

7:24-30 restoring mental wellness in a Gentile region
eternal life trailer

7:31-37 restoring physical wellness in a Gentile region

8:1-10 2nd Exodus wilderness-bread for Gentiles!

‘It is too small a thing for you to be my servant
to restore the tribes of Jacob
and bring back those of Israel I have kept.
I will also make you a light for the Gentiles,
that my salvation may reach
to the ends of the earth.’

8:11-15 'watch out for blindness and unbelief'

8:16-21 'is Jesus talking about carbs?!' 🤪

8:22-26 blind man given partial sight, then full sight

8:27-33 blind man given partial sight...

Teaching	4:1-34	God's people will be small because of blindness
Action	[	4:35-5:43 Jesus does death-defying miracles...
		6:1-29 ...yet people think following Jesus is too costly
	[	6: 30-56 Jesus does Jewish-Messiah miracles...
		7: 1-23 ...yet Jewish scripture experts can't see
	[	7:24-8:10 Jesus does global-saviour miracles...
	8:11-21 ...yet Jesus' closest disciples can't see	
Solution	8:22-33	Jesus is the one who can open blind eyes!

7:24-8:10	1. <u>Disciples' blindness (1°)</u>: How many more miracles would you need to watch Jesus do before you started thinking, 'right – surely this is the promised Messiah'? 2. <u>Gentile inclusion (2°)</u>: In a predominantly Gentile church, we can often feel entitled to Jesus. What difference(s) does it make that Jesus was the Messiah for the <i>Jews</i> first?
8:11-21	3. Bible narratives often invite us to notice the weaknesses of their characters, and then to ask whether the same criticisms apply to us. To what extent do <i>you</i> feel Mark 8:11-21 doing this?
8:22-33	4. How comfortable are we with the idea of partial sight/understanding? How does Mark 4:10-12 and Isaiah 6:9-10 help with this? 5. Can you think of examples today of people 'seeing but not perceiving'?

Getting back into the text

- 7:24-30
1. Why might Mark signal so clearly that Jesus has crossed into the region of Tyre? What difference does that make to the story?
 2. How degrading is Jesus saying, ‘first let the children eat all they want, for it is not right to take the children’s bread and toss it to the dogs’ (7:27)? How do you feel about the woman’s response?
 3. Why might Mark tell us that Jesus never even visits the daughter?
- 7:31-37
4. Mark gives us an unusually detailed description of exactly how Jesus heals this man. Which details stand out, and why might Mark slow the story down here?
 5. What difference does it make to you, to have the Aramaic vocalisation *eph-pha-tha*?
 6. ‘He even makes the deaf hear and the mute speak’ (7:37) is an allusion to Isaiah 35. What’s the impact of this allusion?
- 8:1-10
7. Which details make this feeding sound familiar after 6:30-44? Why might Mark want us to experience some *déjà vu*?
 8. What does the “desolate place” contribute to the way we read Jesus’ provision?
 9. How do the *seven baskets left over* in 8:8 develop the image of the Gentile woman’s *crumbs under the table* in 7:28?
- 8:11-15
10. After all the miracles Jesus has just done so far in Mark’s gospel, what do you make of the Pharisees asking him for a sign?
 11. Do 8:11-13 primarily condemn the Pharisees, or warn the disciples who are watching?
- 8:16-21
12. Why is the disciples’ conclusion in 8:16 so funny after the two enormous feeding miracles?
 13. Count Jesus’ questions in 8:17-21. What effect does the barrage of questions have?
 14. Why does Jesus specifically ask about the number of basket of leftovers?
 15. How ‘blind’ are the disciples: do they believe that Jesus did the miracles? If so, then what don’t they understand? Be specific.
- 8:22-26
16. Within the gospels, this is a unique healing where Jesus achieves partial healing at first. What is the significance of this?
 17. What is the literary effect of Mark’s emphatic pile on ‘his eyes were opened, his sight was restored, and he saw everything clearly’?
- 8:27-33
18. We have already seen people confused about Jesus’ identity in Mark 6:14-16 (Elijah, John the Baptist, or a prophet). Why might Mark repeat those same possibilities here?
 19. Why put Peter’s (good) confession and his (bad) rebuke of Jesus only a few verses apart?
 20. What are the literary and social effects of the phrasing ‘Get behind me, Satan’?
 21. In what sense is Peter rather like the man who can see people as ‘trees walking around’?

“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*

²⁷ 'First let the children eat all they want,' he told her, 'for it is not right to take the children's bread and toss it to the dogs.'

²⁸ 'Lord,' she replied, 'even the dogs under the table eat the children's crumbs.'

²⁹ Then he told her, 'For such a reply, you may go; the demon has left your daughter.'

³⁰ She went home and found her child lying on the bed, and the demon gone.

³¹ Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis.^a ³² There some people brought to him a man who was deaf and could hardly talk, and they begged Jesus to place his hand on him.

³³ After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spat and touched the man's tongue. ³⁴ He looked up to heaven and with a deep sigh said to him, '*Ephphatha!*' (which means 'Be opened!'). ³⁵ At this, the man's ears were opened, his tongue was loosed and he began to speak plainly.

