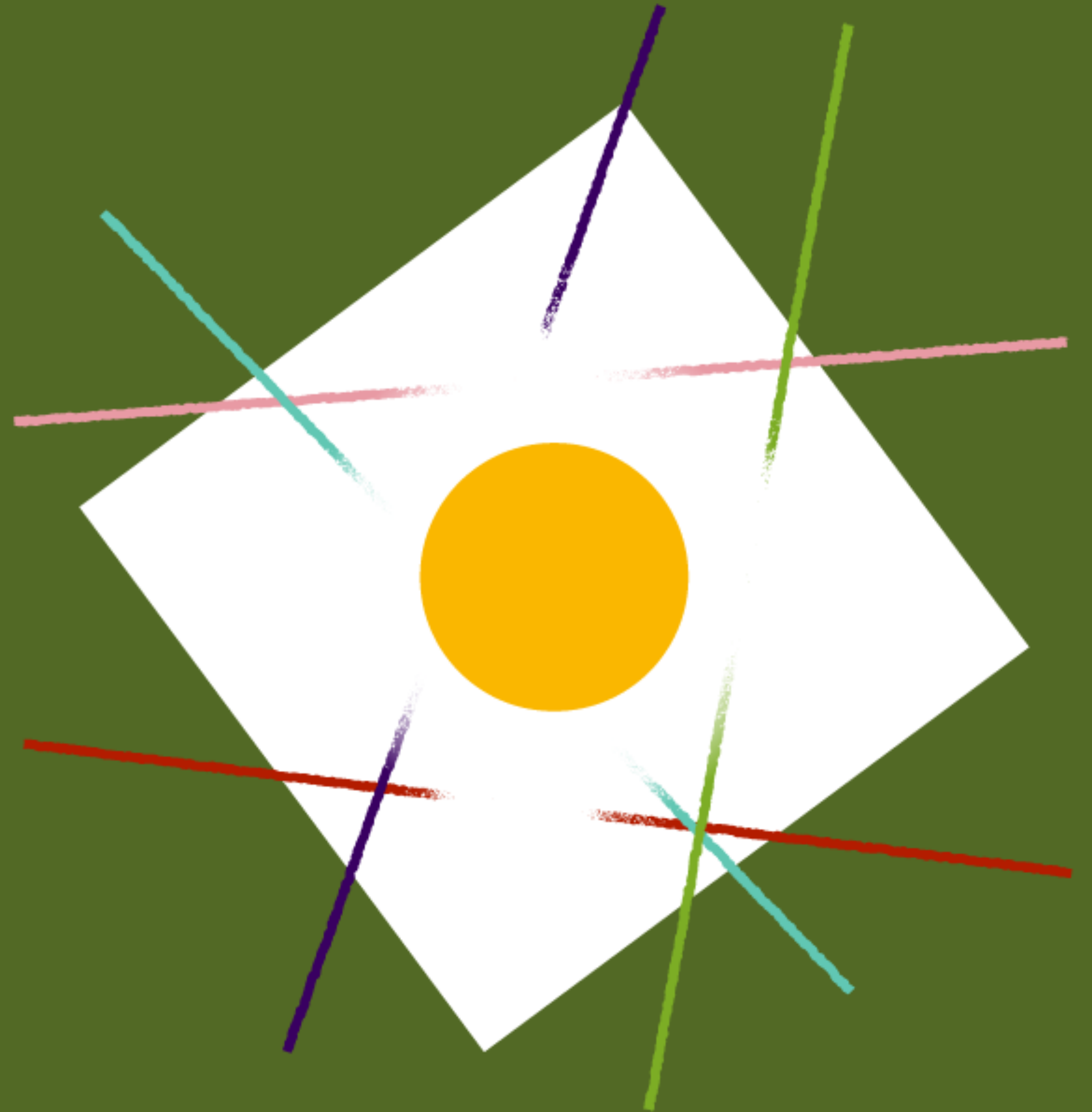


Sermon Series

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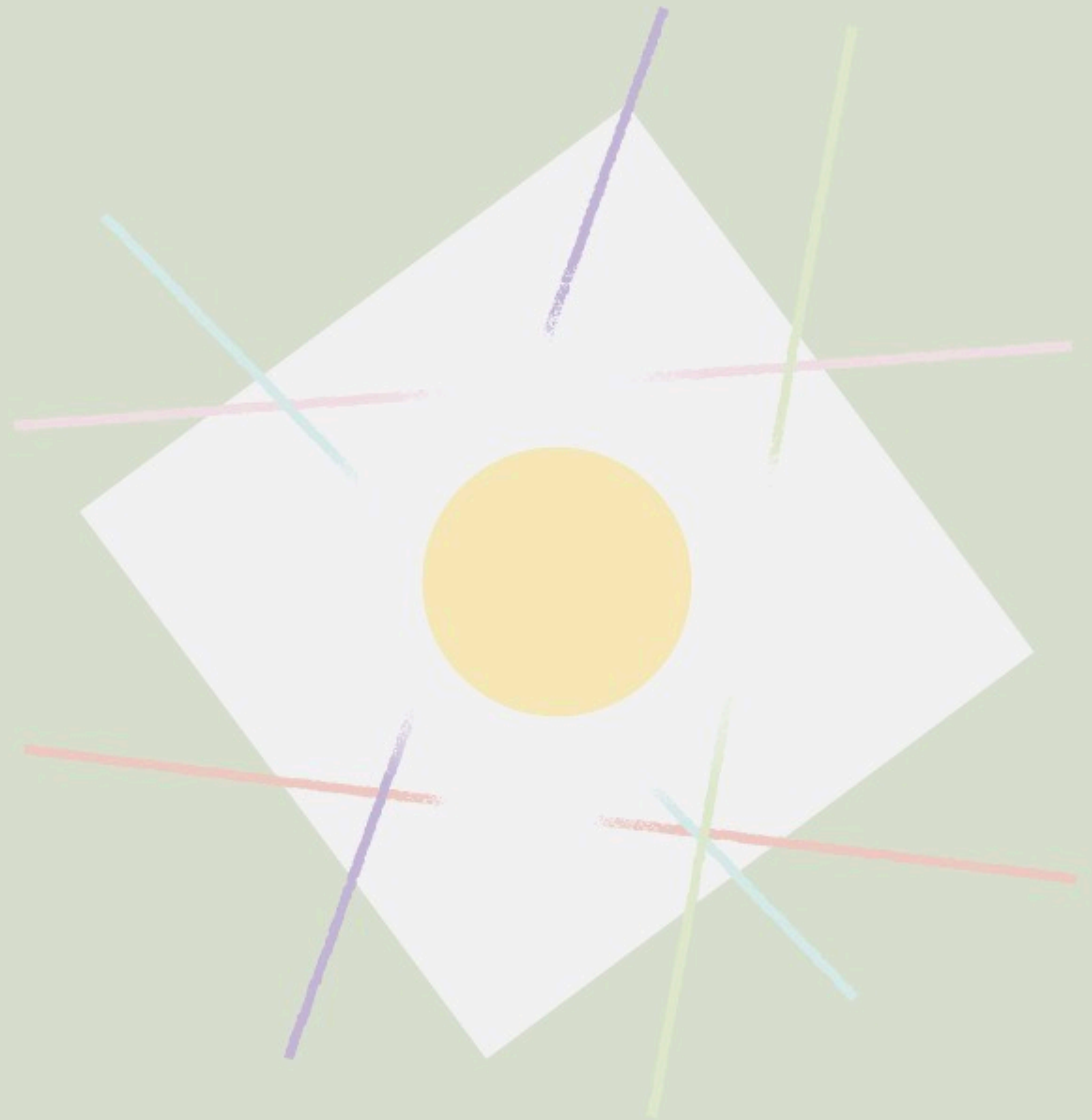
Stories of Jesus

