

6:30-56 Jesus is very obviously the OT's long-promised, 2nd Exodus, forever-king...

6:30-44 Bread for the enormous Jewish crowd in a desolate place

ἔρημος translated

Mark	ESVUK	NIVUK	CSBA	LSB
6:31	come away ... to a <u>desolate place</u>	come ... to a <u>quiet place</u> and rest	come away ... to a <u>remote place</u>	come away ... to a <u>desolate place</u>
6:32	went ... to a <u>desolate place</u> by themselves	went ... in a boat to a <u>solitary place</u>	went ... to a <u>remote place</u>	went ... to a <u>desolate place</u> by themselves
6:35	This is a <u>desolate place</u>	this is a <u>remote place</u>	this <u>place is deserted</u>	this <u>place is desolate</u>

6:45-52 Recapitulating the Red Sea crossing

Both involve:

- God's people in danger/trouble at sea
- God's supernatural power over wind and water
- salvation at dawn/morning (Ex 14:24, Mark 6:48)
- 'take courage' (Ex 14:13, Mark 6:50)
- hardened hearts (Pharaoh & disciples)



6:53-56 The wilderness-bread and water-crossing are 2nd Exodus miracles!

- *wilderness-bread* and *water-crossing* could appear to be 1st Exodus miracles
- but *eternal life* is clearly a 2nd Exodus miracle

7:1-23 ...but the OT experts of Jesus' day couldn't see it!

7:1-5 a question that misses the point spectacularly

'tRaDiTiOn oF tHe eLdErS...

...dEfILeD hAnDs?'

7:6-13 'your traditions contradict & offend God, and Isaiah agrees with me!!'

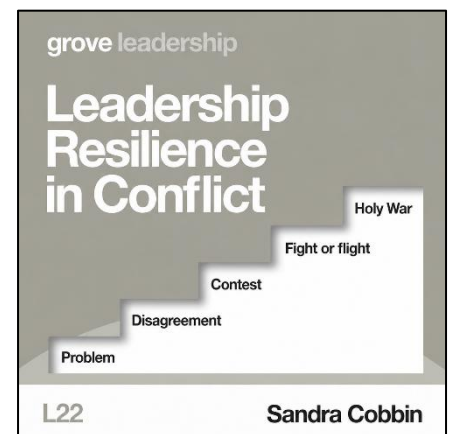
7:14-23

'Defiled hands?'

Your *hearts* are defiled!!'

7:14-15 public parable

7:17-23 secret revealed (cf. Mark 4:10-12)



Worldview diagnostic

- 6:30-56 1. Suppose you have a friend who has no Old Testament background, and is underwhelmed by these three miracles back-to-back. How would you help increase their whelmedness?
2. What might hinder *us*, today, from seeing these miracles for the awesome acts that they are?
- 7:1-23 3. How does it feel to see some of the *absolute elite Bible scholars* of Jesus' day miss the point of Jesus so spectacularly?
4. What parallels can you draw in the wider church today?
5. What warnings should ABC heed internally?

