

Mark 2:13-17 “Fishing for Men at Home” [**\[1\]](#)

Main Idea: Jesus’ actions in Mark 2:13-17 reveal two important lessons about fishing for men at home.

- I. Jesus’ actions revealed His love for lost people.
 - A. He reached out to unlikely people (13-14).
 1. Discipleship is personal.
 2. Discipleship involves change.
 - B. He spent time in unexpected places (15-16).
 1. He went after down-and-outers.
 2. He went after up-and-outers.
 - C. He operated by an uncomplicated perspective (17).
 1. You can’t help people who don’t think they need it.
 2. You can help sinners.
- II. Jesus’ actions revealed that the home is a great place to reach lost people.
 - A. Jesus went to homes.
 1. He spent time in the homes of friends (Luke 10:38-42).
 2. He spent time in the homes of religious people (Luke 7:36; 11:37-38; 14:1-6).
 3. He spent time in the homes of sinners (Luke 15:1-2; 19:1-10).
 - B. Jesus used table-talk to get people to think about matters of the soul.
 1. In one home He taught about the need for mercy and forgiveness (Luke 7:36-50).
 2. In another home He taught about the emptiness of vain religion (Luke 11:37-54).
 3. In yet another home He corrected a faulty view of the Law (Luke 14:1-6).
 - C. Jesus taught that we should use our homes to reach out to unrelated, needy people (Luke 14:7-14).
 1. It’s fine to invite family and friends over for a meal, but even non-Christians do that.
 2. When we reach out to those who have nothing to offer us, we’re giving the world a picture of what the Lord did with us.

Take Inventory: Who are the lost people God has placed in your life?

1. Pray for them.
2. Use your home to share the love of Christ with them.
3. Look for ways to share the gospel of Christ with them.

We need to get more lines in the water this year. That’s one of the charges I have laid before us as a church in 2009. And why that particular charge? Because of what Jesus told the brothers Peter and Andrew, as well as James and John, when He called them to be His disciples in the text we explored last week. *I will make you fishers of men.* That’s our Savior’s agenda for those who follow Him. We’re not to hoard Him, but share Him with others.

Not long after we moved into our current facility in 1990 we faced a dilemma. We now had a beautiful, new place to worship the Lord. We also were attracting new people. Two of these new folks happened to be young boys who were quite mischievous, both from rough home situations, both non-churched, both with a “destructive bent,” if you know what I mean. One of our children’s workers came to me, visibly upset, and said, “You know about... (and he named the two boys). Well, so-and-so told me he’s upset about how the boys are disturbing things around here in our new church, and that I need to tell them not to come back. What should I do? They need to be here, don’t they?”

It was a deciding moment for our church. What’s more important to us, a spotless facility or reaching sin-stained young people? Do we really believe that Jesus is a friend of sinners?

There’s no escaping the fact that Jesus’ attitude toward sinners produced controversy. Granted controversy is often a bad thing, for it’s frequently generated by self-interest. But at times it’s the caring thing to do to risk controversy motivated by the glory of God and the good of others. And that’s what Jesus did.

Today we’re going to learn from Jesus how to go fishing. Our text is Mark 2:13-17, and as we’ll see in today’s text, Jesus cared enough about sinners that He risked being controversial. In fact, we see this in the entire context of our text, from Mark 2:1 through 3:6, where Mark records five controversies that took place in Jesus’ life while He was in the Capernaum area:

- 2:1-12 Jesus told a paralytic his sins were forgiven.
- 2:13-17 Jesus ate with sinners at Levi’s house.

- 2:18-22 Jesus didn't teach His disciples to fast.
2:23-27 Jesus picked grain on the Sabbath.
3:1-6 Jesus healed on the Sabbath.

Each of the controversies pitted Jesus against the religious leaders of the day. We're going to focus on the second incident this morning as we learn from Jesus how to fish.

Do you know a great place to go fishing for men? According to Jesus, it's at *home*. And based on Jesus' example, if we're serious about getting more lines in the water in 2009, we ought to consider the importance of fishing for men and women *at home*.

Jesus' actions in Mark 2:13-17 reveal two important lessons for us about fishing for men at home. The first lesson is illustrated in this text. The second lesson is mentioned here, and developed elsewhere in the Gospels, as we'll see.

