MARK 1122

Sabbath eHe entered the syna-Bonue and begin to teach 22 And they were amazed at the field one having authority, and horn as one having authority, and horn as the central on there was (0)

And as the scribes. 23 And just then there was in their synagogue a man with an clean spirit and he cried out years the to do with You, lease of 'Naza-the to the to destroy the to the to the to destroy the to the t

saying, "Be quiet, and come out of him!" 26 And throwing him into

onvulsions, the unclean spirit

MARK come, "after the sun had set, the began bringing to Him all why were ill and those who were "de mon-possessed 33 And the whole "city had

33 And the door of 34 And He shealed many were ill with various disease cast out many demons, and ho speak, because they knew He was 35 And in the early mor

while it was still dark. He a and went out and departed lonely place, and "was pravi there. 36 And Simon and his

panions hunted for Him

41 And moved with

and touched him, and

sion, He stretched out His

him and immediately sent him

MARK LIAS

MARK 2:10

id to the paralytic

Sunday vite and voice and

And immediately the new of the system of the

6 But there were some of the

scribes sitting there and reasoning in their hearts, 7 "Why does this man speak ar that way? He is blaspheming, who can forgive sins but God

8 And immediately Jesus,

8 And immediately lesus, su aware in His spirit that they were e reasoning that way within them-selves, "said to them," "Why are

25 See note on Matt. 9.2

2.5 See note on Matt 9.2 2.6 in His spirit Le, intuitively 2.10 the 5on of Man. A favorite title of Christ used 14 times in Mark See note on Matt 8.20 for its significance for its significance at the significance of the second second significance of the second seco

16 And when the scribes of the scale the Pharisees saw that He was 500 km eating with the sinners and tax-patherers, they began saying to His disciples, "sWhy is He eating and drinking with yis He eating and drinking with tax-gatherers

17 And hearing this, lesus traves said to them, ""It is not those 912 to who are healthy who need a phy- 22 store but they who are safe." sician, but those who are sick; I solves, said to them, "Why are in your hearts? but sinners" 18 "And John's disciples and 218-22 the Pharisees were fasting; and 17 use the Pharisees were fasting; and 17 use the Pharisees were fasting; and 17 use

they "came and "said to Him, 53338

with Him. On the Jews' fasting see note on Matt. 9:14. The N.T. church did not fast regularly as a prescribed rite, though it was done on occasion (Acts 13:2-3; 14:23). Whenever practiced, it is never to be done ostentatiously (Matt. 6:16-18).

of Simon and Andrew, with James 23 and John.

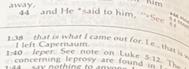
30 Now Simon's mother-inand immediately they spoke to him, "I am willing; be

+32 Mark Him about her. 31 And He came to her and 1 32-34 Mat 8 16 raised her up, taking her by the own 816 she wand the fever left her, and she waited on them. tude 440 she waited on them. Man 424 32 *And *when evening had

1:22 authority. Jesus' teaching was based on His own personal authority in contrast to that of the scribes, whose manner of teaching was to quote the authoritative statements of scribes who had gone before.

1:32 after the sun had set. Burdens could not be carried on the Sabbath (v. 21), but the next day, when they could be, began at sundown.

away,



And immediately the Mark 6:7-8:26

1:40 leper. See into a found in Lev concerning leprosy are found in Lev 1:44 site coming to Him merely to 24 say horning to Him merely to receipe open for the lange of the lang ical benefits. The result of the leper's f obey is seen in v. 45.

Mark 6:53

53 When they had crossed over, they came to land at Gennesaret and moored to the shore.

Mark 4: 11-12

11 And he said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables, 12 so that

"they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven."

Mark 7:18-23

18 And he said to them, "Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, 19 since it enters not his heart but his stomach, and is expelled?"[a] (Thus he declared all foods clean.) 20 And he said, "What comes out of a person is what defiles him. 21 For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, 22 coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. 23 All these evil things come from within, and they defile a person."

