



Sermon Transcript January 14, 2018

Gospel of Mark: The Good News of Jesus Willing, Able and Welcoming Mark 1:40—2:17

This message from the Bible was addressed originally to the people of Wethersfield Evangelical Free Church on January 14, 2018 at 511 Maple Street, Wethersfield, CT, 06109 by Dr. Scott W. Solberg. This is a transcription that bears the strength and weaknesses of oral delivery. It is not meant to be a polished essay. An audio version of this sermon can be found on the church website at www.wethefc.com.

Sermon Text: Mark 1:40—2:17

⁴⁰ And a leper came to him, imploring him, and kneeling said to him, “If you will, you can make me clean.” ⁴¹ Moved with pity, he stretched out his hand and touched him and said to him, “I will; be clean.” ⁴² And immediately the leprosy left him, and he was made clean. ⁴³ And Jesus sternly charged him and sent him away at once, ⁴⁴ and said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a proof to them.” ⁴⁵ But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in desolate places, and people were coming to him from every quarter.

¹ And when he returned to Capernaum after some days, it was reported that he was at home. ² And many were gathered together, so that there was no more room, not even at the door. And he was preaching the word to them. ³ And they came, bringing to him a paralytic carried by four men. ⁴ And when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay. ⁵ And when Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.” ⁶ Now some of the scribes were sitting there, questioning in their hearts, ⁷ “Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?” ⁸ And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, “Why do you question these things in your hearts? ⁹ Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk’? ¹⁰ But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic— ¹¹ “I say to you, rise, pick up your bed, and go home.” ¹² And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, “We never saw anything like this!”

¹³ He went out again beside the sea, and all the crowd was coming to him, and he was teaching them. ¹⁴ 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. ¹⁵ 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. ¹⁶ 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?” ¹⁷ 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.”

Introduction

As we began our series on the Gospel of Mark last Sunday, we observed that Mark was very forthright in telling us what he thought about Jesus. His confession is found in the very first verse of the book, “*The beginning of the gospel of Jesus Christ, the Son of God.*” He firmly believed that Jesus was Israel’s promised Messiah and that Jesus was the unique Son of God. Jesus was both human and divine. To say that someone you can touch and see, who didn’t stand out in his appearance in any way, was the unique, the one and only Son of God; is quite a bold statement. But Mark wasn’t the only one to come to this conclusion about Jesus.

At the end of Mark, while this man Jesus is dying on a cross, Mark tells us of a Roman centurion who looked up at this man taking his final breath and yet he too confessed, “*Truly this man was the Son of God.*” There are three other Gospel writers who make the same confession about Jesus: Matthew, Luke and John. Other New Testament writers confess the same thing to be true about Jesus: Paul, Peter, James and Jude. Down through church history, untold numbers have confessed that Jesus Christ is indeed the Son of God. It was the nature and the person of Jesus that gave birth to the great creeds of the church. At the heart of the creeds stood the question, “What do you say about Jesus.” In response, we say . . . “I believe . . .” This room is full of people who confess in unison on a regular basis, “I believe in Jesus Christ (the promised Messiah who brings God’s promised rescue to this broken world), his only Son, our Lord, who was conceived by the Holy Spirit (divine nature) and yet at the same time, born of the Virgin Mary (human, like you and me).”

In 1986, John Stott wrote a book called *The Cross of Christ*. In it he said this, “The person and the work of Jesus belong together. If he was not who the apostles say he was, then he could not do what they say he did.”¹ If he was not the Son of God, then there is no resurrection from the dead, there is no atonement for sin, there is no hope beyond the grave. We might as well close our doors and go home and eat, drink and be merry, for tomorrow we die—and that is all there is. In other words, just go and try to live a “good life” and make it count, whatever that means. Who is to say? Who even knows?