In the Gospel of Mark



Mark 7:1-19

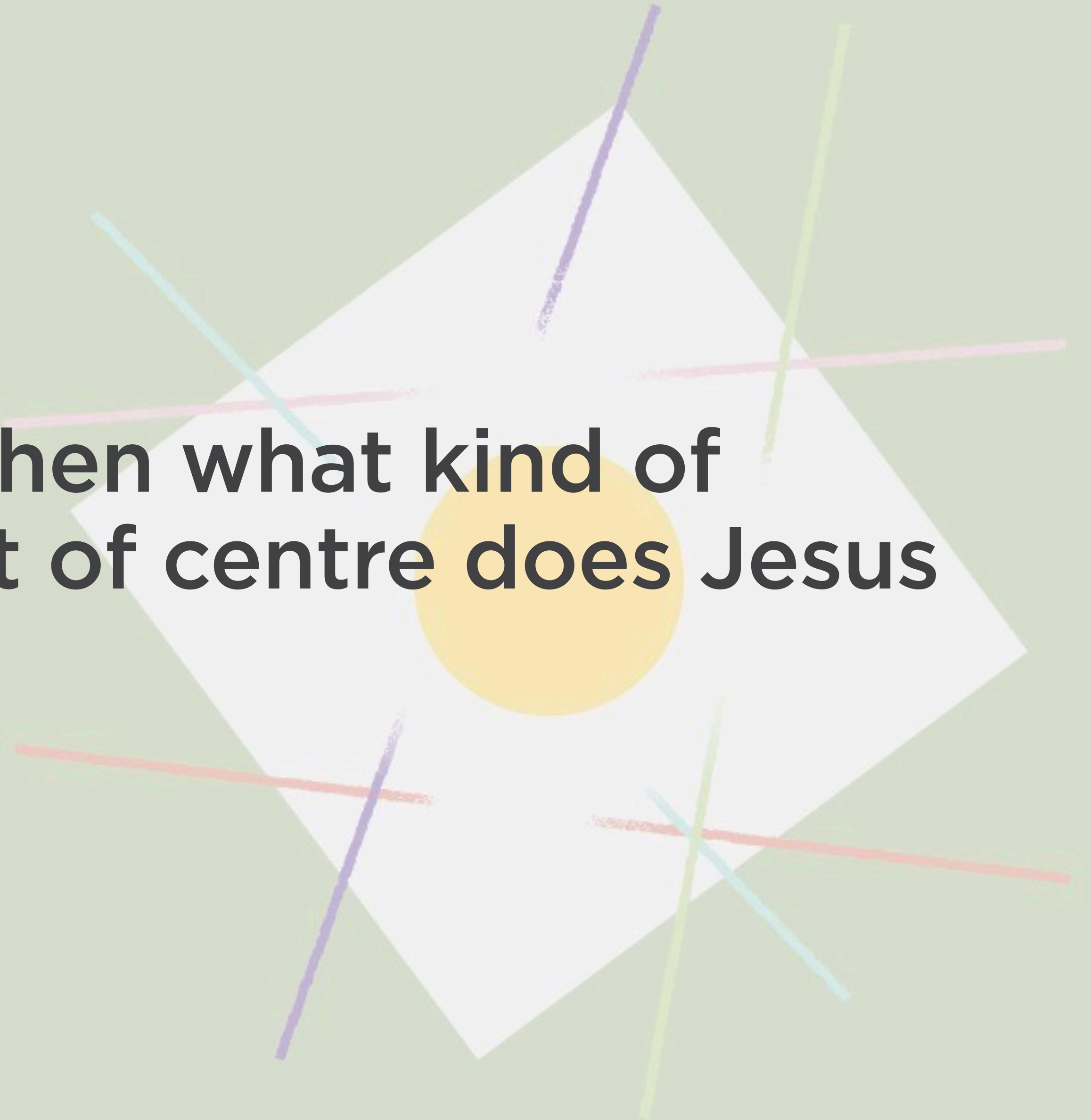
page 704



Happy Awktober!



If Jesus is our centre, then what kind of centre is he? What sort of centre does Jesus create?

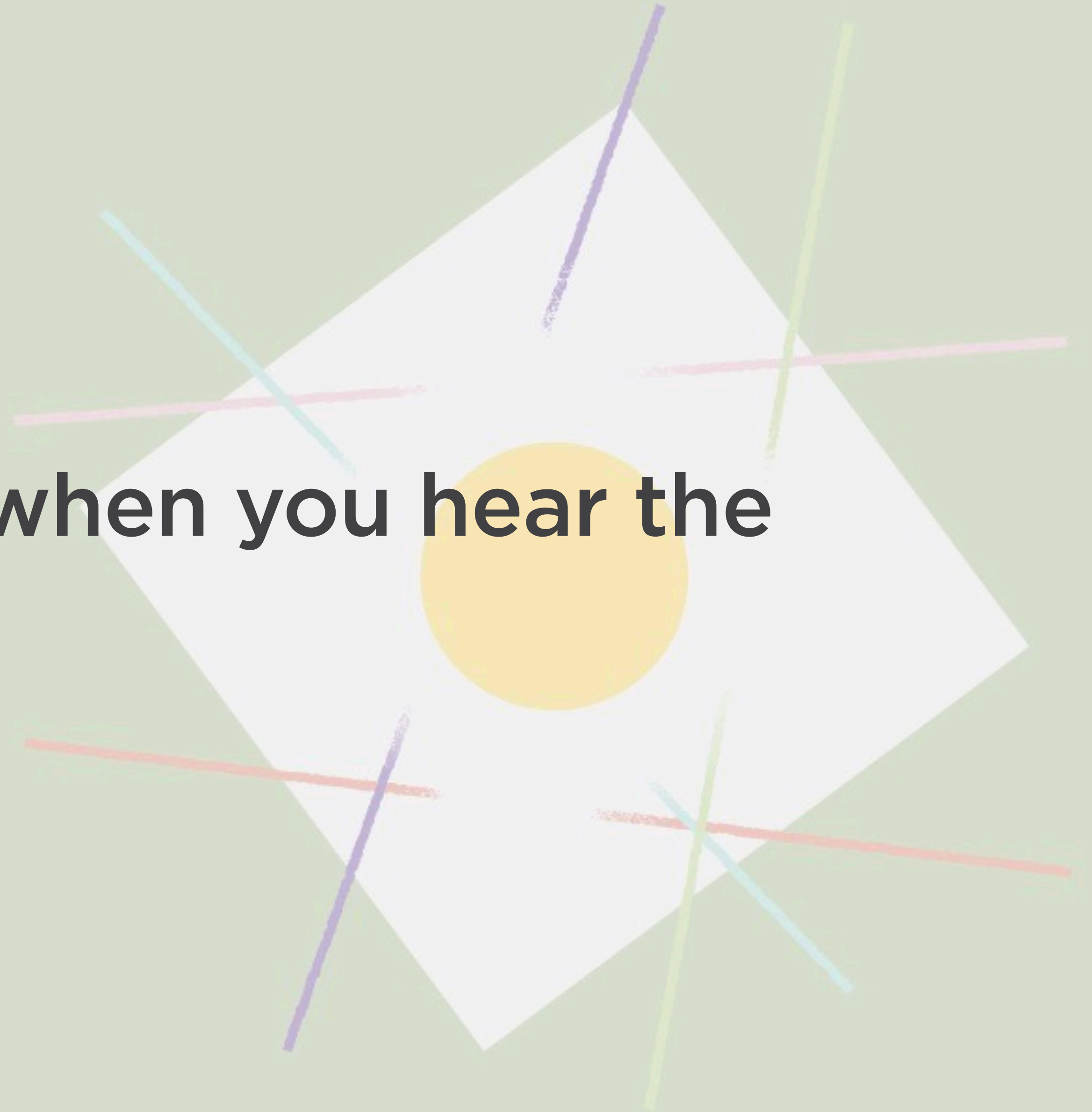


An abstract graphic featuring a white diamond shape centered on a light green background. Inside the diamond is a yellow circle. Several thin, colorful lines in shades of purple, cyan, green, and pink are scattered across the diamond and background, some intersecting the yellow circle.

