

(10) Call of Matthew and His Reception (Matt. 9:9-13; Mk. 2:13-17; Luke 5:27-32)

1. Matthew the tax collector is the name found in his own Gospel record of his calling (Matt. 9:9; 10:3; Mk. 3:18; Lk. 6:15). Μαθηταῖος Maththaios ^{#3156}_{5x}; *gift of God*. Fr. Heb. מַתִּיתְיָהוּ mattithyah ^{#4993}_{8x}; *gift of YHWH*.
 - a. Levi the son of Alphæus is the name utilized in Mark (2:14) & Luke (5:27). Λεβὶ ^{#3017}. Four Bible characters bear this name:
 - 1) Jacob & Leah's 3rd son. The Tribe of Levi and the priesthood is named after him (Gen. 29:34).
 - 2) A descendant of David in the maternal line of Christ prior to Zerubbabel (Lk. 3:29).
 - 3) A descendant of David in the maternal line of Christ after Zerubbabel (Lk. 3:24).
 - 4) [The Apostle Matthew](#).
 - b. The name in the "lists" of the 12 is consistently Matthew (Mt. 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13). No dodecapostologue contains any Levi.
 - c. Matthew's dodecapostologue is the only one to identify Matthew as "the tax collector." τελώνης ^{#5057}_{21x} telōnēs
2. Tax collectors were considered traitors as employees in the service of the Roman government.
 - a. The Romans utilized two levels of tax collectors.
 - 1) Publicani were the holders of tax-farming contracts.
 - 2) Portitores were hired by the Publicani and were usually native to the province being taxed.
 - b. τελῶναι telōnai "tax collectors" as a class were considered to be unclean, and were rightly tied to the term ἁμαρτωλοὶ hamartōloi "sinners" (Mt. 9:10,11; 11:19; Mk. 2:15,16; Lk. 5:30; 19:2-10).
 - 1) Everybody has sinned (Rom. 3:23 ἁμαρτάνω hamartanō ^{#264}_{43x}).
 - 2) "Sinners" (ἁμαρτωλός hamartōlos ^{#268}_{47x}) though are characterized by a manner of life that makes no attempt to do otherwise. Those who did not observe the Law in detail and therefore were shunned by observers of traditional precepts.
 - 3) "Sinners" and Gentiles are placed in parallel (Lk. 6:32 cp. Mt. 5:47).
3. Matthew's call was identical to the call of Philip (Jn. 1:43) and the Galilean fishermen—follow Me (cf. Matt. 4:19; Mk. 1:17). ἀκολουθέω akolouthēō ^{#190}_{90x}; *to come after, follow*. Eng: acolyte (follower).
4. Matthew's response to his call was to host a series of dinner parties for many other tax collectors and sinners (Matt. 9:10-13; Mk. 2:15-17; Lk. 5:29-32).
 - a. δοχή dochē ^{#1243}_{2x}; *reception, banquet* (Lk. 5:29; 14:13; LXX Est. 1:3; Dan. 5:1).
 - b. Pres.mid.ptc. ἀνάκειμαι anakeimai ^{#345}_{14x}; *to lie, recline; (at a table) dine*.
 - c. Imperf.mid.ind. συνανάκειμαι ^{#4873}_{7x}; *to eat with*.
5. The Scribes & Pharisees continued to monitor Jesus' public ministry and private eating habits.
 - a. The Pharisees viewed sinners as those who needed to be shunned.
 - b. The Lord viewed sinners as those who needed to be saved.
 - c. The Lord admonishes them to study Hosea (Hos. 6:6).
 - d. The Pharisees won't do their homework (Matt. 12:7).