Reflecting on what John Stott wrote, Stephen Wellum said, “We cannot afford to get Jesus wrong . . . The question of Jesus’s identity is not merely academic, something for theologians to ponder. Knowing who Jesus is in truth, rather, is a matter of utmost urgency—it is literally a matter of life and death.”² And yet, we live in a world where there is a lot of confusion about Jesus and at the root of this confusion is the identity of

Jesus. Is he the Son of God, or is he not? If Jesus is the Son of God, then Wellum concludes, “this Jesus demands and deserves all of our commitment, obedience, and trust.”³ In other words, this is a confession that shapes the tone of our lives.

As we make our way through the Gospel of Mark, there are two things we want to observe. First of all, we want to observe what Mark is telling us about Jesus. He has already tipped his hand as to what he thinks of Jesus. But how does he demonstrate to us that indeed Jesus is the “*Christ, the Son of God?*” What do we discover about Jesus?

And then, the second thing we want to observe, as we make our way through the Gospel of Mark, is how people respond to the claims of Jesus. In our passage this morning, you find three reactions to Jesus. There is the crowd that is somewhat enamored with Jesus because of his miracles. It seems they are attracted to Jesus for what he can possibly do for them. Then there are the religious leaders who outright reject him. And finally there are the disciples who follow Jesus. Admittedly, the disciples are portrayed in Mark as not really understanding what it means for Jesus to be the Christ or even what it means for them to follow Jesus. Like we mentioned last week, the cross was a surprise to them in their understanding of the Christ. And it is going to be a surprise to them in what it means for them to follow Jesus as they too are urged to “take up their cross.” But at the same time, I appreciate the way Jesus gently brings them along, just like he does us.

Possibly, all three reactions are here this morning. I can only ask that you consider the claims of Jesus this morning. Give him a fair hearing. And my prayer is that as we look at Jesus through the pen of Mark, that we would grow deeper in our confession that Jesus is indeed the “*Christ, the Son of God.*” And like Wellum suggests, I pray that this confession would shape the tone of our lives to the point that it is our desire to offer Jesus our “commitment, obedience and trust.”

We are going to look at three passages this morning and first consider what they tell us about Jesus. But then we want to consider what it means to follow Jesus. My concern is that our secular age has even crept into the mind and the heart of the follower of Christ and it has tainted our understanding of what it means to follow Jesus.

Jesus is Willing

Our first passage finds Jesus interacting with a leper. We read in Mark 1:40-42, “*And a leper came to him, imploring him, and kneeling said to him, ‘If you will, you can make me clean.’ Moved with pity, he stretched out his hand and touched him and said to him, ‘I*

will; be clean.” And immediately the leprosy left him, and he was made clean.”

Let me first give you a few quick thoughts about leprosy. According to Jewish law, we learn in Leviticus 13 that if you had leprosy, which was any number of skin diseases, you were sent outside the camp where the leper would cry out “Unclean!, Unclean!” to warn anyone who came near them to keep their distance. Over time there was a six foot rule of separation that would be maintained between the “clean” and the “unclean” and if a leper got close to breaking into that space, often people would throw dirt and stones at him to make sure he kept his appropriate distance.⁴ The Geneva Study Bible says, “the key principle in identifying a skin disease as unclean was whether the skin seemed to be rotting away, suggesting the spiritual principle of death . . . The leper was excluded from the camp not to protect the health of Israel, but because God was in the camp, and uncleanness (death) had to be separated from the presence of God (life).”⁵

And so here comes this leper to Jesus. No doubt, he broke the six foot rule. This man in tattered clothes who was used to bowing his head in shame when others walked by, bowed his face before Jesus and said, *“If you will, you can make me clean.”* “Are you willing Lord, to clean the unclean?” “Are you willing to touch what no one else is willing to touch?” I believe, with great compassion in his eyes, Jesus said, *“I will; be clean!”* Don’t lose sight of how the text says Jesus *“stretched out his hand and touched him”* When was the last time this leper felt human touch? Mark then says, *“And immediately the leprosy left him.”* The question posed to Jesus was, “Are you willing to make a leper clean?” The answer was a resounding, “yes!” Jesus is willing to clean the unclean.

