

Jesus calls us to be **in** but not **of** the world.

Jesus calls us to be in but not of the world.

Mark 1:1-13
Water baptism sets us apart.

Mark 1:14-15
The Gospel of the Kingdom is the Cross.

Mark 1:16-20
God chooses the weak.

Mark 1:21-45
Authority is apart from official position.

Mark 2:1-12
Physical deliverance is not the end game.

Jesus calls us to be in but not of the world.

Jesus calls us to be **in** but not **of** the world.

Jesus calls us to be in but not of the world.

Mark 2:13-17

We are called to be comfortable with sinners but not sin.

Jesus calls us to be in but not of the world.

Why was Jesus so controversial with religious people?

Jewish religion was all about being IN but not OF this world.

The issue was not only about what Jesus' taught or did but about where he was and with whom he associated.

Mark 2

"¹³ And He went out again by the seashore; and all the multitude were coming to Him, and He was teaching them. ¹⁴ And as He passed by, He saw Levi the son of Alphaeus sitting in the tax office, and He said to him, "Follow Me!" And he rose and followed Him. ¹⁵ And it came about that He was reclining at the table in his house, and many tax-gatherers and sinners were dining with Jesus and His disciples; for there were many of them, and they were following Him. ¹⁶ And when the scribes of the Pharisees saw that He was eating with the sinners and tax-gatherers, they began saying to His disciples, "Why is He eating and drinking with tax-gatherers and sinners?" ¹⁷ And hearing this, Jesus said to them, "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."

Mark 2:14

"And as He passed by, He saw **Levi the son of Alphaeus sitting in the tax office**, and He said to him, "Follow Me!" And he rose and followed Him."

- ✓ **Paying tribute to Rome in the form of tax** was a painful concession for the devout Israelite.
- ✓ **Publicans** were tax gatherers for the Romans.
- ✓ They would charge whatever they could.
- ✓ Roman citizens would pay a lot of money to get this job and farm the dirty work to locals (Levi).
- ✓ They were seen as **traitors** who sold out to the world and were in direct contact with Gentiles.
- ✓ **Publicans and sinners** were lumped together.

The offensiveness of Jesus to the Jews

- ✓ **Blaspheme** - he claimed to be the special son of God if not God Himself.
- ✓ **Hypocrisy** - he claimed to speak with the authority of YAHWEH and yet welcome and associate with sinners.
- ✓ **Defilement** - he was defiled by his association with sinners & gentiles.
- ✓ **False shepherd** - he was leading his disciples into sinful associations as well.

**Two different models
of being IN but not OF the world**

Pharisees

Physical
separation
from gentiles

Condemnation
of sinners

Jesus

Physical
contact
with sinners

Compassion
for sinners

**Example #1
of Jesus being IN but not OF
the world.**

The Spirit of Christ calls us to reach
out and touch sinners not to
withdraw from them.

As ambassadors we must have
close association with two worlds.

1 Corinthians 5

“⁹ I wrote you in my letter not to associate with immoral people; ¹⁰ I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world. ¹¹ But actually, I wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler - not even to eat with such a one. ¹² For what have I to do with judging outsiders? Do you not judge those who are within the church? ¹³ But those who are outside, God judges. *Remove the wicked man from among yourselves.*”

✓ Separation is **loving discipline** within the church.

**Example #2
of Jesus being IN but not OF
the world.**

**There are to be different
standards of tolerance,
one - within the church
and another within the world.**

A separation of church and state issue.

***Some behaviors that might be tolerated
in the world but not in the church.***

- ✓ Preaching a false gospel.
- ✓ Certain sexual practices.
- ✓ Covetousness, greed, etc.
- ✓ Divisiveness, warfare, etc.
- ✓ Idolatry.

Other issues are more controversial.

- ✓ Abortion laws.
- ✓ Homosexual marriage.
- ✓ Easy divorce laws.
- ✓ Drug laws.