On one level, this is a simple meal at someone's house in Galilee.

On another, it's the setting of a high-stakes power struggle.

What happens in you when you hear the word 'defiled'?



An abstract graphic featuring a white diamond shape centered on a light green background. Inside the diamond is a yellow circle. Several thin, colored lines (purple, cyan, pink, red, green) are scattered across the diamond and background, some intersecting the yellow circle.

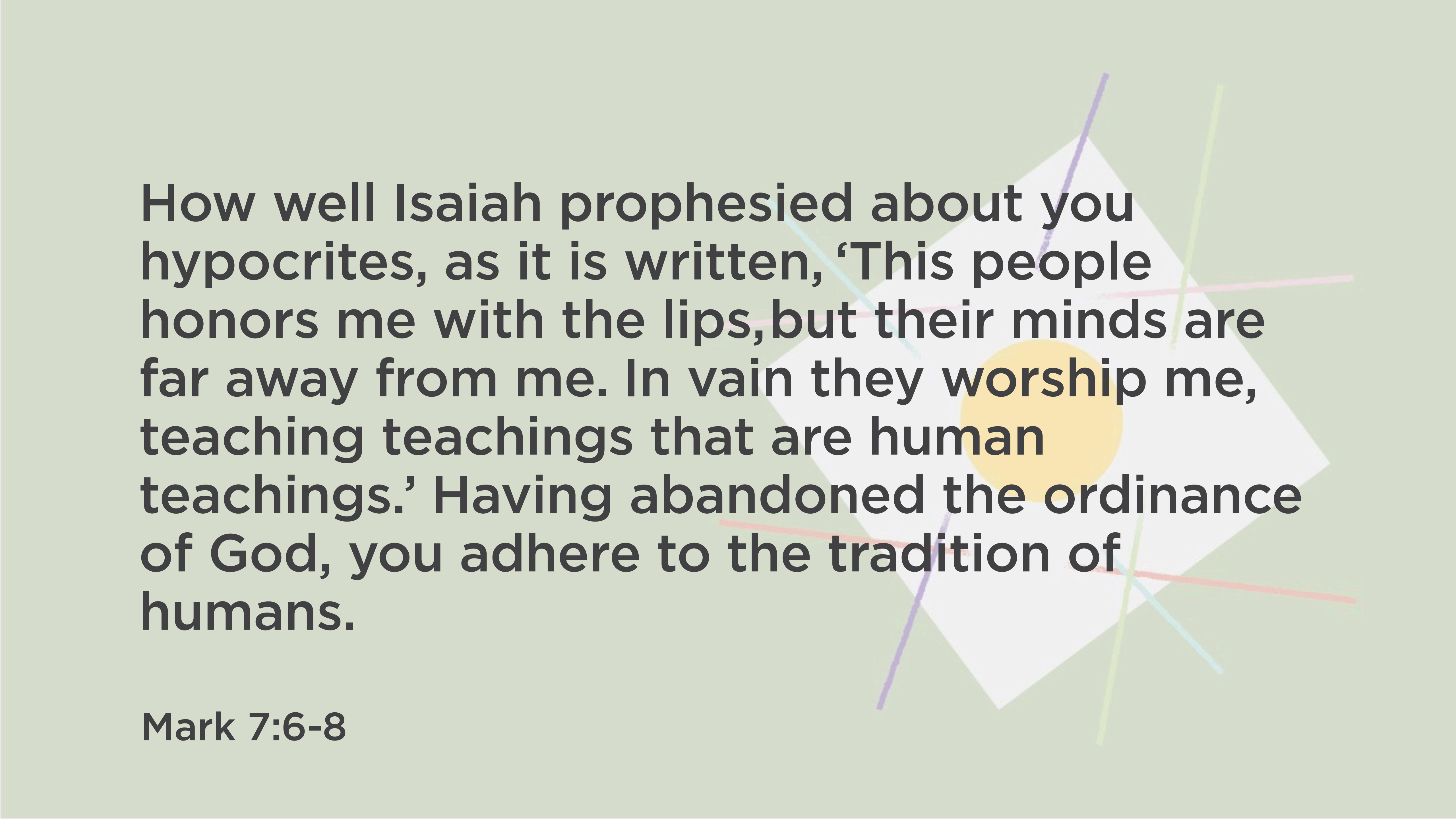
In Greek, defiled—*koinos*—means “to make common”

In Hebrew, the corresponding verb means “to become unclean”



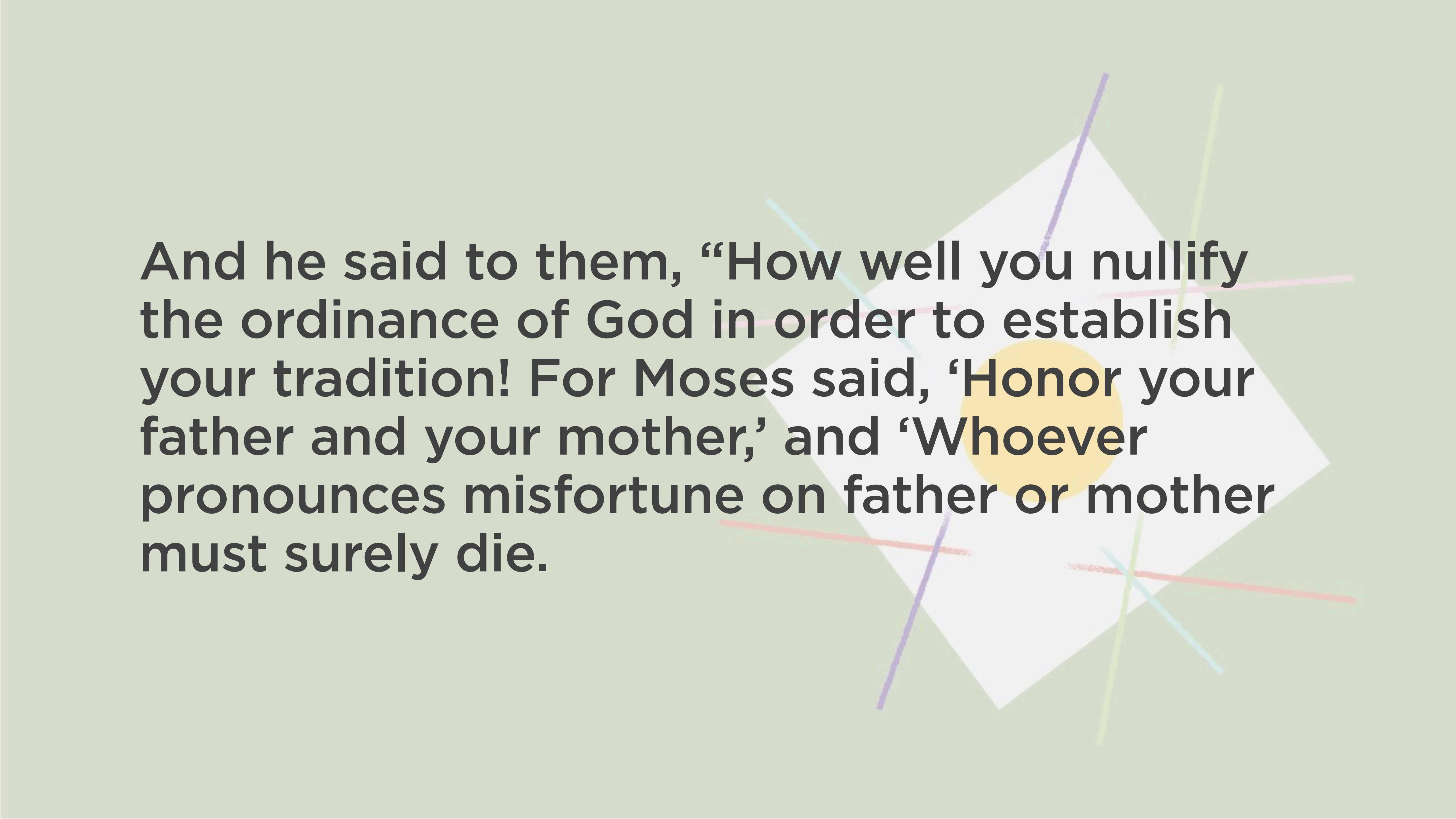
The Pharisees believed that food should be eaten with sanctified hands, not ordinary hands.

