the foundations. Of the earth were laid. And appointed good works. For us to walk. In. Before he redeemed you.

[18:07] He had works. For you to do. Before he passed. By your way. And said follow me. He already had laid out. The plans. And then he moves you.

And it says. In verse 15. And it happened. And it happened. Gets up and follows him. And it happened. You follow Christ. And this happens. And it happened.

That he. That is Christ. Was reclining. At the table. In his house. That's Matthew's house. By the way. It's not. Jesus house. That's Matthew's house. Now all of a sudden. Jesus finds a place. That's a table. In Matthew's house. Whereas before. I know that's Levi. In this portion. Levi, Matthew. Same individual. So he has a place. At Levi's table. Now he didn't tell anybody else. They had to get up. From their place. Because we look at. Who all is around this table. Evidently. Evidently. Levi just. Made an extra spot. Because the rest of the people.

[19:01] We would. Expect to find. Around Levi's table. Because there were many. What? Tax collectors and sinners. Which by the way. Is what Levi was. A tax collector and sinner. And he said.

Just scoot over some. We got somebody else. Coming in. And Christ. Leaned on his side. Because they didn't sit in chairs. They were leaning. And declining. Nothing more. A fellowship.

Than a meal together. In scripture. I believe. Table fellowship. Is of utmost importance. You know that. I've said it over and over. In scripture. And even in our own life.

In application. The fellowship. Around the table. Is important. Friend. Don't waste. The table. Don't do it. Don't waste it.

Because it is. A great. Great use. I want. Remember. I think it was a quote. By Mother Teresa. That.

[20:00] Not necessarily. I agree with her. Theology and doctrine. But it was a good quote. That your pastor's wife. Shared with me one time. Said. Rather than. Decreasing the size. Of our crowd. We just need to make. Room at a larger table.

Sometimes. We need to increase. Our table. I know. I didn't quote that. Exactly right. But it's. That. The essence. Of it's there. It's a good thing.

When you have to look. For chairs. To put around your table. And you got to add. To it. And we know. He says. And it happened. That he was reclining. At the table. In his house.

And many tax collectors. And sinners. Were dining with Jesus. And his disciples. For there were many of them. And they were following him. This is fellowship. But notice too. That the. Call of the individual.

Led to the fellowship. With those around the individual. That is. Your relationship with Christ. Ought to spill over. Into the lives of other people. Those that were already sitting around.

[21:00] Levi's table. Now are being introduced to Christ. In an intimate setting. In a time of fellowship. And it's not always going to sit well. With others. Because when the scribes.

Of the Pharisees. Saw that he was eating. And tax collectors. They said to his disciples. Why is he eating. And drinking. With tax collectors. And sinners. See. It didn't make any sense to them. Because fellowship. According to the law. According to the standard. Was supposed to be for the clean. Once you get clean. Then we can have fellowship.

When you clean your act up. And you've done everything. That is right. Then we can have fellowship. The problem is. Is that none of us. Would ever fellowship. With anyone else. For we cannot clean ourselves up.

And here's Christ. The unblemished. Perfect. Spotless. Holy one. Sitting at a table. With tax collectors. And sinners.

[21:56] Why? Because the call of the individual. Moves them. To a greater means. Of fellowship. Third. Finally. Not only.

Not only. Not only. Does this call. Meet us. Where we're at. Not only. Does it move us. To greater fellowship. It mends. Our brokenness.

And sickness. It mends us. It mends us. It mends us. Look at. The answer. Christ gives. Through the scribes. Of the Pharisees.

Now they didn't ask Jesus. The question. They asked Jesus. His disciples. That question. But the disciples. Are wise individuals. They didn't answer. They let Jesus. Answer for himself. You know. Sometimes.

I think. We try to answer. For Christ. Too much. Maybe we just. All let him. Answer for himself. Instead of trying. To defend. What he's doing. Let's just point. People to him. And say. Ask him yourself. And Jesus.

[22 : 53] Hearing this. Answered them. Look at what it says. It is not. Those who are healthy. Who need a physician. But those who are sick. I did not come. To call the righteous. But sinners. Jesus declares.

The reason. For his coming here. Now. Let's back up. Just for a moment. It says. It's not those. Who are healthy. Who need a physician. But the sick. I did not come. To call.

The righteous. But the sinners. Now. If we go back. And we notice. That Jesus saw. Levi. And he called Levi. What does that tell us. About Levi.

The calling of Levi. Reveals to us. The desperate condition. Of Levi. The fact. That Christ. Called him. And he himself says. I came to call.

The sinners. And the sick. The ones. The ones. That are in need. Those are who I came to call. And he stopped. And called out.

[23 : 49] To Levi. That calling. Shows us. The terrible condition. Of Levi. For that's who Jesus. Was looking for. Friend. Listen. Let's bring it down.

Let's. A little bit more personal. The moment. Christ. Called me. It exalted me. By his association. With him. But more than that. It revealed the reality.

That apart from him. I am a sick. Sinful. Desperate. Individual. For he did not come. To call the righteous. But the wicked. He did not come.