Getting back into the text

- 6:30-44 1. Do I prefer ἔρημος (*eremos*) translated in three different ways (*quiet place, solitary place, remote place*) or just one way (*desolate place*)? Why?
2. Why might Mark record the detail of Jesus telling the disciples, 'you give them something to eat'?
3. Why does Mark tell us about the crowd sitting in groups, rather than e.g. saying 'Jesus fed them'?
4. What is the effect of 12 baskets of food left over?
5. Before feeding them, Jesus taught them 'many things'. How does Mark use this idea? Does Mark go as far as to say that Jesus' word is more important than physical calories?
- 6:45-52 6. We read in 6:48, that the disciples were 'straining at the oars, because the wind was against them.' In light of 4:35-41, how is the reader meant to feel for the disciples?
7. Why does Mark mean by saying Jesus 'was about to *pass by* them'?
8. ἐγώ εἰμι (*ego eimi*) means simply 'it's me'. What effect does it have when the person saying 'it's me' is walking on water?
9. With the context of 6:52, in what sense might the disciples be 'completely amazed' in 6:51?
10. How might the disciples' hardened hearts in 6:51-52 contrast with their reporting to Jesus in 6:30?
- 6:53-56 11. An alternate interpretation of these verses is that Mark wants to give the disciples *more evidence* of who Jesus was, to further emphasise their blindness (which builds up to a climax in 8:14-21). Compare this to the 2nd Exodus view.
12. Why does Mark report Jesus' healing power as effortless in this paragraph?
- 7:1-5 13. What is Mark doing by reporting the details of the Pharisees' washing traditions?
14. Explain how there's a tragi-comic tone in the Pharisees' question in 7:5.
- 7:6-13 15. How offensive would it be to tell Jerusalem OT experts that a prophetic denunciation of false worshippers is actually describing *them*?
16. What is the tone of Jesus saying, 'You have a *fine way* of setting aside the commands of God...?'
17. Why does Jesus quote both 'honour your father and mother' and 'anyone who curses father or mother is to be put to death'?
- 7:14-23 18. If Jesus is continuing to criticise the Pharisees, what is the dramatic effect of calling the crowd to listen?
19. What is subversive about saying that what *comes out* defiles someone?
20. What is the effect of the long and ugly list of things that come from within in 7:21-22?

<u>Mark 1:1-3:35</u> Premise Jesus really is Isaiah’s promised eternal king, but...	<u>Mark 4:1-8:30</u> Surprise #1 Most witnesses of Jesus’ miracles rejected him due to God-given blindness
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‘The head of John the Baptist,’ she answered.

²⁵ At once the girl hurried in to the king with the request: ‘I want you to give me right now the head of John the Baptist on a dish.’

²⁶ The king was greatly distressed, but because of his oaths and his dinner guests, he did not want to refuse her. ²⁷ So he immediately sent an executioner with orders to bring John’s head. The man went, beheaded John in the prison, ²⁸ and brought back his head on a dish. He presented it to the girl, and she gave it to her mother. ²⁹ On hearing of this, John’s disciples came and took his body and laid it in a tomb.

³⁰ The apostles gathered round Jesus and reported to him all they had done and taught. ³¹ Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, ‘Come with me by yourselves to a quiet place and get some rest.’

³² So they went away by themselves in a boat to a solitary place. ³³ But many who saw them leaving recognised them and ran on foot from all the towns and got there ahead of them. ³⁴ When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

³⁵ By this time it was late in the day, so his disciples came to him. ‘This is a remote place,’ they said, ‘and it’s already very late. ³⁶ Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat.’

³⁷ But he answered, ‘You give them something to eat.’

They said to him, ‘That would take more than half a year’s wages^a! Are we to go and spend that much on bread and give it to them to eat?’

³⁸ ‘How many loaves do you have?’ he asked. ‘Go and see.’

When they found out, they said, ‘Five – and two fish.’

³⁹ Then Jesus told them to make all the people sit down in groups on the green grass. ⁴⁰ So they sat down in groups of hundreds and fifties. ⁴¹ Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all. ⁴² They all ate and were satisfied, ⁴³ and the disciples picked up twelve basketfuls of broken pieces of bread and fish. ⁴⁴ The number of the men who had eaten was five thousand.

^a Greek *take two hundred denarii*

Exodus 16:11-15
¹¹ And the LORD said to Moses, ¹² “I have heard the grumbling of the people of Israel. Say to them, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.’”
¹³ In the evening quail came up and covered the camp, and in the morning dew lay around the camp. ¹⁴ And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground.
¹⁵ When the people of Israel saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “It is the bread that the LORD has given you to eat.”

⁴⁵ Immediately Jesus made his disciples get into the boat and go on ahead of him to Bethsaida, while he dismissed the crowd. ⁴⁶ After leaving them, he went up on a mountainside to pray.