Douglas Hare

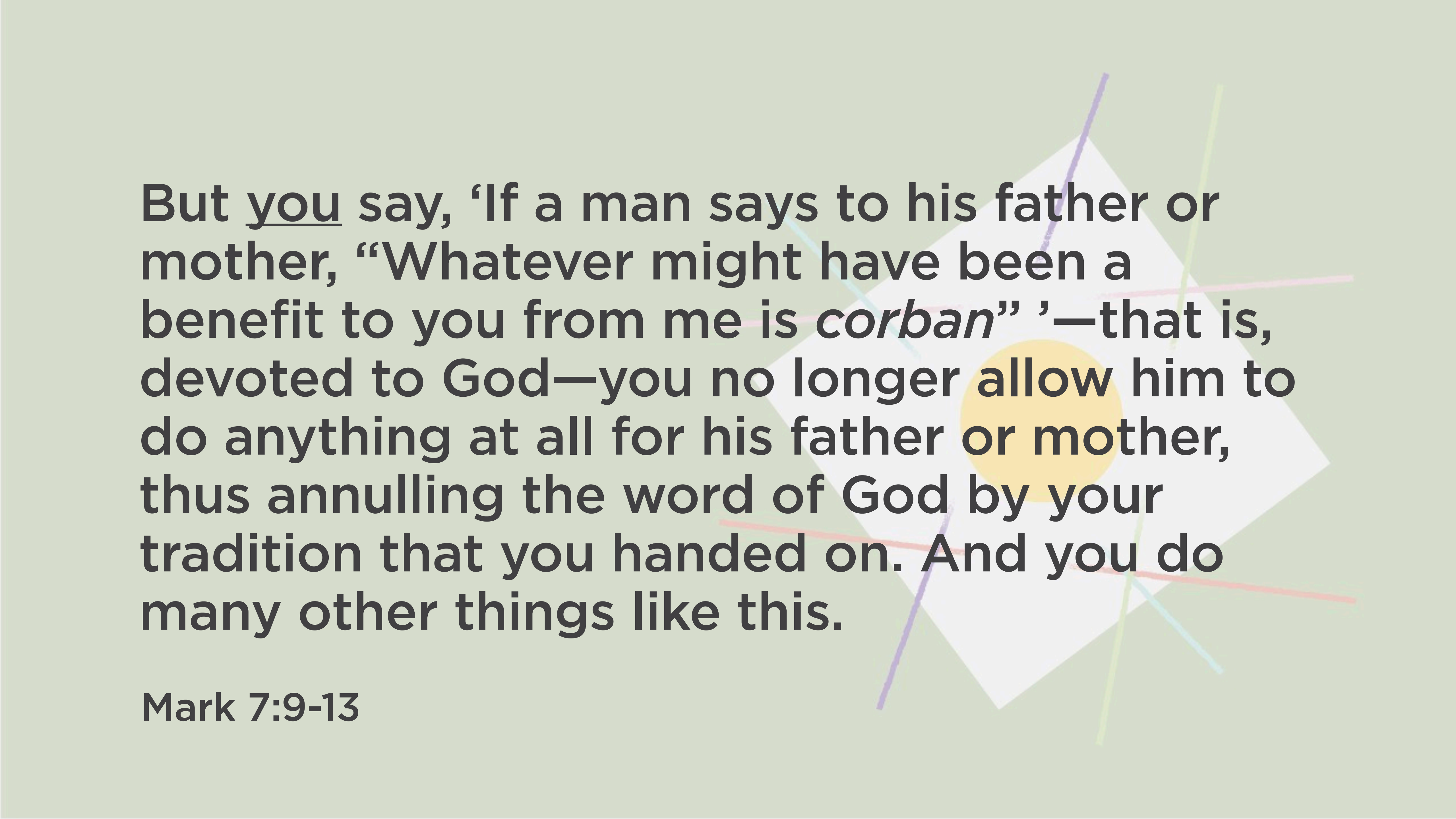


How well Isaiah prophesied about you hypocrites, as it is written, ‘This people honors me with the lips, but their minds are far away from me. In vain they worship me, teaching teachings that are human teachings.’ Having abandoned the ordinance of God, you adhere to the tradition of humans.

Mark 7:6-8




And he said to them, “How well you nullify the ordinance of God in order to establish your tradition! For Moses said, ‘Honor your father and your mother,’ and ‘Whoever pronounces misfortune on father or mother must surely die.’”