Principle:

Civil legislation should

- ✓ maximize personal freedom
- ✓ respect cultural diversity and
- ✓ **promote the general welfare.**

Mark 2:16

“And when the scribes of the Pharisees saw that He was eating with the sinners and tax-gatherers, they began saying to His disciples, "Why is He eating and drinking with tax-gatherers and sinners?"”

- ✓ **Pharisees** - Jewish sect viewed as the faithful remnant (fundamentalists) within Israel who had not caved in to the worldly culture of Rome.
- ✓ **Scribes** - expert copiers of Torah (many were also Pharisees).
- ✓ **Separatist** - even indirect contact with sinners was defiling. (Food touched by Gentiles was unclean.)

Mark 2:17

“And hearing this, Jesus said to them, "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 is not suggesting that the scribes were righteous but rather that “felt need” was critical to having an “ear to hear.”
- ✓ **The Prodigal Son** - not the older brother ends up dining with the father.
- ✓ Jesus “came” to “call” sinners to “come.” What does this suggest about our role? Mark 16:15-16

Mark 16

“¹⁵ And He said to them, "Go (going) into all the world and preach the gospel to all creation. ¹⁶ He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.””

Colossians 1

“²¹ And although you were formerly alienated and hostile in mind, engaged in evil deeds, ²² yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach - ²³ if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.”

A new way of dividing the people of the world

Pharisees	Jesus
The Law was the issue	Jesus was the issue
(righteous or sinners)	(receiving or rejecting)

Separation guidelines

- ✓ **Respect the difference between church and state.**
- ✓ **Respect the limits of your own vulnerability.**
- ✓ **Motives & effect play a big part in knowing what is appropriate.**
- ✓ **The issue is not how we deal with our sin but how we understand God deals with our sin.**

God's doing

Romans 8:29-30
 “for whom He foreknew, He also predestined to become conformed to the image of His Son, that he might be the first-born among many brethren, and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.”

**Foreknew
Predestined
Called
Justified**

Man's doing

Romans 10:13-14
 “for ‘Whoever will call upon the name of the Lord will be saved.’ How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?”

**Preached
Heard
Believed
Called on His name**

1 Corinthians 10

“23 All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. 24 **Let no one seek his own good, but that of his neighbor.**

31 Whether, then, you eat or drink or whatever you do, do all to the glory of God. 32 Give no offense either to Jews or to Greeks or to the church of God; 33 just as I also please all men in all things, **not seeking my own profit, but the profit of the many, that they may be saved.**”

1 Corinthians 10

“25 Eat anything that is sold in the meat market, without asking questions for conscience’ sake; 26 *for the earth is the Lord’s, and all it contains.* 27 If one of the unbelievers invites you, and you wish to go, eat anything that is set before you, without asking questions for conscience’ sake. 28 But if anyone should say to you, “This is meat sacrificed to idols,” do not eat it, for the sake of the one who informed you, and for conscience’ sake; 29 I mean not your own conscience, but the other man’s; for why is my freedom judged by another’s conscience? 30 If I partake with thankfulness, why am I slandered concerning that for which I give thanks?”

1 Corinthians 10

“23 All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. 24 **Let no one seek his own good, but that of his neighbor.**

31 Whether, then, you eat or drink or whatever you do, do all to the glory of God. 32 Give no offense either to Jews or to Greeks or to the church of God; 33 just as I also please all men in all things, **not seeking my own profit, but the profit of the many, that they may be saved.**”

- ✓ We should not **fear defilement** through association.
- ✓ We should expect to be **misunderstood** by others.
- ✓ We should seek the **common good** not our own.

1 Corinthians 6:12

“All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.”

- ✓ **We are not only to bring the Word of the Cross to those who need it but also to be sensitive to our own need to:**
 1. **protect ourselves from unwise temptations.**
 2. **be sensitive to our influence on weaker brothers.**
 3. **be authentic in our witness to the light.**

**Example #3
of Jesus being IN but not OF
the world.**

**We are to be in the world
without losing our
salt and light.**

**Our connection with the world must not be
at the expense of our kingdom integrity.**