

ON YOUR MARK, GET SET, GO!  
A STUDY OF THE GOSPEL OF MARK BY BRENT AMATO  
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LESSON NO. 8-CHAPTER 7

- I. BEFORE WE GET GOING...
  - A. Why the study; why the title?
    1. For the seeker-Study Jesus because He is the “Gospel” (Mark 1:1, John 20:31)
    2. For the saint-Study Jesus to either fall in love with Him anew (John 21:15-17) or more deeply (Ephesians 3:14, 17-19)
    3. A “profitable pursuit” (II Timothy 3:16-17)
    4. Life is a race to be run and won (I Corinthians 9:24, Phil. 3:14)
  - B. “Go”
    1. “The Gospel of Mark has well been called a moving picture of the ministry of Jesus...The Gospel of action...Rapidity of action is its main characteristic...It gives us the works, rather than the words of Jesus.” (Earle)...While only 18 of the 70 parables of Jesus are in the Gospel of Mark, over half of the 35 recorded miracles of Jesus are in Mark’s Gospel. (Mark 16:20)
    2. Key word: “Immediately” (used 41 times; ie 1:10, 12, 18, 20, 21, 28, 29, 42, 43)-For example, “Mark seems to have been impressed by the swiftness with which the Lord’s commands were obeyed. He spoke! It was done!” (Phillips) (ie, 1:42)
    3. “I read in a book where a man called Christ went about doing good. It is very disconcerting to me that I am so easily satisfied with just going about.” (Anonymous)
  - C. Some background on the Book
    1. Its purpose-Proclaim Christ the Son of God sent to save (Mark 1:1, 11; 3:11; 5:7; 9:7; 12:1-11; 13:32; 14:61-62; 15:39) and the Servant sent to serve (Mark 10:45), whose power was manifested in His service through a series of victorious conflicts
    2. Key themes
      - a. Who?
        - (1). Who Jesus is (Mark 9:7, 15:39)
        - (2). Who we should be (Mark 16:14, 13:33-37)
      - b. What?
        - (1). What Jesus did (Mark 1:35, 6:45-51) and What we should do (Mark 10:21, 12:28-31)
        - (2). What Jesus taught (Mark 4:2-8, 13-20; 11:22-24) and What we should learn (Mark 4:9, 7:14, 16-18a)
      - c. Transformation (Ashey)
        - (1). Believe what Jesus believed (with transformed minds)
        - (2). Live the way Jesus lived (with transformed character)

- (3). Love and care the way Jesus did (with transformed relationships)
- (4). Minister the way Jesus ministered (with transformed service)
- (5). Lead the way Jesus led (with transformed influence)

D. Key (memory?) verses (Psalm 1:2)

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_
- 4. \_\_\_\_\_
- 5. \_\_\_\_\_
- 6. \_\_\_\_\_
- 7. \_\_\_\_\_

E. An outline (Wiersbe)

- 1. The presentation of the Servant (1:1-13)
- 2. The Servant's ministry in Galilee (1:14-9:50)
  - a. Period of popularity (1:14-6:29)
  - b. Period of withdrawal (6:30-9:32)
  - c. Period of completion (9:33-50)
- 3. The Servant's journey to Jerusalem (10)
- 4. The Servant's ministry in Jerusalem (11-16)
  - a. Public teaching and controversy (11:1-12:44)
  - b. Private teaching and ministry (13:1-14:31)
  - c. Arrest, trial and crucifixion (14:32-15:47)
  - d. Resurrection and ascension (16)

F. Resources-See Lesson No. 1

G. What's happening in Chapter 7?

- 1. Action!-
  - a. Dialogues (7:1-23)
    - (1). A change of pace
    - (2). We are permitted to overhear-for what purpose? (7:14, 16; Matthew 15:10, 16)
      - (a). "Hear": "These are the Lord's alone. He employed it seven times while on earth and eight times after His ascension. He always used the expression to call particular attention to what He was saying. The use of the expression as recorded here is the sixth occasion that the Lord used it." (Phillips)
      - (b). "Understand": Lest we be too hard on the Disciples, remember II Corinthians 3:14 and John 14:26.
  - b. More healings (7:24-37)
- 2. Behind the action-A clue in Matthew 15:29; maybe a clue in 7:24)