⁴⁷ Later that night, the boat was in the middle of the lake, and he was alone on land. ⁴⁸ He saw the disciples straining at the oars, because the wind was against them. Shortly before dawn he went out to them, walking on the lake. He was about to pass by them, ⁴⁹ but when they saw him walking on the lake, they thought he was a ghost. They cried out, ⁵⁰ because they all saw him and were terrified.

Immediately he spoke to them and said, 'Take courage! It is I. Don't be afraid.'

⁵¹ Then he climbed into the boat with them, and the wind died down. They were completely amazed, ⁵² for they had not understood about the loaves; their hearts were hardened.

⁵³ When they had crossed over, they landed at Gennesaret and anchored there.

⁵⁴ As soon as they got out of the boat, people recognised Jesus. ⁵⁵ They ran throughout that whole region and carried those who were ill on mats to wherever they heard he was. ⁵⁶ And wherever he went – into villages, towns or countryside – they placed those who were ill in the market-places. They begged him to let them touch even the edge of his cloak, and all who touched it were healed.

7 The Pharisees and some of the teachers of the law who had come from Jerusalem gathered round Jesus ² and saw some of his disciples eating food with hands that were defiled, that is, unwashed. ³ (The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. ⁴ When they come from the market-place they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.^a)

⁵ So the Pharisees and teachers of the law asked Jesus, 'Why don't your disciples live according to the tradition of the elders instead of eating their food with defiled hands?'

⁶ He replied, 'Isaiah was right when he prophesied about you hypocrites; as it is written:

Exodus 14:21-22

²¹ Then Moses stretched out his hand over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. ²² And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.

Exodus 3:13-14

¹³ Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you', and they ask me, 'What is his name?' what shall I say to them?" ¹⁴ God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'"

Isaiah 35:4-6

Behold, your God
will come with vengeance,
with the recompense of God.
He will come and save you."
⁵ Then the eyes of the blind
shall be opened,
and the ears of the deaf unstopped;
⁶ then shall the lame man
leap like a deer,
and the tongue of the mute sing for joy.

^a Some early manuscripts *pitchers, kettles and dining couches*

“These people honour me with their lips,
but their hearts are far from me.

⁷ They worship me in vain;
their teachings are merely human rules.”^a

⁸ You have let go of the commands of God and are holding on to human traditions.’

⁹ And he continued, ‘You have a fine way of setting aside the commands of God in order to observe^b your own traditions! ¹⁰ For Moses said, “Honour your father and mother,”^c and, “Anyone who curses their father or mother is to be put to death.”^d ¹¹ But you say that if anyone declares that what might have been used to help their father or mother is Corban (that is, devoted to God) – ¹² then you no longer let them do anything for their father or mother. ¹³ Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that.’

¹⁴ Again Jesus called the crowd to him and said, ‘Listen to me, everyone, and understand this. ¹⁵ Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them.’^e

¹⁷ After he had left the crowd and entered the house, his disciples asked him about this parable. ¹⁸ ‘Are you so dull?’ he asked. ‘Don’t you see that nothing that enters a person from the outside can defile them? ¹⁹ For it doesn’t go into their heart but into their stomach, and then out of the body.’ (In saying this, Jesus declared all foods clean.)

²⁰ He went on: ‘What comes out of a person is what defiles them. ²¹ For it is from within, out of a person’s heart, that evil thoughts come – sexual immorality, theft, murder, ²² adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. ²³ All these evils come from inside and defile a person.’

²⁴ Jesus left that place and went to the vicinity of Tyre.^f He entered a house and did not want anyone to know it; yet he could not keep his presence secret. ²⁵ In fact, as soon as she heard about him, a woman whose little daughter was possessed by an impure spirit came and fell at his feet. ²⁶ The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

^a Isaiah 29:13

^b Some manuscripts *set up*

^c Exodus 20:12; Deuteronomy 5:16

^d Exodus 21:17; Leviticus 20:9

^e Some manuscripts include here the words of 4:23

^f Many early manuscripts *Tyre and Sidon*