The miracles of Jesus, on one hand, are recorded for us to support Mark’s claim that Jesus is indeed the Son of God. But they are also recorded for us to tell us that in Jesus the Kingdom of God has broken into this world. They are a picture to us that God’s rescue plan for this world has been set into motion through the coming of Jesus. And so we hear Jesus say in Mark 7, what really makes you unclean and separates you from God is not what is on the outside. It is not the kind of food you eat that makes you unclean. It is not leprosy of the skin that really makes you unclean. See, what really makes you unclean is what comes from inside of you. Well, what is inside of us? Can I tell you what is inside of you? Leprosy of the heart! Jesus said, *“For from within, out of men’s hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man ‘unclean.’”* This is what really makes you unclean. This is what really removes you from the presence of God. It is what is in your heart. Paul said of himself, *“What a wretched man I am.”* In other words, “I am covered with leprosy of the heart.”

There have been psychological studies that have concluded that the simple act of washing your hands with soap can alleviate guilt. Dr. Melissa Burkley concluded, “these studies suggest that thoughts about prior immoral acts, even acts that we didn't commit ourselves, make us feel dirty and therefore activate a desire for physical cleanliness. And when given an opportunity to physically cleanse ourselves, we truly do feel absolved of our sins . . . these studies suggest that it does make people *feel* like they have a clean conscience.”⁶ The Prophet Jeremiah said in Jeremiah 2:22, “*Though you wash yourself with lye and use much soap, the stain of your guilt is still before me declares the LORD God.*” What can wash away my sin? Nothing but the blood of Jesus. And so then Paul says this, “*Thanks be to God-- through Jesus Christ our Lord! . . .there is now no condemnation for those who are in Christ Jesus.*” How can this be? Because Jesus is willing to make you clean! Hallelujah!

So how willing is Jesus to forgive you? So willing that He did the will of the Father and went to the cross. Jesus was so willing to make us clean that He was willing to become sin itself, to become dirty and soiled with our sin and to bear the judgment for our sin. You never have to ask the question whether Jesus is willing to forgive you. When he went to the cross he said to you what he said to the leper, “*I will, be clean.*” Like the leper, turn to him in simple faith and ask, “*If you will, you can make me clean.*”

Jesus is Able

Our next passage finds Jesus teaching in a house that is so full that there are people actually standing in the doorway. News about him had spread, no doubt the leper who had been healed had something to do with the news about Jesus getting out into the public arena. It sure got the attention of the religious leaders. Luke tells us in Luke 5:17 that religious leaders from all over, namely, Galilee, Judea and Jerusalem, were gathered in this house to listen to this miracle worker named Jesus. You get the sense that these esteemed guests occupied the seats of honor in the front row.

These religious leaders were not the only ones who heard that Jesus was at this house. We discover that there were four men who also got wind that Jesus was going to be at this house, which was most likely Peter's house. And so they carried with them their friend who could not walk. But when they arrived at this house, no one was making any room for them to present their friend to Jesus. So we read in Mark 2:4, “*And when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay.*” And there he was, right in front of Jesus.

It is at this point that Jesus says something that catches everyone off guard. I think of the four friends who were peeking through the hole they made in the roof, eager to hear Jesus say to their friend, “Get up and walk.” But that is not what Jesus says here. Instead he says, “*My son, your sins are forgiven.*” This is interesting and it is not unconnected to the need of this paralytic. William Lane says, “Sickness, disease and death are the consequence of the sinful condition of all men. Consequently, every healing is a driving back of death and an invasion of the province of sin.”⁷ It is the power of God’s kingdom breaking into this broken world. Now I am not suggesting that this man was a paralytic because of some sin he committed. Rather, this is the regular course of life in a broken and fallen world. I often say at a funeral that death is not a biological issue. It is a theological issue. Death is the result of sin. And so when Jesus says to this paralytic, “*My son, your sins are forgiven*” he is addressing the core issue of life because we can’t find true wholeness—“fullness”—until we are healed by God’s forgiveness of our sin.