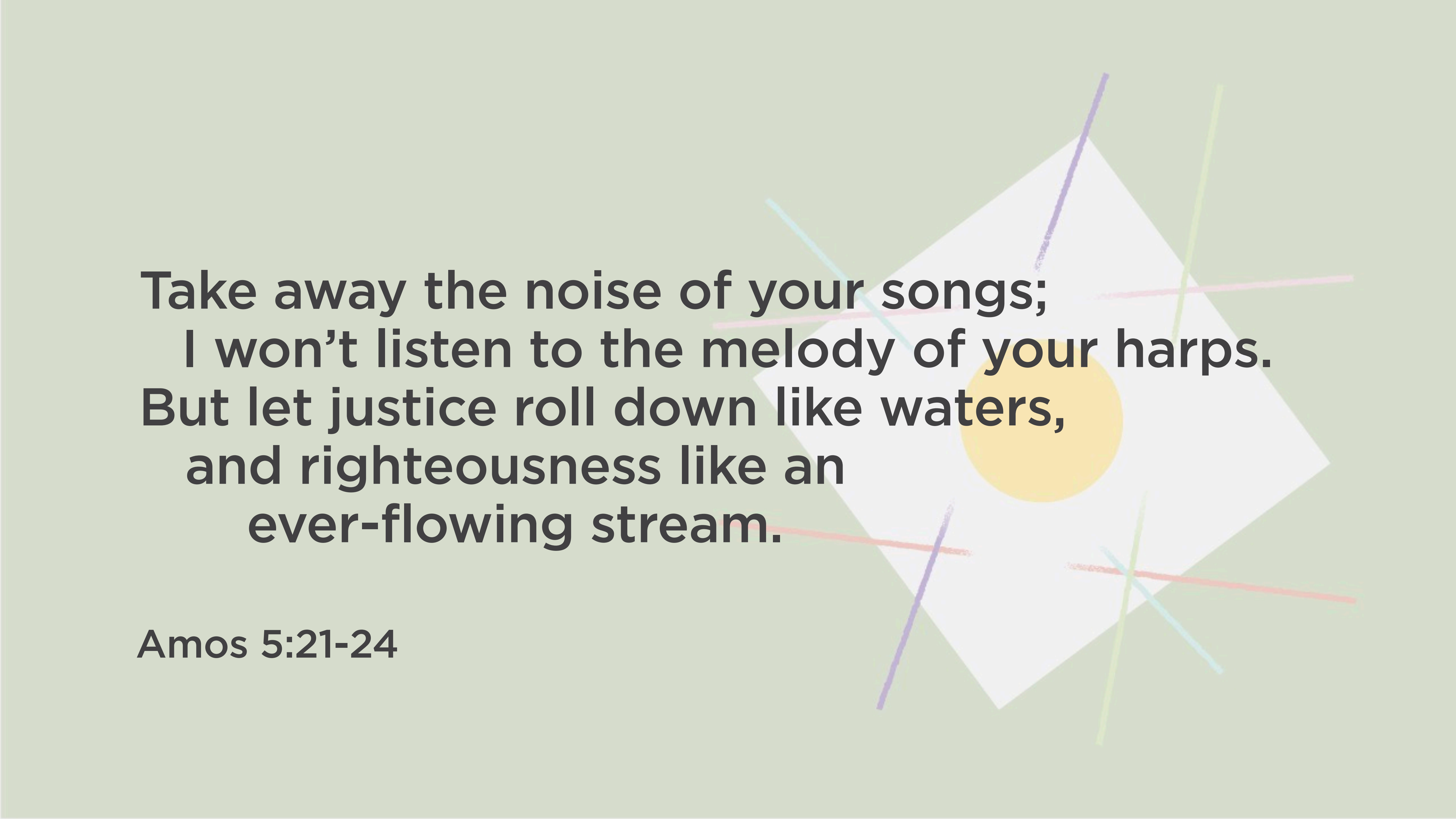


But you say, ‘If a man says to his father or mother, “Whatever might have been a benefit to you from me is *corban*” ’—that is, devoted to God—you no longer allow him to do anything at all for his father or mother, thus annulling the word of God by your tradition that you handed on. And you do many other things like this.

Mark 7:9-13

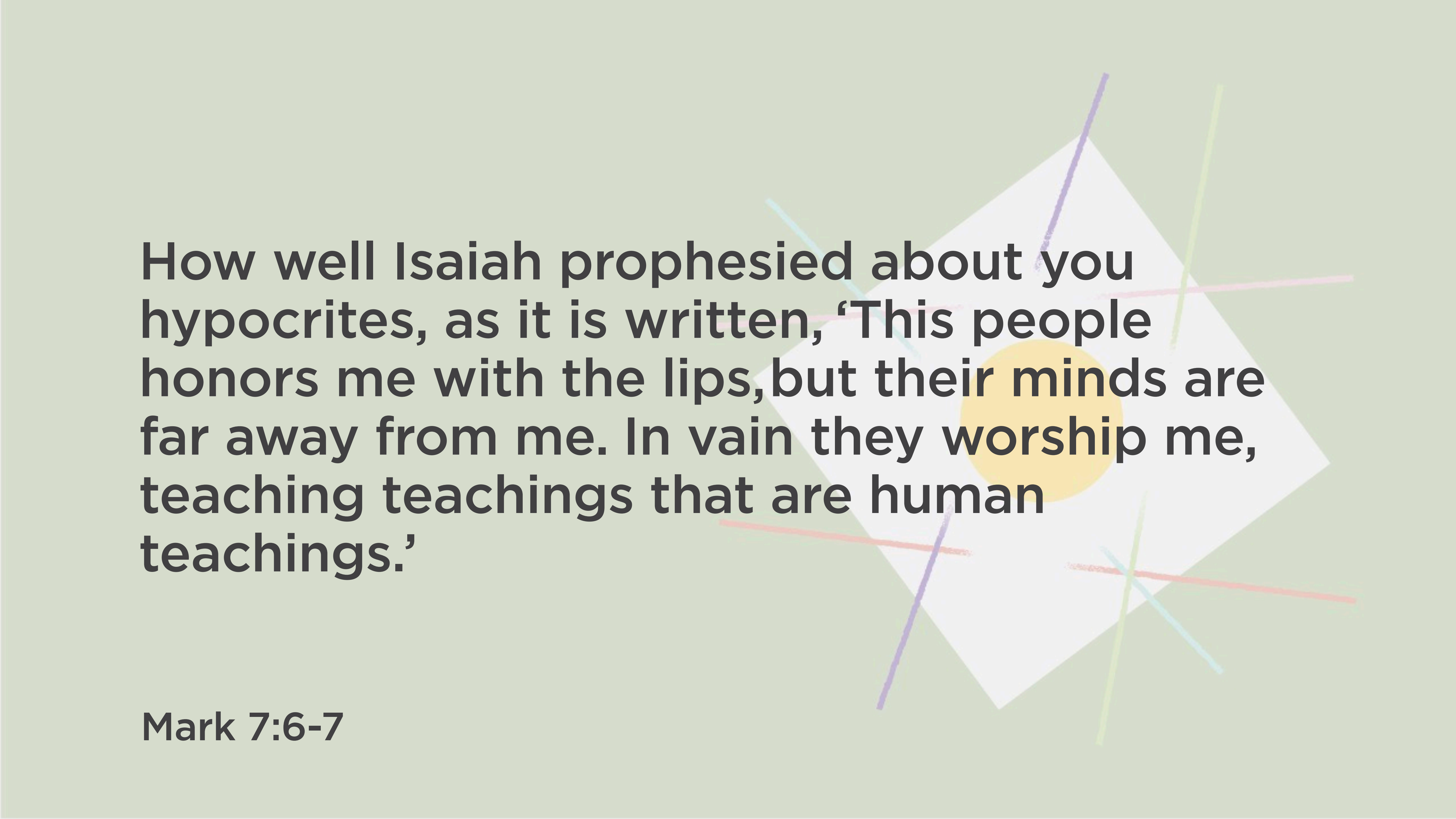


I hate, I reject your festivals;
I don't enjoy your joyous assemblies.
If you bring me your entirely burned
offerings and gifts of food—
I won't be pleased;
I won't even look at your offerings
of well-fed animals.



