

### THE REVIEWS *(continued)*:

1. There's a phrase, "All are equal at the cross." What can you see in each of these stories that agree with that phrase?
2. What do you think Mark is saying about the Kingdom of God by including these stories of Jesus in his Gospel?

### FURTHER STUDY:

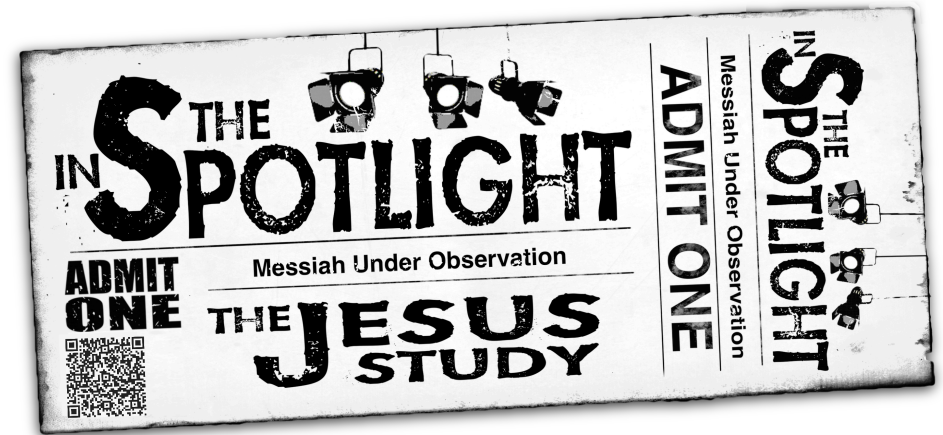
A. Scriptures (parallel Gospel accounts):  
Matthew 15:1-31

B. Suggested Reference Materials:  
"Beautiful Outlaw" by John Eldredge  
"The Jesus I Never Knew" by Phillip Yancey  
"Walking in the Dust of Rabbi Jesus" by Lois Tverberg

Next Week: Mark 8

*"Jesus Gets Real"*

You won't want to miss it!



### LESSON #12

## "All Are Equal at the Cross"

Mark 7

Focus Scripture:  
Mark 7:6

"This people honors me with their lips, but their hearts are far from me..."

Food for Thought

Ponder times when you felt unworthy to receive or even ask for something.

## Vocabulary Definitions:

**Revoke** (ἀκυρόω): annul, make of no effect, cancel

**Corban** (κορβάν): an offering, consecrated to God

**Defiled** (κοινόω): Literally: common, Hebraistic use: profane; dirty, unclean

**Be Opened** (διανοίγω): to open up completely, to open one's understanding.

## Brief Historical and/or Cultural Context:

Our lesson today refers to several Jewish customs of the first century. To be sure, the Hebrews were clean. Laws and customs concerning which food could be consumed, how it was prepared, how to wash hands and utensils were extensive. It most likely aided in keeping healthy. To be ceremonially clean for God's use was imperative, therefore the disciples were called into question when they weren't washing their hands. To be clean also meant to be born Jewish. Gentiles were all unclean (*defiled by race*).

### Scene 1

**THE STAGE:** Read Mark 7:1-23

1. Where are the Pharisees and Scribes coming from?
2. What did they notice?

### THE SCRIPT:

4. How is the Pharisee's question a critique of Jesus' teaching?
5. How does Jesus respond?
6. What is it that can make the Kingdom of God ineffective?
7. To whom does Jesus speak in vs 14-16? How might his statement (vs. 15) be radical to his audience?
8. To whom is Jesus speaking in vv. 17-23?
9. How might you explain defilement of the body versus defilement of the heart?

### Scene 2

**THE STAGE:** Read Mark 7:24-30

1. What seems to be the reason Jesus goes to the region of Tyre and Sidon?
2. In what ways is this woman implicitly impure (*defiled, according to Jewish standards*)?

**Begged** (ἤρώτα): (*present progressive tense*) kept begging. Matt 15:23b "And his disciples came and urged him, saying "Send her away, for she keeps shouting after us."

### THE SCRIPT:

3. We cannot know what Jesus was thinking, but what do you surmise Jesus means by his response?
4. What does this woman understand that the disciples still don't get?
5. What does she teach us about how the Kingdom of God works?
6. What do you think about Jesus changing his mind? Can you recall other Biblical accounts of God relenting?

### Scene 3

**THE STAGE:** Read Mark 7:31-37

1. Where is Jesus now?
2. What did Jesus do differently than what he was asked to do for the deaf man?
3. What was the crowd's reaction to the healing, and Jesus' response?

### THE SCRIPT:

4. Why do you think Jesus may have taken the deaf man aside?
5. What language does Jesus use, that the man will understand?
6. Can you make a correlation between "And his ears were opened, his tongue was released, and he spoke plainly" and Jesus' use of "they may indeed hear and not understand so they may turn and be forgiven" Mark 4:12

### THE REVIEWS:

For review, so far Mark has told us The Kingdom of God—  
is here  
has been hidden in creation since it began  
can only be seen when sought  
to live in the Kingdom's power results in abundant life, peace  
and joy  
is powered by agape love  
is hindered by unbelief, fear, distrust