

The Gospel of Mark

December 20, 2020



III. Galilean Period (1.14-9.50)

B. In Galilee (6.1-9.50); note 8.29, Peter's Confession. (Pt. 3)

⁷Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem. ²When they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault. ³For the Pharisees and all the Jews do not eat unless they wash their hands in a special way, holding the tradition of the elders. ⁴When they come from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches.

⁵Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"

⁶He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written:

"This people honors Me with their lips,
But their heart is far from Me.

⁷And in vain they worship Me,
Teaching as doctrines the commandments of men.'

⁸For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and many other such things you do."

⁹He said to them, "All too well you reject the commandment of God, that you may keep your tradition. ¹⁰For Moses said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.' ¹¹But you say, 'If a man says to his father or mother, "Whatever profit you might have received from me is Corban"—' (that is, a gift to God), ¹²then you no longer let him do anything for his father or his mother, ¹³making the word of God of no effect through your tradition which you have handed down. And many such things you do."

¹⁴When He had called all the multitude to Himself, He said to them, "Hear Me, everyone, and understand: ¹⁵There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man. ¹⁶If anyone has ears to hear, let him hear!"

¹⁷When He had entered a house away from the crowd, His disciples asked Him concerning the parable. ¹⁸So He said to them, "Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him, ¹⁹because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?" ²⁰And He said, "What comes out of a man, that defiles a man. ²¹For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, ²²thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. ²³All these evil things come from within and defile a man."

²⁴From there He arose and went to the region of Tyre and Sidon. And He entered a house and wanted no one to know it, but He could not be hidden. ²⁵For a woman whose young daughter had an unclean spirit heard about Him, and she came

Why the market place? Whence this custom/tradition? What is a tradition; who are these elders?

(baptidzo in Greek).

Define a hypocrite? What's the difference between a hypocrite and a believer?

What is at the heart of a believer? Who writes the script for the hypocrite? Who is the "Author and Finisher of our faith?" (Heb. 12.2)

What does God command in eating? Why? Cf. 1 Tim. 4.1-4

Recall Luther's explanation of the 4th Commandment...

Where does God want us to look for our defilement? Why?

How does the stomach "purify our food?"

and fell at His feet. ²⁶The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter. ²⁷But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw it to the little dogs."

²⁸And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs."

²⁹Then He said to her, "For this saying go your way; the demon has gone out of your daughter."

³⁰And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

³¹Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee. ³²Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him. ³³And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue.

³⁴Then, looking up to heaven, He sighed, and said to him, "Ephphatha," that is, "Be opened."

³⁵Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly. ³⁶Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed it. ³⁷And they were astonished beyond measure, saying, "He has done all things well. He makes both the deaf to hear and the mute to speak."

What is the woman's background?

Are Jesus' words gracious? Difference between Gentile 'dogs' and this 'little dog.'

What is she accepting about what Christ has told her.

Does Jesus accede to their request?

What do His actions here indicate? What do they mean to us? Cf. Jeremiah 10.