I. Jesus' actions revealed His love for lost people.

In the story before us three things stand out regarding our Savior's love for the lost.

A. He reached out to unlikely people (13-14). Verse 13 begins, "Once again Jesus went out beside the lake." The lake, of course, refers to the Sea of Galilee. Mark revealed the inauguration of Jesus' public ministry in chapter 1 and showed His emphasis on ministry in the Galilee region. He set up headquarters in Capernaum. It was in Capernaum that, as we saw last time, Jesus healed the paralytic. Now He heads back to the lake.

Verse 13 tells what happened next, "A large crowd came to him." That's not surprising. Jesus attracted crowds wherever He went, including individuals who were hurting and searching, others who were curious, and still others who were just looking for a good show from the "Miracle Worker."

Please note that Jesus went *to the people*. Here He went to the lake, to a place where He could meet people. Indeed, the Good Shepherd had come to seek the lost.

What did He do when the multitude gathered? He did what He did wherever He went. Verse 13—"And he began to teach them." It's what people needed most from Him, not miracles but teaching. Not entertainment but edification. He taught them, not in the synagogue now but by the lake, right out where they lived and worked.

But there was one particular man on Jesus' omniscient heart that day. Yes, no matter how large the crowd the Savior sees individuals and not just masses.

Verse 14—"As he walked along, he saw Levi son of Alphaeus sitting at the tax collector's booth. 'Follow me,' Jesus told him, and Levi got up and followed him."

One of the things you can't help but see when reading Jesus' biography is that He deliberately spent time associating with people considered outcasts by the religious. Though Himself sinless, He was a friend of sinners. Case in point, Levi.

Levi was actually his given name. We know him better as "Matthew" ("gift of God"), his apostolic name. Matthew, the man the Spirit of God later used to write the first book of the New Testament. But that was much later, indeed, that would have been the last thing you would expect Matthew to write if you had come to his tax booth prior to this day.

You see, this man Levi was an agent of the Roman governor, Herod Antipas. He was a tax collector and as such was considered a traitor by Jews.

Mark says he was sitting at his collection booth. There was a major trade route that ran from Damascus to the Mediterranean coast that ran through Capernaum. Travelers had to "pay up" at Capernaum, and Levi was there to do the collecting.

That meant Levi was a hated man. It's well-documented that the tax collectors of the day took advantage of the people by overcharging them and keeping the excess.

How ironic! Levi—what a good name, named for the son of Jacob in charge of the priesthood. But apparently this Levi is a sellout, a man who used his own Jewish people to line his pockets with gold.

The text doesn't say but I assume Levi has been listening to Jesus, either in person or at least by second-hand report. Hardly a person in Galilee hadn't heard of Jesus by this time.

As Levi pondered Jesus' message he began to see himself differently. He was no longer a powerful rich man, but a poverty-stricken, sinful wretch wearing rags of self-righteousness. He began to loathe his own sinfulness. He started to long to be set free from the greedy passions of his depraved heart that enslaved him.

And Jesus came to him, to HIM! He came right to his place of employment, right to his tax desk, and spoke two words that would change his life forever. *Follow me*.

That's just like Jesus, isn't it? Jesus wants the person no one else wants. Jesus offers friendship to the person all others would scorn to call a friend.

Follow me. That simple command teaches us two critical lessons about discipleship.

1. *Discipleship is personal.* Follow me, Jesus said. What an invitation! Jesus didn't tell Levi to go get his life cleaned up and then maybe, just maybe, there might be room for him on the waiting list. No, the invitation was clear. Follow me.

But it's more than an invitation. It's a command. Follow me. To be a disciple you must come to know the person of Jesus Christ. You must acknowledge the painful truth about yourself and your sin, then acknowledge the wonderful truth about Jesus the Savior, and follow Him. It's personal.

2. *Discipleship involves change.* To follow Jesus meant that Levi had to do something. What's that? He had to get up out of his seat and walk away from his tax booth. Just think what he was leaving—money, position, power, security, a comfortable standard of living and more. It costs to be Jesus' disciple. Luke's account says that Levi "left everything behind" (Luke 5:28).