This announcement by Jesus also caught the religious leaders off guard. After Jesus made this very bold declaration, they began thinking to themselves, “*Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?*” Darrell Bock observes, “A chain reaction follows. The Pharisees and scribes begin to think about the theological implications of what Jesus just said. They know that only God forgives sin; so to claim to do what God does is blasphemy, a slander against God”⁸ Unless. . . ., Jesus is God.

Picking up the story in verse 8, we read, “*And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, ‘Why do you question these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk?’*” Now it is easier to “say”, “*Your sins are forgiven.*” You can’t see the evidence of that claim. But if you say, “*Get up and walk*” ‘the proof is in the pudding.’ You can visibly verify it. But in reality, the hardest thing is to “say”, “*Your sins are forgiven.*” Why? Only the One with the proper authority can forgive sins. The Pharisees knew that, and so did Jesus. And so Jesus issues this claim: “*But that you may know that the Son of Man has authority on earth to forgive sins—he said to the paralytic— ‘I say to you, rise, pick up your bed, and go home.’*”

It is interesting to consider the title Jesus uses to refer to himself here. He refers to himself as “*the Son of Man.*” It is a very bold statement. The meaning for this title “Son of Man” comes from the Old Testament, Daniel 7:13-14. Daniel writes, “*In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given*

authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed." It is an exalted title!

What does Daniel tell us about the "Son of Man?" We learn that this "Son of Man" is *"coming with the clouds."* In Psalm 104:3 we learn that it is God *"who makes the clouds his chariot."* And furthermore, this "Son of Man" is in the presence of the "Ancient of Days." That is a name for God so this "Son of Man" comes from the presence of God. And then notice what is said about this "Son of Man." *"He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed."* The Pharisees knew what Jesus was saying about Himself when He claimed to be the "Son of Man." He was claiming to be God.

But there is another theme connected to the term "Son of Man." There are almost as many references to the humility of the "Son of Man" than there are to His exaltation. We find in Mark 10:45, *"For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."* And herein lies the amazing truth about Jesus. The one who comes from the presence of God, and to whom all authority is given, and to whom all worship is due; this "Son of Man" humbled Himself and paid for your sin through His death on the cross. It was with outstretched arms that the majestic "Son of Man" died on the cross and became our Savior and our Lord. Therefore, Jesus has the authority to forgive our sins. Not only is he willing, but he is able. You can be sure that if you turn in faith to Jesus, your sins will be forgiven. There is no such thing as a "Yeah, but, you don't know what I have done." Jesus knows and Jesus forgives.

Jesus is Welcoming

The final passage we look at this morning shows Jesus calling Matthew to be one of his disciples. Matthew was a tax collector. As many of you know, tax collectors were *"detested everywhere and were classed with the vilest of men."*⁹ But not only does Jesus call Matthew to follow him. The next thing you know, Jesus is sitting at a table eating with *"many tax collectors and sinners."* It was a gathering that brought together Jesus, his disciples and these people who perhaps were considered anything but righteous. In fact it was so noticeable, that the religious leaders observed this and asked the disciples, *"Why does he eat with tax collectors and sinners?"* When Jesus got wind of this, he said, *"Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners."*

I wonder how much we are guilty of the attitude expressed by the religious leaders. Would that we would associate with people to the point that we would be accused of “*eating with tax collectors and sinners.*” But that is the welcoming nature of Jesus. He came for sinners like you and me. Don’t ever question whether or not he will welcome you if you turn to him in humble repentance. He came for the likes of you and me.

I do want to pause and make one observation here. Would that we would follow Jesus in this way. I think Jesus makes it clear that “one cannot win people with whom one is not willing to eat.”¹⁰ It poses a challenge to us in this polarized culture. We often don’t sit down with those who are different than us. Add to that, the lost art of hospitality. And yet, in this secular age, hospitality may be the best way we can share Christ with others.