³⁶ Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. ³⁷ People were overwhelmed with amazement. 'He has done everything well,' they said. 'He even makes the deaf hear and the mute speak.'

8 During those days another large crowd gathered. Since they had nothing to eat, Jesus called his disciples to him and said, ² 'I have compassion for these people; they have already been with me three days and have nothing to eat. ³ If I send them home hungry, they will collapse on the way, because some of them have come a long distance.'

⁴ His disciples answered, 'But where in this remote place can anyone get enough bread to feed them?'

⁵ 'How many loaves do you have?' Jesus asked.

'Seven,' they replied.

⁶ He told the crowd to sit down on the ground. When he had taken the seven loaves and given thanks, he broke them and gave them to his disciples to distribute to the people, and they did so. ⁷ They had a few small fish as well; he gave thanks for them also and told the disciples to distribute them. ⁸ The people ate and were satisfied. Afterwards the disciples picked up seven basketfuls of broken pieces that were left over. ⁹ About four thousand were present. After he

^a That is, the Ten Cities

had sent them away, ¹⁰ he got into the boat with his disciples and went to the region of Dalmanutha.

¹¹ The Pharisees came and began to question Jesus. To test him, they asked him for a sign from heaven. ¹² He sighed deeply and said, 'Why does this generation ask for a sign? Truly I tell you, no sign will be given to it.' ¹³ Then he left them, got back into the boat and crossed to the other side.

¹⁴ The disciples had forgotten to bring bread, except for one loaf they had with them in the boat. ¹⁵ 'Be careful,' Jesus warned them. 'Watch out for the yeast of the Pharisees and that of Herod.'

¹⁶ They discussed this with one another and said, 'It is because we have no bread.'

¹⁷ Aware of their discussion, Jesus asked them: 'Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened? ¹⁸ Do you have eyes but fail to see, and ears but fail to hear? And don't you remember?' ¹⁹ When I broke the five loaves for the five thousand, how many basketfuls of pieces did you pick up?'

'Twelve,' they replied.

²⁰ 'And when I broke the seven loaves for the four thousand, how many basketfuls of pieces did you pick up?'

They answered, 'Seven.'

²¹ He said to them, 'Do you still not understand?'

²² They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him. ²³ He took the blind man by the hand and led him outside the village. When he had spat on the man's eyes and put his hands on him, Jesus asked, 'Do you see anything?'

²⁴ He looked up and said, 'I see people; they look like trees walking around.'

²⁵ Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly. ²⁶ Jesus sent him home, saying, 'Don't even go into^a the village.'

²⁷ Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, 'Who do people say I am?'

²⁸ They replied, 'Some say John the Baptist; others say Elijah; and still others, one of the prophets.'

^a Some manuscripts *go and tell anyone in*

Isaiah 6:9-10

'Keep on hearing,
but do not understand;
keep on seeing,
but do not perceive.'

¹⁰ Make the heart of this people dull,
and their ears heavy,
and blind their eyes;
lest they see with their eyes,
and hear with their ears,
and understand with their hearts,
and turn and be healed.

<u>Mark 8:31-13:37</u> Surprise #2 Jesus' kingdom is for the humble, not externally religious	<u>Mark 14:1-16:8</u> Surprise #3 The mighty eternal King Jesus did actually suffer a miserable death
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²⁹ ‘But what about you?’ he asked. ‘Who do you say I am?’

Peter answered, ‘You are the Messiah.’

³⁰ Jesus warned them not to tell anyone about him.

³¹ He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. ³² He spoke plainly about this, and Peter took him aside and began to rebuke him.

³³ But when Jesus turned and looked at his disciples, he rebuked Peter. ‘Get behind me, Satan!’ he said. ‘You do not have in mind the concerns of God, but merely human concerns.’

³⁴ Then he called the crowd to him along with his disciples and said: ‘Whoever wants to be my disciple must deny themselves and take up their cross and follow me. ³⁵ For whoever wants to save their life^a will lose it, but whoever loses their life for me and for the gospel will save it. ³⁶ What good is it for someone to gain the whole world, yet forfeit their soul? ³⁷ Or what can anyone give in exchange for their soul? ³⁸ If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father’s glory with the holy angels.’

9 And he said to them, ‘Truly I tell you, some who are standing here will not taste death before they see that the kingdom of God has come with power.’

² After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them. ³ His clothes became dazzling white, whiter than anyone in the world could bleach them. ⁴ And there appeared before them Elijah and Moses, who were talking with Jesus.

⁵ Peter said to Jesus, ‘Rabbi, it is good for us to be here. Let us put up three shelters – one for you, one for Moses and one for Elijah.’ ⁶ (He did not know what to say, they were so frightened.)

⁷ Then a cloud appeared and covered them, and a voice came from the cloud: ‘This is my Son, whom I love. Listen to him!’

⁸ Suddenly, when they looked around, they no longer saw anyone with them except Jesus.

^a The Greek word means either *life* or *soul*; also in verses 36 and 37.