It's possible this cost was greater for Levi than any of the other disciples. Think about it. If it didn't pan out for Peter, Andrew, James, and John, for instance, they could always go back to fishing. But there was no turning back for Levi. When he left his table that day, he burned his bridges. He said, as later did the hymnwriter...

*All to Jesus I surrender, all to Him I freely give.
I will ever love and trust Him, in His presence daily live.*

I surrender all.

Indeed he did. And it was worth it. As Samuel Rutherford would say, "O my sweet Lord Jesus, a smile from Thee is better than kingdoms."^[2]

Levi lost his toll booth, but he gained the kingdom. He said goodbye to big paychecks and comfortable living, but for the first time in his life he began to lay up treasures in heaven.

Commentators have suggested that the only thing Levi took with him was his pen for this man would later be the Spirit's instrument to write the gospel that bears his name, *Matthew*.

When it came to associations, Jesus reached out to unlikely people. There's something else in our text that points out Jesus' love for lost people.

B. He spent time in unexpected places (15-16). Here's an example, verse 15—"While Jesus was having dinner at Levi's house." Whoa! Where did Jesus go? To the house of a tax collector, to Levi's house. That in itself raised a few eyebrows and added fuel to the fire.

Verse 15 again, "Many tax collectors and 'sinners' were eating with him and his disciples, for there were many who followed him." It's one thing to see Jesus interacting with one tax collector. Now He's rubbing shoulders with a whole bunch of them.

Quite frankly, there wasn't a "good" man on the list, only tax collectors and sinners. And don't miss the word *many*. The place was packed with what we might call the "low life" of society.

Why did they come? It's one thing to get an invitation but why would this kind of crowd come to be with a Jewish rabbi? The final words of verse 15 give a clue. Matthew, Mark, and Luke all record that Levi's business associates and others came to this meal, but Mark alone mentions that these folks had also, like Levi, *followed Him*. They, too, had become fed up with their sinful life. They, too, had longed to be different. They, too, believed that Jesus was the answer. And so they too had *followed Him*.

You say, "I don't get it. What would motivate these folks to leave good paying jobs and follow Jesus?" The same thing that inspired Levi. Believe it or not, there's something more important than the economy.

It's amazing to think about the kind of people Jesus included on His team. Peter, Andrew, James, and John were men who worked with their hands, fishermen. Levi was a crafty tax collector, a man who once sided with the Romans. Simon the Zealot was probably part of a group that sought to eliminate men like Levi, for they hated the Romans and especially hated Jews who sold their souls to the Romans.

That's what you found in the early church. You worshiped next to folks who once were your enemies, who used to rip you off, who belonged to different political parties. They had differences! But they also had something in common that far surpassed their differences. They all had *Jesus*, and that was enough.

Do we believe that? Is Jesus enough to reconcile sinners, not only to God but also to each other?

Unfortunately, not everybody believes that. Look at verse 16—"When the teachers of the law who were Pharisees saw him eating with the "sinners" and tax collectors, they asked his disciples: 'Why does he eat with tax collectors and 'sinners'?"

Jesus' associations didn't go unnoticed. The religious elite, particularly the Pharisees, didn't like what they saw. The first century historian Josephus observed, "The Pharisees [are] a body of Jews with the reputation of excelling the rest of their nation in the observance of religion, and as exact exponents of the laws."^[3]

It's interesting that the Pharisees took their criticism, not to Jesus, but to *His disciples*. "Hey, Peter, what's your Rabbi doing at that scoundrel Levi's house, eating with that low-life?"

This wouldn't be the last occasion Jesus spent time in unexpected places, either. The theme verse of Mark is 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 the *many* He came to ransom included sinners from two very different backgrounds...

1. *He went after down-and-outers*. Prostitutes, tax collectors, "sinners." But also...

2. *He went after up-and-outers*. The religious sinners, including the ones criticizing Him in this account. It was to the up-and-outers Jesus turned His attention next. Verse 17—"On hearing this, Jesus said to them, 'It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners.'"

That brings us to the third thing in our text that points to Jesus' amazing love for lost people. He reached out to unlikely people, spent time in unexpected places, and...

C. He operated by an uncomplicated perspective (17). Here's the perspective, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."

As a pastor I've visited a lot of hospitals over the years and seen a lot of people in those hospitals, and I've learned something by observation, something quite profound. As a general rule healthy people don't go to hospitals!