When the church planters from New England were with us this past November, I was amazed at the power of hospitality in their ministries. It was through conversation around the table, inviting people into their homes, making people feel welcome, sharing food together—that God was opening doors to reach secular people who most likely would never come through the doors of a church. I think of the story of Rosaria Butterfield, who was a professor at Syracuse University where she was a leading voice for the LGBTQ community. Because a local pastor reached out to her and invited her over for dinner, over time, a relationship developed and conversation about Jesus ensued. Slowly, she made her way into the church and to make a long story short, she is now a pastor’s wife and they have four children. I became aware this week of a book called “*Christian Hospitality and Muslim Immigration in an Age of Fear.*” The book tells the story of a church from Princeton, NJ that adopted a family from Syria. The author of the book, Matthew Kaemingk calls the church to practice hospitality as a “way of life.” He defines hospitality as “ordinary people willing to do ordinary things faithfully.”¹¹ Right now there are 20,000 displaced people from Puerto Rico trying to find a new home in the Greater Hartford area. May we be as welcoming as Jesus.

What a wonderful picture Mark gives us of Jesus, the Son of God. He is willing to cleanse us from our sin. He is able to forgive us of our sin. He is welcoming of sinful people like you and me.

Following and Fulfilled

As I think of this wonderful picture of Jesus, I think it touches a fundamental human need and desire. Jen Pollock Michel observes whether we are a person of faith or not, “we all want to live life well.”¹² In his book *Our Secular Age*, Charles Taylor put it this

way, “We all strive to live happily with spouse and children, while practicing a vocation we find fulfilling, and also which constitutes an obvious contribution to human welfare.”¹³ And yet, he observed that “the fundamental shift of the secular age isn’t declining belief in God . . . It lies in our definition of ‘fullness.’”¹⁴ What really constitutes a fulfilled life?

In the current edition of *Christianity Today*, Amy Simpson wrote an article called “All the Satisfaction We Can’t Find.” She observed how often we think that the next milestone in life is the thing that will complete us or “fulfill” us. She wrote, “I can look back and remember all the times I told myself my life would be complete someday—when I was finished with school, when I was doing the work I wanted to do, when my husband and I had children, when we could afford a lifestyle our neighbors enjoyed. One of the bittersweet gifts of midlife is the opportunity for a new acceptance of reality. From this perspective, it is clear that on one sense, ‘someday’ will never come.”¹⁵ So the answer to living a fulfilled life isn’t found in these things, though they are good things.

As Christians we are not untainted by the thinking of this secular age. In fact at times we just sprinkle Jesus onto our culture’s quest for fullness. As Jen Pollock Michel says, “In the secular age, God becomes the guarantor of *our best life now*.”¹⁶ Richard Ross wrote, “Believers generally shifted their primary focus from seeing Jesus as the exalted Lord and King whom they should worship and serve to expecting him to serve them by blessing them with more prosperity, comfort, and happiness.”¹⁷

We forget, at the center of the kingdom of God is planted a cross. It is a symbol of self-sacrifice. To which Jen Pollock Michel reminds us that when it comes to the kingdom of God, “we’re still in the middle act of the drama, groaning for God to finally repair this world.”¹⁸ And so this world will continue to disappoint. Amy Smith says that “when we look at the lives of people in Scripture, we see longing rather than the satisfaction we might expect.”¹⁹ When John speaks of the culmination of all things in the book of Revelation, he speaks of a day when “*Never again will they hunger; never again will they thirst.*” This suggests that in this day, we continue to hunger and we continue to thirst. Jen Pollock Michel sums it up this way, “Like Jesus, we are free to deprive ourselves so another might flourish.”²⁰ Or as Amy Simpson concludes, “We can embrace the unsatisfied life now precisely because we live in hope that our longings will someday be met.”²¹ Simply put, this life cannot fully fulfill us.