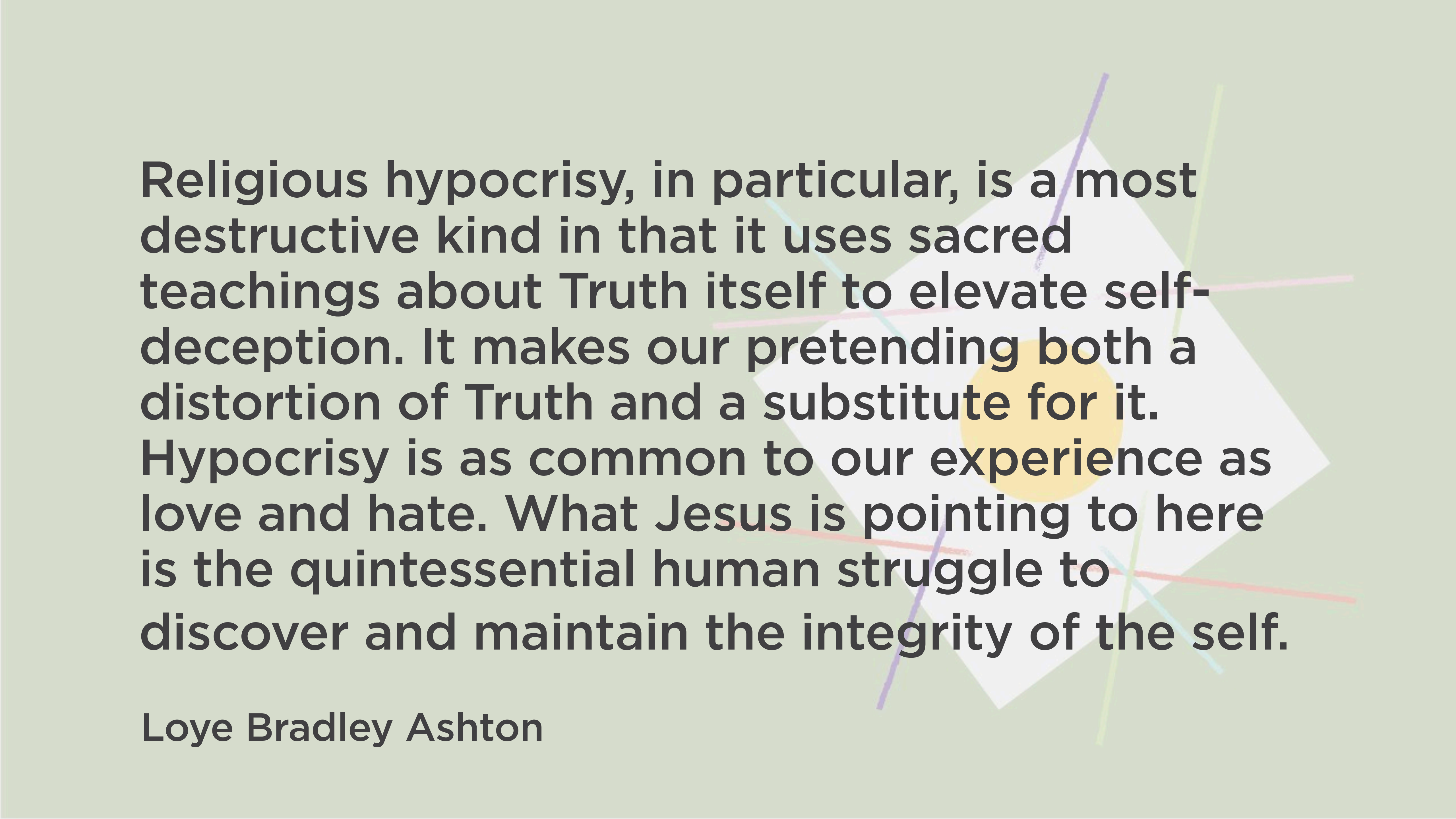
**Take away the noise of your songs;
I won't listen to the melody of your harps.
But let justice roll down like waters,
and righteousness like an
ever-flowing stream.**

Amos 5:21-24



How well Isaiah prophesied about you hypocrites, as it is written, ‘This people honors me with the lips, but their minds are far away from me. In vain they worship me, teaching teachings that are human teachings.’

