

## MATTHEW'S EVANGELISM PARTY

Reference: miscellaneous Scripture  
Pastor Larry Webb

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Matthew is listed in each of the four listings of the apostles and he's always in the same group; but, almost nothing else is said about him in the different gospel accounts. In fact, about all we know about him is found in just one passage from **Matthew chapter nine**.

Reference: **Mathew 9:9-13**

There are some things that stand out about Matthew from this passage. Don't miss them.

ONE is that Matthew had almost the worse possible \_\_\_\_\_.  
**verse nine**, "*As Jesus passed on from there, He saw a man named Matthew **sitting at the tax office**...*"

There were two basic categories of tax collectors: the \_\_\_\_\_ and the \_\_\_\_\_.

There were also two kinds of Mokhes: \_\_\_\_\_ Mokhes and \_\_\_\_\_ Mokhes

TWO is that Matthew \_\_\_\_\_ his \_\_\_\_\_ behind him.  
**verse nine** continued, "*...and He (Jesus) said to him (Matthew) 'Follow Me.' So he arose and followed Him.*"

Reference: **Luke 5:28**, "*So **he** ( Matthew) **left all**, rose up, and followed Him (Jesus).*"

THREE is that Matthew wanted his \_\_\_\_\_ and business associations to meet Jesus.

**verse ten**, "*Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples.*"

**Mark 2:15** and **Luke 5:29** both indicate that Matthew held a big banquet in his own house and then invited all his friends and business associations to attend so that they might meet Jesus. This was Matthew's evangelism party.

**verse eleven**, "*And when the Pharisees saw it, they said to His disciples, 'Why does your Teacher (Jesus) eat with tax collectors and sinners?'"*

The Pharisees were upset that Jesus and His disciples would have the audacity to eat with sinners, i.e. people considered unacceptable to them.

Jesus **first argument** to the Pharisees complaint is found in **verse twelve**.

**verse twelve**, "*When Jesus heard that, He said to them, 'Those who are well have no need of a physician, but those who are sick.'*"

The first argument is that just as a physician (doctor) is expected to administer treatment to those who are \_\_\_\_\_ so is a divine forgiver expected to minister to those who are \_\_\_\_\_.

Jesus **second argument** is found in the **first part of verse thirteen**.

**verse thirteen**, "*But go and learn what this means: 'I desire mercy (original language means compassion) and not sacrifice.'*"

This second argument is that God wanted them to extend sinners \_\_\_\_\_ and \_\_\_\_\_ even more than he wanted them to sacrifice to Him.

Jesus **third argument** is found in the **second part of verse thirteen**.

**verse thirteen** continued, "*... For I did not come to call the righteous, but sinners, to repentance.*"

This third argument is that Jesus didn't hesitate to associate with publicans and other sinners because they were the people that \_\_\_\_\_ their \_\_\_\_\_.