3. Welcome to the Pharisees and Scribes (McGee)
    - a. Both started out as good ideas
      - (1). Pharisees arose to defend the Jewish way of life against all foreign influences
      - (2). Scribes founded by Ezra, as the professional expounders of the Law
    - b. Now something had gone astray, both becoming legalists, more concerned about the “letter” of the law than the “spirit” of the law, “making mountains out of molehills”, “magnifying the outward ritual rather than the inward reality”
  4. Clues to Mark’s Roman and Gentile audience (7:3-4, 34)
  5. Editorial note: Many manuscripts do not contain verse 16 (see also 16:9-20)
- II. “DIALOGUES” (7:1-23, Matthew 15:1-20)
- A. With the Pharisees (7:1-13, Matthew 15:1-9)
    1. Flashback (Matthew 2:23-3:5-Violation of the Sabbath)
    2. More “surveillance” leading to accusation (7:1-2) but the testimony is revealing (John 7:46)
    3. The issue: What about the traditions of men? (7:5)
      - a. “Tradition”
        - (1). “A long established (handed down from generation to generation) belief, custom or practice that has the effect of an unwritten law”
        - (2). “Among Jews, the unwritten religious code and doctrine regarded as handed down from Moses”
        - (3). “Among Christians, the teachings regarded as handed down from Jesus and the Apostles” (II Thessalonians 2:15, II Timothy 2:2)
      - b. What’s good and bad about traditions?
        - (1). Reminders of good heritage
        - (2). Links between generations
        - (3). Substitute for truth
    4. Eating with impure hands and cups/pitchers/pots and “Corban”
      - a. Cleaning
        - (1). See Leviticus
        - (2). “God was teaching the Jews the great lesson that a sinner had to be cleansed before he could enjoy fellowship with a holy God.” (McGee)
        - (3). “One could get so involved in going through a ritual of religion that one would forget the whole purpose- which is that a person must be made right with God before a relationship can be established.” (McGee)

- b. “Corban”
      - (1). The deal-a “gift” to the Temple that was really a “bad deal” for parents
      - (2). The impact-tradition “trumped” biblical responsibility
- 5. What’s at stake here from God’s perspective?
  - a. The nature of sin and personal holiness (Isaiah 29:13 and the Sermon on the Mount-Matthew 5-7)
    - (1). How you eat or your rights versus God’s Word
    - (2). “A religious ritual without experiencing any reality at all. The lips and the heart might as well have belonged to two separate persons.” (McGee)
  - b. The authority and influence of the Word of God (Wiersbe) (Psalm 119:43-48)- The “Fifth Commandment” and the Law (Exodus 20:12, 21:17; Leviticus 20:9, Deuteronomy 21:18-21) versus a tradition (“Corban”)
    - (1). Teaching man’s doctrines as God’s Word (7:7)
    - (2). Neglecting God’s Word (7:8)
    - (3). Rejecting God’s Word (7:9)
    - (4). Robbing God’s Word of its power (7:13)
- 6. Implications for your religiosity-”the quality of being religious”?
  - B. With the multitude and the Disciples (7:14-23, Matthew 15:10-20)
    - 1. The issue: What you eat and what defiles man? (7:15)
      - a. “Defile”
        - (1). “To make filthy or dirty”
        - (2). “To make ceremonially unclean”
      - b. The Jewish Law background (Leviticus 11)
      - c. What’s at stake here from God’s perspective
        - (1). What’s “clean”? (7:19; Romans 14:1-12, Colossians 2:16, Luke 11:41, Acts 10:15, 11:9)
        - (2). What defiles man?-The condition of his heart (7:15, 20) and the “list” (7:21-22, Jeremiah 17:9) (Wiersbe) (Deuteronomy 6:4-5, 10:12, 30:6; Psalm 51:6a, 10, 16-17)-To check our culture, compare it against the list
          - (a). “External defilement” has little connection with the condition of the inner person
          - (b). A person who obeys the Law externally can still break the Law internally (in his heart)
    - 2. Implications for your “externals”?