To call the healthy. But the sick. He did not come. To call the self-righteous. Or those who had it all together. But those who stood. In great need. So the moment. He called me.

What he did. Is he revealed to me. And everyone else. Around me. Just how bad I was. And the moment. He called you. He did the same thing. Because.

[24 : 46] He did not come. For those. Who have it all together. He did not come. For those. Who had found. Another way. He came. For those. Like Levi. Sitting at a tax booth.

Who knew they had a problem. And was an outcast. And they have been. Progressing. From the world standards. But internally. They had a major problem. Internally. They knew that something. Was wrong. They knew there was. A void in their life. And this is why. The moment. He called him. Levi got up. And left it all. This is why. He walked away. From that. Which was making him. Wealthy. This is why.

That wee little man. Zacchaeus. Was he. That I'll pay back. Fourfold. Whatever I have gained. Why? Because it doesn't matter. What I've gained in the world. I have a problem. That the money can't fix. And the calling of the Savior.

Reveals the desperate condition. Of the sinner. Unless we think he calls us. Because of who we are.

[25 : 42] We need to be reminded. That he calls us. Truly because of who we are. But a better way for us. To describe it would be. In spite of who we are. We are just the kind of people.

He's looking for. He needs someone who's sick. And broken. That needs to be mended. That needs their desperate condition.

Met by something that cannot be found. In this world. And this is why. It was. John the Baptist disciples. With the next question. John's disciples.

And the Pharisees. The wording there is. They were actively fasting. They were. In the process of fasting. The Pharisees would fast. Twice a week. At this time. And by this time.

Evidently. John the Baptist's disciples. Were doing the same thing. Well why would they fast? What was the reason. For having scheduled fast. Twice a week. I'm not against fasting. By the way. Just stay with me in this.

[26 : 40] What was their reason. For doing it. The reason was. Is because it was preparatory. In order that they would be able. To display to themselves. And to others. That they were attempting. To meet a holy God.

By casting off things around them. That is. It was a work. They were doing. Hoping to be able. To gain. Access. To the presence. Of a holy God. This is why.

Jesus says. He who is with the bridegroom. Doesn't fast. As long as they have me. They don't have to fast. Why? It's because. We're not trying.

To do something. Hoping we can be in his presence. Because of our relationship with Christ. And through faith in Christ. We are already. Welcomed. Into his presence.

Because we know the groom. We've already got an invitation. To the wedding supper. And at the wedding supper. The table is full. And at the wedding supper. We ain't fasting. We're celebrating.

[27 : 38] We're rejoicing. You know. If you go back in my office. Back there. You'll see. Various pictures of our family. One of the pictures. You'll see. Behind my computer screen.

Is you'll see. A picture. Of. Our only daughter and I. Dancing. At her wedding. This past October. Somebody said. Oh I was there. I remember. Y'all did that crazy dance. And there's a picture of us. But when I look at that picture. I see. My daughter and I. Dancing. But then I look beyond that picture. And I look beyond. Kylie and I. And you know what I see. I see a lot of people. Sitting at a table.

Some of your face. Your faces. I see there. And they're all at the table. And they're all rejoicing. They're all laughing. Maybe they're laughing. Because they think their pastor's making a fool of himself. Maybe they're laughing. Because they didn't know that side of their pastor. But they all got a smile on their face.

I looked this morning. Just. Just curious. Everybody's smiling from ear to ear. And they all got food in front of them. And ain't nobody there fasting. And ain't nobody there mourning. Because they're at a banquet. And they're celebrating.

[28 : 34] And they're rejoicing. And they had an invitation. And because they had an invitation. They had a reason to celebrate. Friend, listen, I hope you see where I'm going. In Christ, he called you. He invited you.

He welcomed you. And he brought you. It ain't the time for mourning anymore. It's the time for celebrating. It's the time for rejoicing. It's the time for being in his presence. And saying, there's the groom.

Look at him. There's the bride. That's me. I'm a part of this. I don't have to hope I'm already there. Because he's already brought me there. And that is what he is saying. We're the new fabric of faith. Because of faith in Christ. We don't have to hurt our bodies and hope we can get into his presence. Because of our faith in Christ, praise be to God. We're already at the wedding.

And we're sitting around the table. And we're rejoicing in what's going on. And you know what else I see in that picture? Every one of us in that picture, myself included.

[29 : 30] We got problems. Every one of us. But they don't matter at that moment. It really doesn't matter.

Because we're caught up in the moment. Maybe, just maybe, we need to be a little bit more caught up in Christ.

And a little untangled from the world. Let's pray. Lord Jesus, we can't thank you enough. For those of us that know you as our Lord and Savior. You have mended us. You have healed us. You have redeemed us. And Lord, I don't want to assume that everyone here today knows you in that way.

So Father, there be one here today who does not know you. They've never answered that call that we see Levi answering. Lord Jesus, would you pass by their way?

[30 : 39] In a quiet moment. In their heart and mind. Would you call them? For we know it is your work and your work alone.

For those of us who have answered that call. Would you move us to greater fellowship than we've ever known? And may it be for your glory. And we ask it all in Christ's name.

Amen.