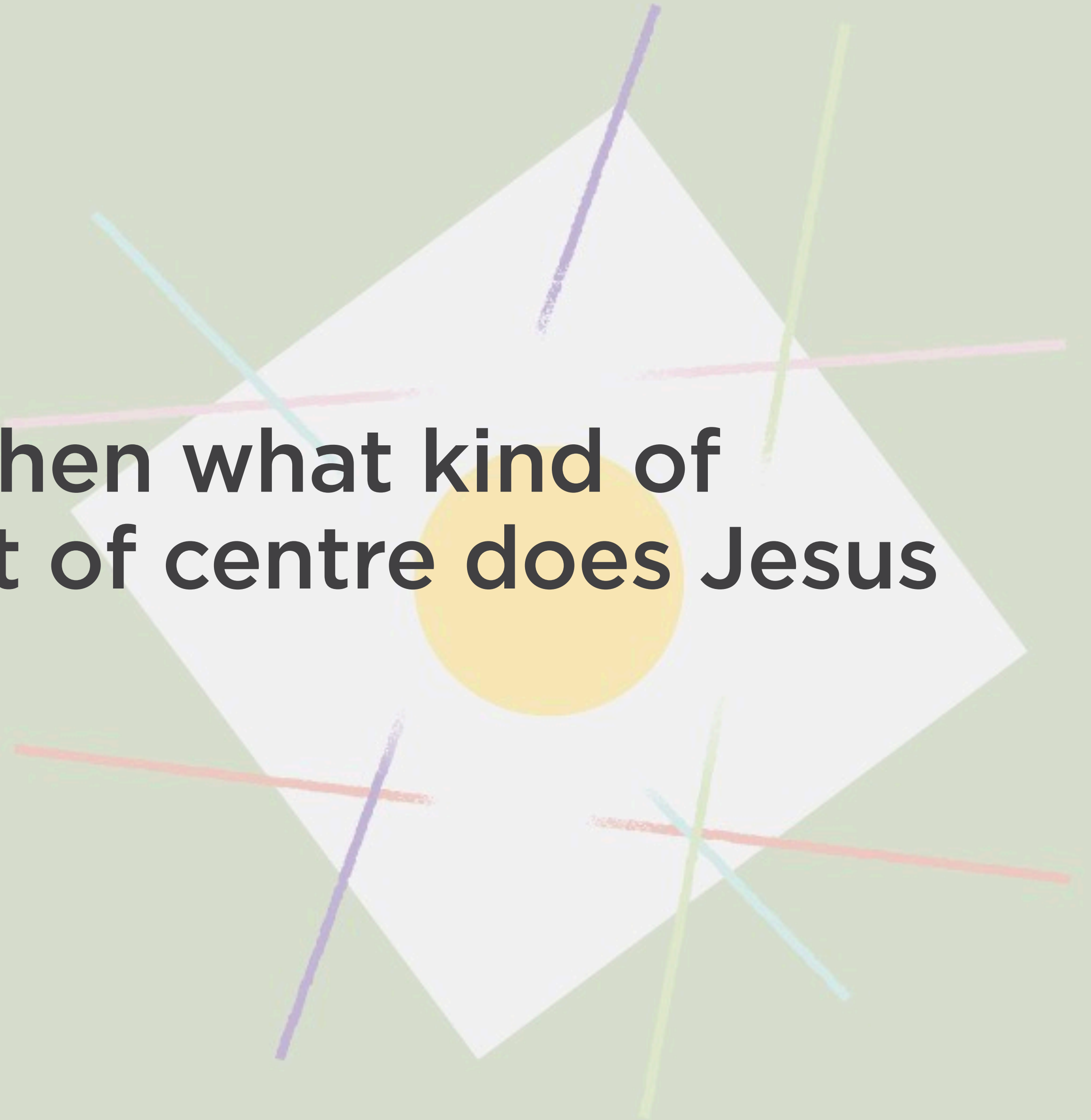
Mark 7:6-7

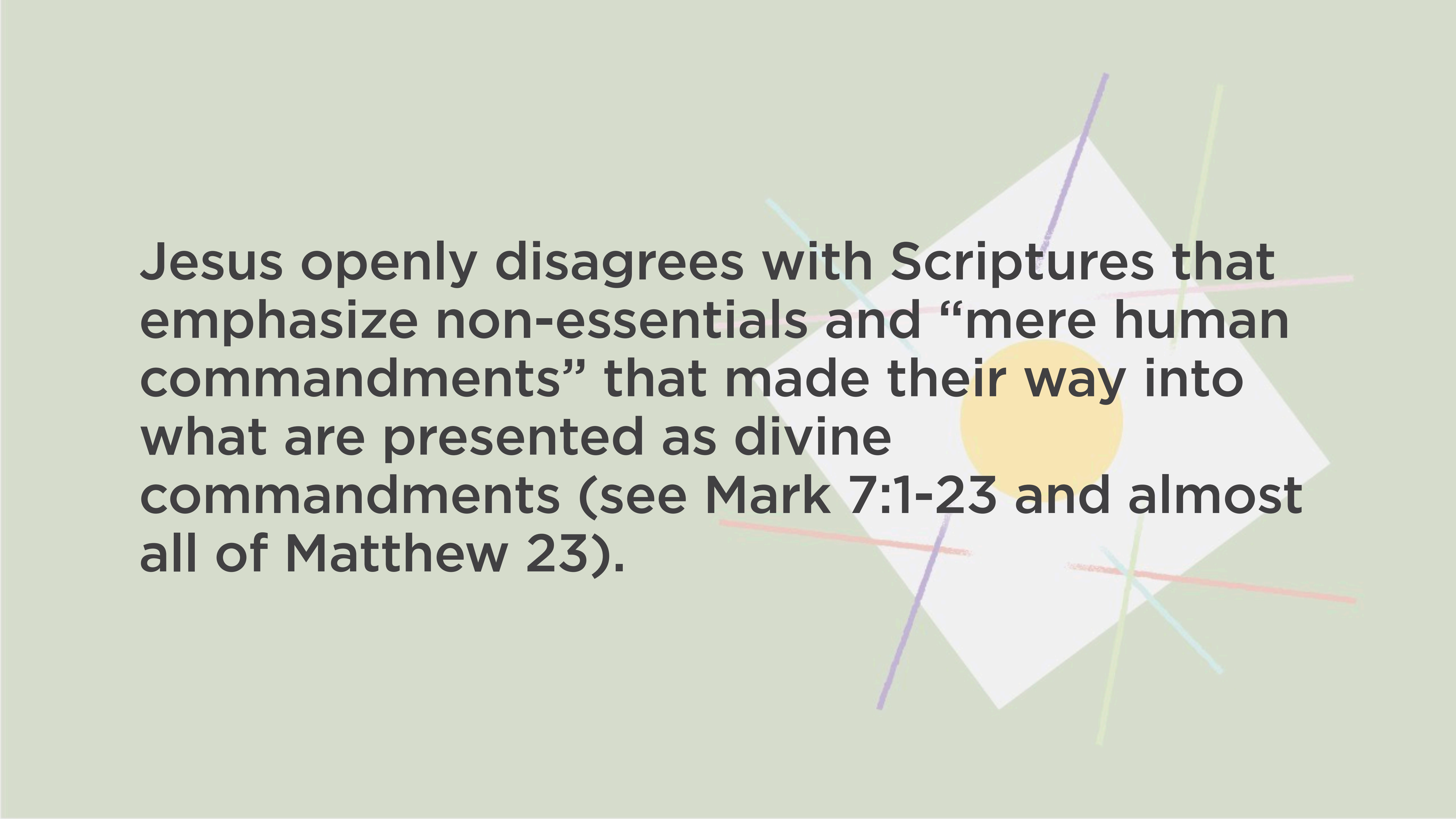


Religious hypocrisy, in particular, is a most destructive kind in that it uses sacred teachings about Truth itself to elevate self-deception. It makes our pretending both a distortion of Truth and a substitute for it. Hypocrisy is as common to our experience as love and hate. What Jesus is pointing to here is the quintessential human struggle to discover and maintain the integrity of the self.

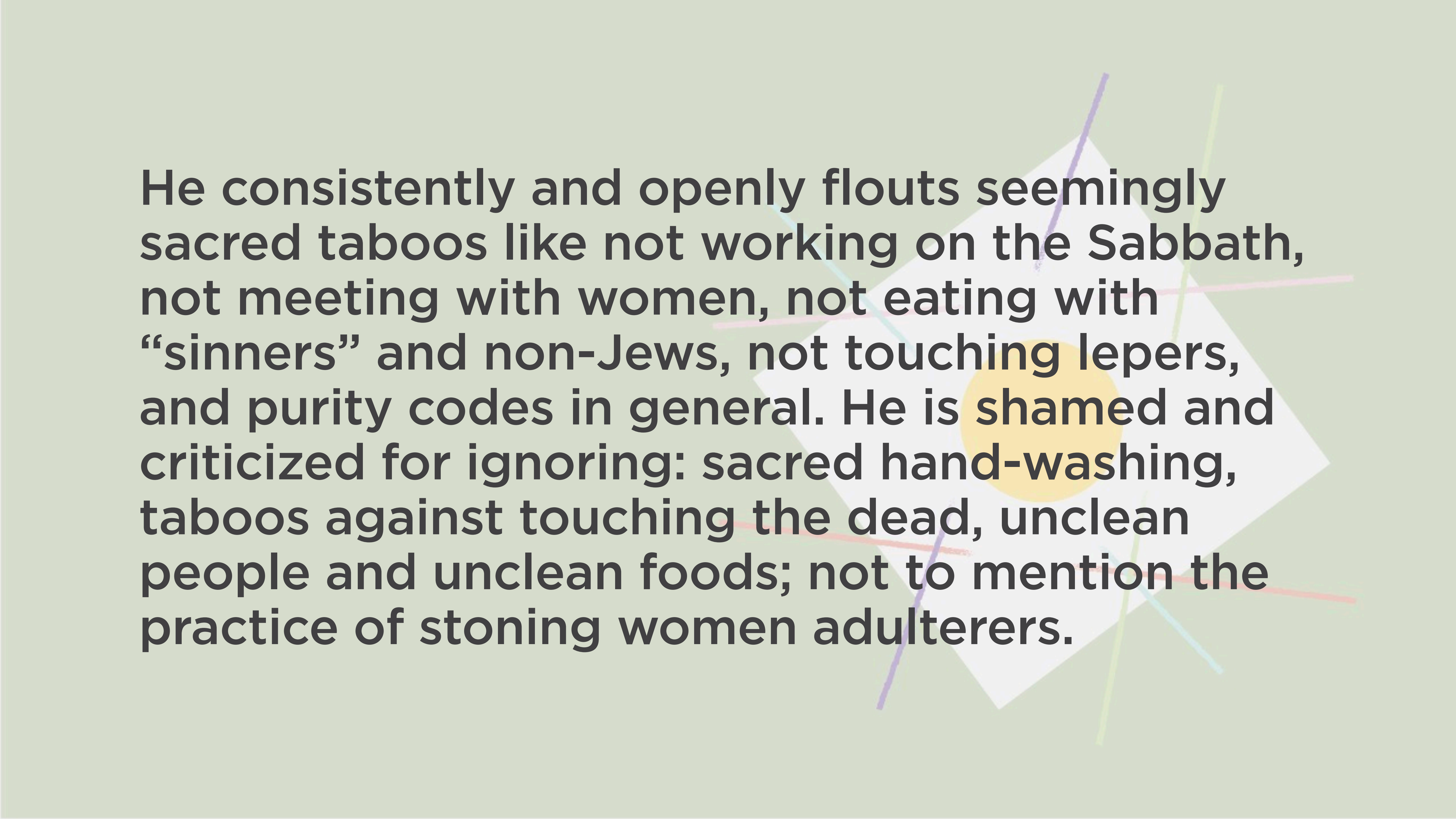
Loye Bradley Ashton

If Jesus is our centre, then what kind of centre is he? What sort of centre does Jesus create?