- C. The Pharisees' perspective (Matthew 15:12)
  - 1. What was at stake for them?
    - a. A challenge to their authority
    - b. A challenge to their status
      - (1). Above other Jews
      - (2). Above Gentiles
    - c. A challenge to their true spiritual condition
  - 2. Jesus' indictment of them (Matthew 23:1-36)
  - 3. "The Pharisee in me" (A Confession of Brent Amato, trained lawyer)
    - a. Pride as opposed to humility (I Corinthians 8:1b, Matthew 23:5-7)
    - b. Talking as opposed to listening (James 1:19, Matthew 26:59-68)
    - c. Examination as opposed to empathy (Matthew 7:1, Luke 18:9-12, 11:46)
    - d. Task-oriented as opposed to people-oriented (I Corinthians 13:1-3, Matthew 23:23)
    - e. Form as opposed to substance (II Corinthians 3:6, Luke 11:37-39, Colossians 2:16-17)
- III. "MORE HEALINGS" (7:24-37, Matthew 15:21-28)
  - A. Change of scenery
    - 1. What changes?
      - a. Geographical (Tyre and Sidon)-"He went away..." [About 40 miles northwest of Capernaum (1:21)]
      - b. People group
    - 2. His motive(s)?
  - B. The daughter of the Syrophenecian woman (7:24-30, Matthew 15:21-28)
    - 1. "He could not escape notice." ("He will remain in the limelight forever."-Phillips)
    - 2. The "cards stacked against her" (nationality, gender, marital status, demon-possessed, disciples and at first Jesus)
    - 3. A curious first response by Jesus (Matthew 15:24, 7:27), revealing a prioritized (Acts 13:46) but not exclusive mission, a test and some hope [Footnote: The translation is "pet dog" or "puppie" as opposed to a scavenger dog]
    - 4. A very effective answer (7:28), revealing her humility ("She would gladly be a "dog" if that would give her access to a crumb."-Phillips) and faith (Matthew 15:22 and 25; 28), her faith not being a characteristic of her people (Matthew 11:21-22)
      - a. "It is significant that the two times in the Gospel record when Jesus commended 'great faith', He was responding to the faith of the Gentiles and not the Jews." (Wiersbe)
      - b. "Great faith can lay hold of even the slightest encouragement and turn it into a fulfilled promise." (Wiersbe)

- C. The deaf man (7:31-37)
  - 1. Decapolis (southeast of the Sea of Galilee)-also Gentile territory
  - 2. Flashback (5:1-20)
  - 3. “They brought to Him one... and they entreated Him... (7:32)
  - 4. Why this different treatment? (7:33)-Always “connecting” with his “patients”
  - 5. A “sigh” (compassion for this man) and a prayer (connection with His Father)
  - 6. Another “gag order”
  - 7. Footnote: Only recorded in Mark (possibly because the region would have been appreciated by his Roman readers-Wiersbe)
  - 8. The testimony about Jesus
    - a. “Continued and wide proclamation”
    - b. “He has done all things well; He even \_\_\_\_\_.”
  - 9. “For just a little while longer, the Lord rode the tidal wave of human popularity. But the applause of the crowd does not last.” (Phillips)
- C. Other healings (Matthew 15:29-31)
- IV. SO WHAT?
  - A. What did Jesus teach that you needed to learn?
  - B. What type of person do you need to become?
  - C. What do you need to do?
- V. BIBLIOGRAPHY-SEE LESSON NO. 1