Jesus knew two things we tend to forget. It's very uncomplicated...

1. *You can't help people who don't think they need it*. "It's not the healthy who need a doctor...I have not come to call the righteous." On the other hand...

2. *You can help sinners*. "The sick need a doctor...I have come to call *sinners*."

Please realize, my friend, that Jesus came to rescue sinners, not commend the self-righteous. He called people to salvation, not self-reformation. And in order to benefit from what Jesus has to offer a person must admit their *need*.

A. M. Hunter observes, "It would be true to say that this word of Jesus strikes the keynote of the Gospel. The new thing in Christianity is not the doctrine that God saves sinners. No Jew would have denied that. It is the assertion 'that God loves and saves them *as sinners*.' This is the authentic and glorious doctrine of true Christianity in any age."^[4]

Now keep in mind that Jesus never excused sin. Indeed, no Pharisee used any stronger language to condemn sin than did Jesus. When a person became a follower of His, that person ceased to be what he had been, a person who lived his own way in violation of God's law.

Luke's parallel adds the words (in Luke 5:32), "I have not come to call the righteous, but sinners *to repentance*." Jesus meets sinners right where they are—but He doesn't leave them there! We sing "Just As I Am," and it's wonderful, for Jesus invites us to come just as we are. But as we come we must admit we are sick, needing to change, and willing to be changed.

Simply put, it's love the sinner, hate the sin. The Pharisees missed that balance, but Jesus modeled it perfectly. Aren't you glad that Jesus loves lost people? It's why we are here today. He came to this world to rescue undeserving sinners like us. He died in our place on the cross, and conquered the grave for our salvation. He loved us and gave Himself for us.

O sinner, do you, like Levi, long to be set free from your self-focused life? Do you yearn to be reconciled to your Creator, and receive the gift of eternal life? Then come to Jesus, for Jesus loves lost people like you. Believe in Him, and He will save your soul!

Brothers and sisters in Christ, please know that what Christ did *for us*, He aims to do *through us*, to reach out to sick sinners all *around us*. What's your attitude towards the "sinners" He's placed in your sphere of influence? I love the little poem that missionary C. T. Studd used to quote:

*Some want to live within the sound
Of Church or Chapel bell;
I want to run a rescue shop
Within a yard of hell.*

Is that your passion? Are you so thrilled with Jesus that you want to help other sinners come to know Him, even the hard cases, those who are living within a yard of hell? If your answer is yes, and I hope it is, then this next point is for you, for what Jesus did with Levi shows us in very practical terms how to go fishing for sinners.

II. Jesus' actions revealed that the home is a great place to reach lost people.

Notice verse 15 again, "While Jesus was having sinner at Levi's *house*." It's so simple, we might miss it. Jesus went to Levi's home. He reclined at his table. He ate his food. He met his friends. Jesus engaged in significant rescue work right inside that home.

How'd He get there? Mark doesn't tell us. He simply says in verse 14 that Jesus called Levi to *follow Him*, and

that Levi did. And then verse 15 begins with Jesus having dinner at Levi's house. So how did Jesus get to Levi's house? In the case of another tax collector, Zacchaeus, Jesus took the initiative, saying, "Zacchaeus, come down. I must stay at your house today (Luke 19:6)." But in Levi's case, it was Levi's idea, apparently, for Luke's account tells us that Levi decided to give a big reception for Jesus at his house and so invited his former work associates and others (Luke 5:29).

It's so simple, but what an effective evangelistic strategy! When a person becomes a follower of Christ, why don't we encourage that person to invite his or her friends and family members to their house, and throw a reception for Jesus? We have baby showers and retirement parties and ball team receptions, and that's fine. Why not a reception to celebrate new birth! What a great time to announce, "Something great has happened in my life, and I want you to know about Him. His name is Jesus!" What a great time to make the offer, "Next week, I'm going to have a Bible study in my home for anyone who's interested in learning more about this Jesus who has changed my life. Since it's all pretty new to me, some friends from my church will be coming to lead the Bible study."

It's not just in Levi's case, either. As we scan through the Gospels we soon discover it happened a lot. Yes...