This colors for us what it means to follow Jesus. This sets the tone for us as we seek to follow Jesus. The kingdom of God is a radical departure from this secular age. In Jesus,

we have someone who emptied himself, took on the form of a servant and was obedient unto death. And so life in the kingdom of God, a “flourishing life” is driven not by this quest of “being fulfilled” but by obedient and sacrificial love and trust in God. It is a life lived unto God and for the “flourishing of others.” Or, as we heard what Stephen Wellum said at the beginning of the sermon, “this Jesus demands and deserves all of our commitment, obedience, and trust.” That is the life we are invited to when we bow before the one who is willing, able and welcoming. I thank God for his gentle way with us as we learn what it means to follow him. We are here to help each other follow Jesus!

¹John Stott *The Cross of Christ* (Downers Grove: IVP, 1986) 149-163

²Stephen J. Wellum *God The Son Incarnate* (Wheaton: Crossway, 2016) 27

³*Ibid.*, 28

⁴Dr. Ralph F. Wilson, *The Will to Make Lepers Whole* (http://www.jesuswalk.com/lessons5_12-16.htm)

⁵The Geneva Study Bible notes, (Nashville: Thomas Nelson, 1995) 168

⁶Melissa Burkley “Sin: Is Absolution of Sin Just a Hand Wash Away?”
www.psychologytoday.com , March 21, 2011

⁷William Lane *The Gospel of Mark* (Grand Rapids: Eerdmans, 1974) 94

⁸Darrell Bock, *Luke: The NIV Application Commentary* (Grand Rapids: Zondervan, 1996) 157-8.

⁹Lane, 101

¹⁰David E. Garland *Mark: The NIV Application Commentary* (Grand Rapids: Zondervan, 1996) 119

¹¹Matthew Arbo “Setting A Table of Fellowship for Muslims” *Christianity Today* January/February 2018, p. 73

¹²Jen Pollock Michel “Whose Will be Done? Human Flourishing in the Secular Age” in *Our Secular Age: Ten Years of Reading and Applying Charles Taylor* ed. Collin Hansen (TGC, 2017) 115

¹³Charles Taylor *A Secular Age* (Cambridge: The Belknap Press of Harvard University Press, 2007) 7

¹⁴Michel, 115

¹⁵Amy Simpson “All The Satisfaction We Can’t Find” in *Christianity Today* January/February 2018, p. 64

¹⁶Michel, 117

¹⁷Richard Ross “There is a Parasite in the American Church” www.christnow.com March 9, 2016

¹⁸Michel, 121

¹⁹Smith, 65

²⁰Michel, 118

²¹Smith, 65

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COMMUNITY GROUPS

Getting To Know Me Questions

1. If it has been awhile since you have met as a group, catch up with each other. What is new and how is life?
2. In the Gospel of Mark we are considering what it means to follow Jesus. In light of that, share with the group a step of obedience you would like to take over the next few months?
3. Charles Taylor said, “the fundamental shift of the secular age isn’t declining belief in God . . . It lies in our definition of ‘fullness.’” What is your definition of “fullness?” What constitutes a “fulfilled life?” Is your definition biblical?

Diving Into The Word

4. Read Mark 1:40-45. What do you make of the words of Jesus to the leper, “I will, be clean”? What do you learn about Jesus?
5. Read Mark 2:1-12. What do you discover about Jesus from this passage? How does this passage move you to worship Jesus?
6. Read Mark 2:15-17. What does it take to be accused of being “a friend of sinners?” What are some creative ways you can express a spirit of hospitality towards those different than you?
7. Read Mark 2:13-14. Ponder the invitation of Jesus. What does it look like to follow Jesus? What can we learn by observing Jesus?

Taking It Home

8. Through conversational prayer, pray together as a group reflecting on what God has placed on your heart through your discussion.
9. What is one step you want to take this week to be more “hospitable?”