Three major recurring themes:

1. Bread

2. Hearing and understanding

3. Clean and unclean

Mark 7: 24-30

24 And from there he arose and went away to the region of Tyre and Sidon.[a] And he entered a house and did not want anyone to know, yet he could not be hidden. 25 But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet. 26 Now the woman was a Gentile, a Syrophoenician by birth. And she begged him to cast the demon out of her daughter. 27 And he said to her, "Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs." 28 But she answered him, "Yes, Lord; yet even the dogs under the table eat the children's crumbs." 29 And he said to her, "For this statement you may go your way; the demon has left your daughter." 30 And she went home and found the child lying in bed and the demon gone.

On Your Own

Look over the text and make observations. For example, who are the main characters? What are we told about them? What happens? Are there things that strike you as odd?

Three Interpretations of Mark 7:24-30

1. Barbara Kay Lundblad, "Matthew 15:21-28: Teaching Jesus":

"A Canaanite woman cries out to Jesus to heal her daughter. By the end of the story, her daughter has been healed – but between the crying and the healing, Jesus says some terrible things. He's arrogant, racist, and just plain mean...[Through this woman] Jesus was converted...to a larger vision of the commonwealth of God. Jesus saw and heard a fuller revelation of God in the voice and in the face of the Canaanite woman...The Canaanite woman taught Jesus that she and her daughter [i.e. Gentiles] deserve more than crumbs...If Jesus could be changed, can we?"

Three Interpretations of Mark 7:24-30

2. Chuck Queen, "Even Jesus Fell Short of Perfect Love":

"The straightforward meaning of the story suggest this woman taught Jesus a lesson in love and inclusion...I'm fortunate that my church leadership gives me the freedom to state the obvious, namely: There were times Jesus fell short of the ideals of love and learned from his failures.

I find this story encouraging because I know I fail at love almost daily. This story teaches me that there is hope for all of us that we can learn from our failures and become more empathetic, compassionate, caring, and inclusive."

Three Interpretations of Mark 7:24-30

3. Austin Steelman, "Jesus and the Syrophoenician Woman: A Lesson on Refugees and Law School Seals":

"This is Jesus writing Gentiles off as second-tier citizens...Jesus' statement was full of prejudice and ethnocentrism.

This story calls us to confront Jesus' humanity. Being human means being embedded in a culture. It means growing up with a certain worldview. It means inheriting traditions and language and biases—biases that can be wrongheaded and hurtful and alienating. Biases like the exclusion of Gentiles from the community of faith and the circle of those deserving compassion...

You see, Jesus doesn't cling to his prejudice. He listens...Jesus listens. And he changes his mind...The hero of this story is not Jesus, but the Syrophoenician woman..."

At Your Table

Could these be valid interpretations of this text? Why or why not?

Good Rules of Thumb:

1. Does it make sense canonically? In other words, does it fit in the larger context of scripture?

2. Does it make sense theologically? In other words, does it fit with other clear biblical teachings?

Theologically:

1. Is Jesus sinful?

- 2 Corinthians 5:21: 21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.
- Hebrews 4:15: 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

Theologically:

2. Did Jesus need fuller revelation of God?

- John 1:14, 18
 - 14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son[a] from the Father, full of grace and truth.
 - 18 No one has ever seen God; the only God,[a] who is at the Father's side,[b] he has made him known.
- Colossians 1:15 He is the image of the invisible God, the firstborn of all creation.
- Hebrews 1:3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

At Your Table

What is Jesus doing here and what is the passage communicating?

1. Who is clean and unclean?

2. Hearing and Understanding

Mark 7:25 But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet.

Mark 7:28 But she answered him, "Yes, Lord; yet even the dogs under the table eat the children's crumbs."

Mark 7:29-30 And he said to her, "For this statement you may go your way; the demon has left your daughter." 30 And she went home and found the child lying in bed and the demon gone.

3. Bread

Takeaways

1. Has your attitude towards this passage changed today? If so, how?

2. Did you have any "aha" moments?

3. How do you respond when God gives a hard word? Does it mirror Mark 7 or reflect something else?

4. What impact does this text have on your Monday morning?