A. Jesus went to homes. Whose homes? All kinds of homes.

1. *He spent time in the homes of friends (Luke 10:38-42).* Luke 10:38-39 states, "As Jesus and his disciples were on their way, he came to a village where a woman named Martha *opened her home to him*. She had a sister called Mary, who sat at the Lord's feet listening to what he said." Of course, Mary, Martha, and their brother Lazarus became some of Jesus' dearest friends, and Jesus spent time with them in their home.

2. *He spent time in the homes of religious people (Luke 7:36; 11:37-38; 14:1-6).* Here are some examples... Luke 7:36 "Now one of the Pharisees invited Jesus to have dinner with him, so he went to the Pharisee's house and reclined at the table."

Luke 11:37 "When Jesus had finished speaking, a Pharisee invited him to eat with him; so he went in and reclined at the table."

Luke 14:1 "One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched."

Does that surprise you? Jesus went to the homes of His enemies, for they weren't His enemies. They were victims of the enemy, Satan Himself. We would do well to remember that when we find ourselves isolating ourselves from people who hurt us. They are not the enemy. They are victims of the enemy, and they need to come to know the One who can change them, the One who has changed us. The fact is, as we said earlier, the up-and-outers need Jesus, too. That's why Jesus reached out to them by going to their homes.

3. *He spent time in the homes of sinners (Luke 15:1-2; 19:1-10).* Luke 15:1-2 indicates He spent time eating with "tax collectors and sinners." In Luke 19, as mentioned earlier, He went to the home of Zacchaeus, and not everyone was pleased, for Luke 19:7 states, "All the people saw this and began to mutter, 'He has gone to be the guest of a 'sinner.'"

But it wasn't simply a good meal Jesus was after. Jesus had higher agenda when He went to a home, and it's seen when we notice what He did around the table...

B. Jesus used table-talk to get people to think about matters of the soul. I'll give you three examples, and you can check out the particulars on your own later.

1. *In one home He taught about the need for mercy and forgiveness (Luke 7:36-50).* That's what happened when He went to the house of a Pharisee by the name of Simon in Luke 7, and a woman with a sinful past washed His feet with her perfume and tears. That certainly raised a few eyebrows! To which Jesus told a story about two men who owed a money lender, one that owed fifty and the other five hundred day's wages, both of whose debts were cancelled by the lender. At which point Jesus asked Simon, "Which of them will love him more?" and proceeded to teach everyone at the table truth about mercy and forgiveness.

2. *In another home He taught about the emptiness of vain religion (Luke 11:37-54).* That happened in another Pharisee's house in Luke 11, when Jesus didn't wash His hands the "right way." To which Jesus gave a discourse on the folly of washing the outside of a cup when the contents are full of greed and wickedness.

3. *In yet another home He corrected a faulty view of the Law (Luke 14:1-6).* That happened on a Sabbath when Jesus went to eat at yet another Pharisee's house, a prominent Pharisee to be precise. In the house that day there was a man suffering from dropsy. "Is it lawful to heal on the Sabbath or not?" Jesus asked in Luke 14:3. But no one answered. So Jesus healed the man, and then proceeded to correct the rest of the dinner party on their faulty view of the law.

What happens around the dinner table creates so many teachable moments. It's true with our kids, isn't it parents? It's also true with our neighbors, if we're willing to invest the time and energy to create those teachable moments.

In his helpful book, *The Hospitality Commands*, Alexander Strauch remarks, “If you and/or your local church are looking for ways to evangelize, opening your home is one of the best methods for reaching the lost. Most of us, however, are not using our homes as we should to reach our neighbors, friends, and relatives. Tragically, many of us don’t even know our neighbors. Yet through hospitality, we can meet our neighbors and be a lighthouse in spiritually dark neighborhoods.”^[5]

C. Jesus taught that we should use our homes to reach out to unrelated, needy people (Luke 14:7-14). That happened in the home where Jesus healed the man of dropsy. Something caught Jesus’ eye that day. According to Luke 14:7, “He noticed how the guests picked the places of honor at the table.”

You see, it’s possible to use hospitality merely for self-centered, self-promoting reasons. When Jesus saw that happening, He told the folks in the house a parable about a wedding feast (you can read it in verses 8-11). And then He said this to his host...

Luke 14:12-14 “When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.”

Don’t miss the point Jesus is making...

