

The Pharisees had debated what was lawful on the Sabbath, and determined only life threatening injuries, childbirth and circumcision were allowed.

Jesus asks them a seemingly simple question: “Is it lawful on the Sabbath to do good or do harm, to save life or to kill?” yet the scribes and Pharisees are silent.

Jesus is angered at their hardness of heart and lack of compassion. How can Christians today tend to emphasize adherence to rules over mercy towards hurting people?

Jesus calls the man, directly challenging the religious leaders, to stand in front of everyone and HEALS him.

Truth: Jesus desires a greater commitment to compassion and mercy than the ritual observances of the Law. (Matthew 9:13, 12:7 quoting Hosea 6:6)

You Put New Wine into New Wineskins:

Jesus is disrupting former ways of interpreting, observing and fulfilling the law by ushering in a greater revelation of the Kingdom of God because *HE* is the perfect revelation of God (Colossian 1:15, Hebrews 1:3)

The New Wine:

Jesus’s way of living a holy and righteous life unto the Father actually repelled and angered the religious leaders but was attracting to sinners.

Jesus called for a righteousness that exceeded the Pharisees (Matthew 5:20) - this is heart level obedience, not merely going to church, giving, mission trips etc...

Jesus desired mercy over sacrifice....

What kind of “sinners” do you find it hardest to express compassion towards?

Who would you rather “cross to the other side of the road” than stop and help?

“Jesus....Religious Disrupter?”

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Mark 2:13-3:6

Introduction

Matthew 5:20 “For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven”.

What do you think Jesus means by this?

Disruption #1

“He went out again beside the sea, and all the crowd was coming to him, and he was teaching them. And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him. And as he reclined at table in his house, many tax collectors and sinners were reclining with Jesus and his disciples, for there were many who followed him. And the scribes of the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, “Why does he eat with tax collectors and sinners?” And when Jesus heard it, he said to them, “Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners.”

Mark 2:13-17

What is so disruptive about Jesus befriending tax collectors that it caught the attention of the Pharisees?

Jesus is revealing something about God’s character and nature here. What do you think it is?

In verse 17, Jesus is **not saying that only some are sick, but that all are sick and only some know it.**

How does this, as a follower of Jesus, teach us to live?

Truth: We’re all (were and in some ways still are) sick. Jesus came for those who know they’re sick

Disruption #2

“Now John’s disciples and the Pharisees were fasting. And people 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, “Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. The days will come when the bridegroom is taken away from them, and then they will fast in that day. No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made. And no one puts new wine into old wineskins. If he does, the wine will burst the skins—and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins.”.

Mark 2:18-22

The Pharisees again confront Jesus about why disciples are not fasting like others. Jesus responds by giving them a picture which is meant to bring clarity to why they *aren’t* fasting.

Jesus is saying that He is the bridegroom and his disciples are the bride. **Would wedding guests fast while the bride is with them?**

Jesus then gives a second picture. During that time period wine was kept in animal skins. There were some things you just DIDN’T do in keeping wine:

- 1) You didn’t sew an unshrunk cloth onto one that has already shrunk otherwise it will tear away when the patch shrinks.
- 2) You didn’t put new wine into an already shrunk wineskin. New wine has yet to ferment. When the wine ferments, it expands and if the wineskin is already shrunk, it will burst the old wineskin.

You put NEW wine into NEW Wineskin.

Truth: Jesus is ushering in a greater revelation of the Kingdom of God and it cannot fit within the old ways of Judaism.

Disruption #3

One Sabbath he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. And the Pharisees were saying to him, “Look, why are they doing what is not lawful on the Sabbath?” And he said to them, “Have you never read what David did, when he was in need and was hungry, he and those who were with him: how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?” And he said to them, “The Sabbath was made for man, not man for the Sabbath. So the Son of Man is lord even of the Sabbath.”

Mark 2:23-28

Jesus recalls the time when David (2 Sam. 21:1-6) did what was unlawful and ate the bread of the Presence as an example that significant human need should supercede strict adherence to the law.

Jesus re-interprets the purpose of the Sabbath. What is Jesus saying the purpose of the Sabbath is?

How can we determine what are “acceptable” Sabbath activities? (See Romans 14)?

Truth: The Sabbath was intended to be a period of time set aside for physical and spiritual renewal.

Disruption #4

“Again he entered the synagogue, and a man was there with a withered hand. And they watched Jesus, to see whether he would heal him on the Sabbath, so that they might accuse him. And he said to the man with the withered hand, “Come here.” And he said to them, “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were silent. And he looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him”.

Mark 3:1-6