1. *It’s fine to invite family and friends over for a meal, but even non-Christians do that. But know this...*

2. *When we reach out to those who have nothing to offer us, we’re giving the world a picture of what the Lord did with us.*

Alexander Strauch explains, “The practice of Christian hospitality is truly distinctive from the world’s practice of hospitality because it reaches out to unwanted, needy people who cannot reciprocate. For many people, hospitality is practiced only to meet their own social needs. Sometimes it is a self-glorifying show to impress others with one’s home or entertainment skills. In contrast, Christian hospitality is humble, sacrificial service.”^[6]

Listen again to what Jesus said, “When you give a luncheon...invite the poor, the crippled, the lame, and the blind.” In other words, open your homes (and your very lives) up to those who can’t return the favor.

To cite Strauch again, “We all naturally want to entertain rich and charming people, but Jesus says we should invite the poor and disabled who cannot reciprocate. I wonder if we really understand what our Lord is teaching in Luke 14? The late Francis Shaeffer and his wife, Edith, certainly understood. They opened their home (L’Abri Fellowship) to all whom the Lord sent their way. They cared for drug addicts and psychologically troubled people as well as inquiring people who were questioning and seeking spiritual guidance. Through their home, and the L’Abri community, they ministered to people from every social strata of life and from around the world.”^[7]

Then Strauch drives home this application, “Lonely people within all our neighborhoods need to be reached with Christ’s love. There are single people who need a family’s loving care. There are widows who eat alone every day. There are unpleasant neighbors who are uncomfortable to be around, yet need to be reached. There are refugees who need temporary accommodations before finding permanent homes. Hospitality could be a means of pointing these people toward the Savior’s love.”^[8]

Take Inventory: Who are the lost people God has placed in your life?

Let’s do three things for them...

1. *Pray for them.* Pray for that God will work in their hearts. Pray that God will give you opportunity to introduce them to Christ.

2. *Use your home to share the love of Christ with them.* Are you willing to invite some unsaved folks to your house for a piece of pie, maybe even a meal, so you can love them for Christ? Let me address some potential objections...

“My home isn’t good enough.” But is it the home God gave you? If it is, then He wants you to use it for His purposes, like everything else He’s given you.

“I don’t know how to entertain.” Are you willing to learn? Why not work together with another family from church and invite some mutual, unsaved friends over for a meal?

“What if they don’t want to come to my house?” Maybe they won’t, but how will you know if you don’t ask them? And let’s not be too quickly discouraged if we run into some roadblocks, either.

“What should I do if they come?” Give them something to eat! And let them see the reality of Christ in the way you interact with them around the table. Never underestimate the power of a living witness, as Alexander Strauch explains:

“Jim Petersen, in his book, *Evangelism as a Lifestyle*, tells an interesting story about a Brazilian man, Mario, with

whom he had Bible studies for four years before the young man came to Christ. Mario was a Marxist intellectual and political activist—an unlikely candidate for Christianity. Several years after Mario’s conversion, Mario asked Jim if he knew what had made him decide for Christ. Jim thought it might be their many hours of intellectual conversation about Scripture, but here is Mario’s reply:

Remember that first time I stopped by your house? We were on our way someplace together and I had a bowl of soup with you and your family. As I sat there observing you, your wife, your children, and how you related to each other, I asked myself, When will I have a relationship like this with my fiancée? When I realized the answer was ‘never,’ I concluded I had to become a Christian for the sake of my own survival.^[9]

William Barclay said it well, “Christianity was, and still should be, the religion of the open door.”^[10] Is your door open?

3. *Look for ways to share the gospel of Christ with them.* In this evening’s service, I’ll give you some tools designed to help you share Christ verbally with people. I hope you’ll join us.

^{**}Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

^[1] This message was built upon a message preached at WBC as part of a series going through Mark’s Gospel on 7/11/04.

^[2] In J. D. Jones, p. 52.

^[3] In Wessel, p. 635.

^[4] In Wessel, p. 635.

^[5] Alexander Strauch, p. 22.

^[6] Alexander Strauch, p. 24.

^[7] Alexander Strauch, pp. 24-5.

^[8] Alexander Strauch, p. 25.

^[9] Story taken from Alexander Strauch, p. 23.

^[10] Quote taken from Strauch, p. 25.