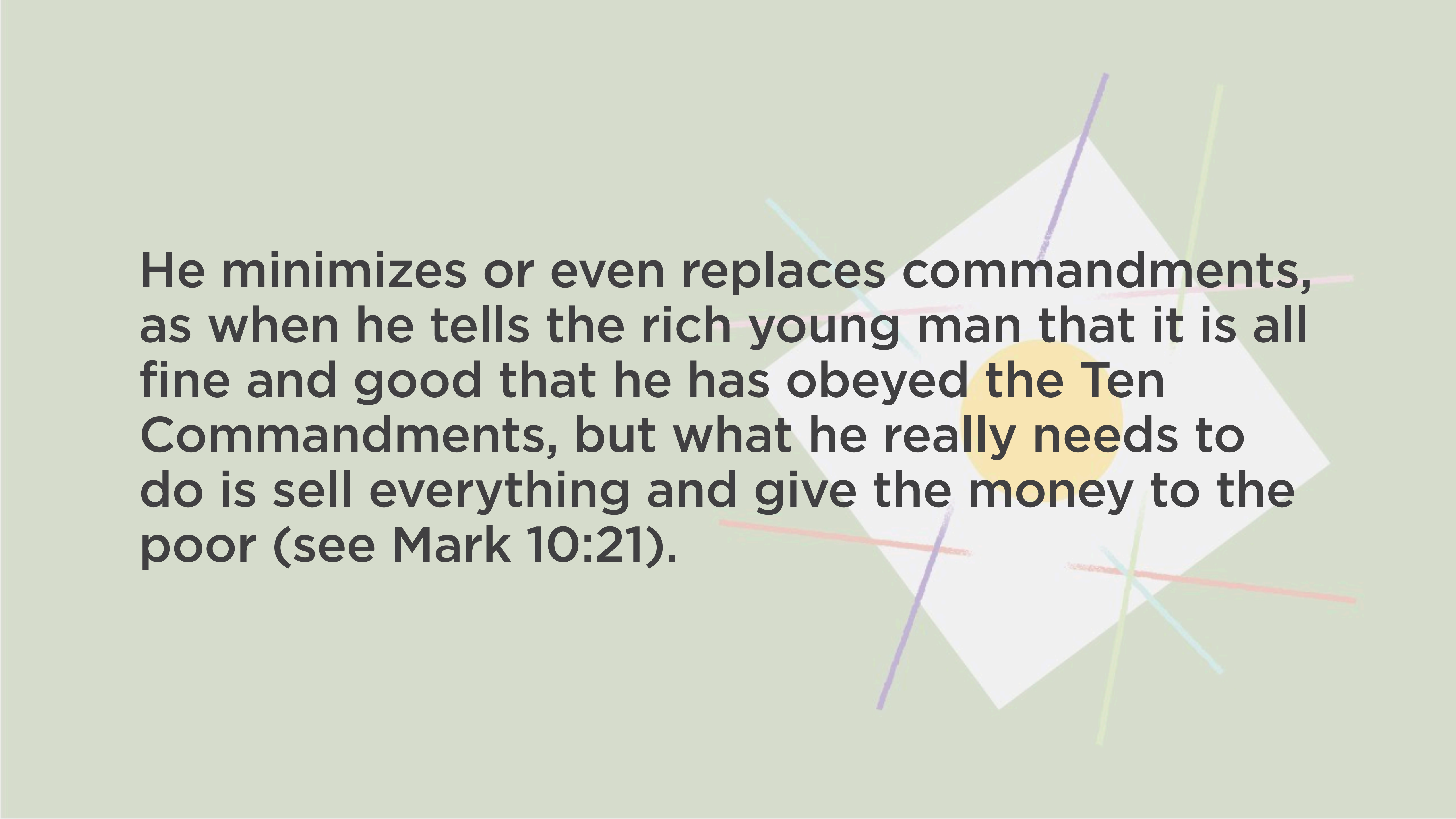
Jesus openly disagrees with Scriptures that emphasize non-essentials and “mere human commandments” that made their way into what are presented as divine commandments (see Mark 7:1-23 and almost all of Matthew 23).



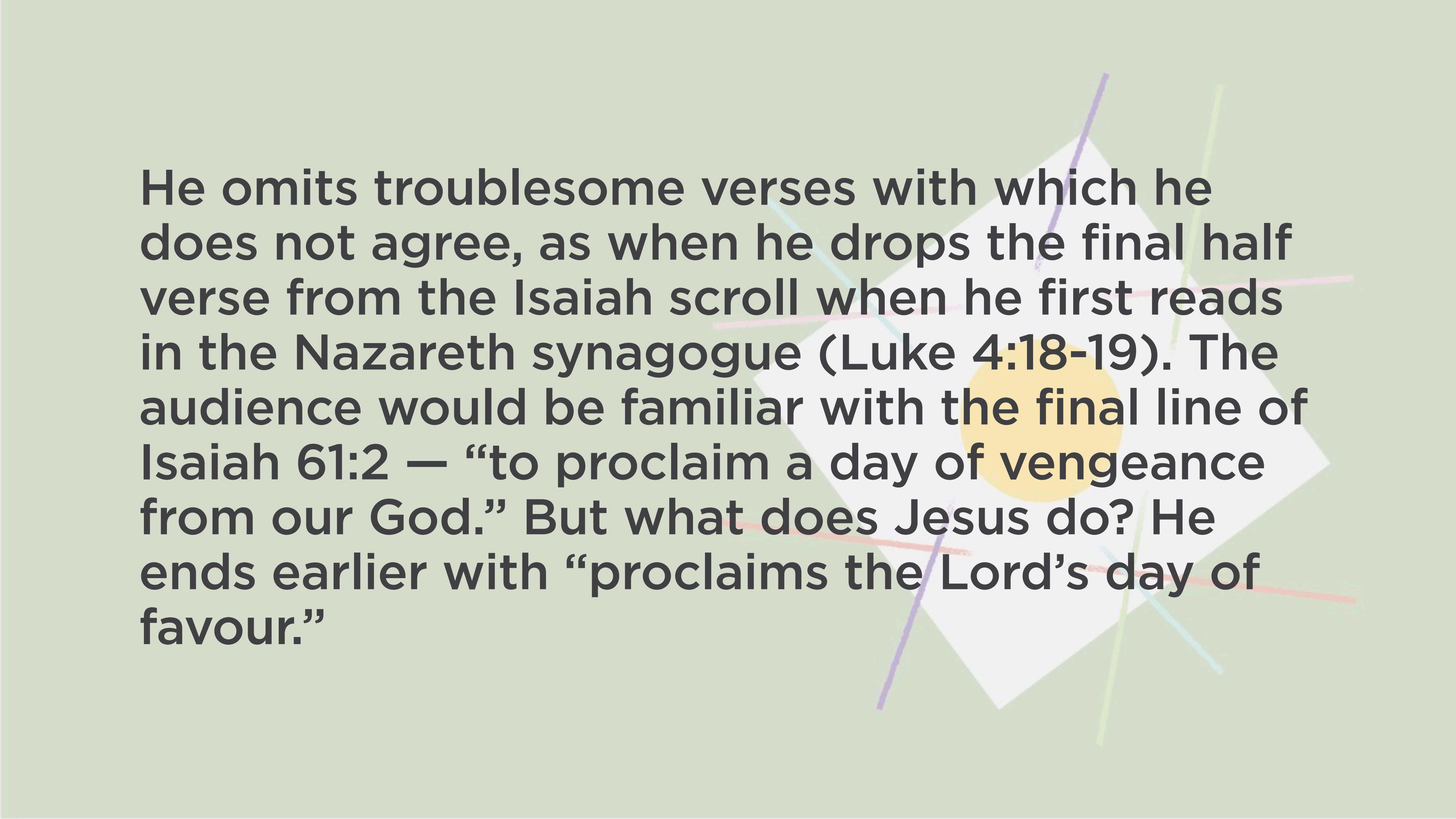
He consistently and openly flouts seemingly sacred taboos like not working on the Sabbath, not meeting with women, not eating with “sinners” and non-Jews, not touching lepers, and purity codes in general. He is shamed and criticized for ignoring: sacred hand-washing, taboos against touching the dead, unclean people and unclean foods; not to mention the practice of stoning women adulterers.



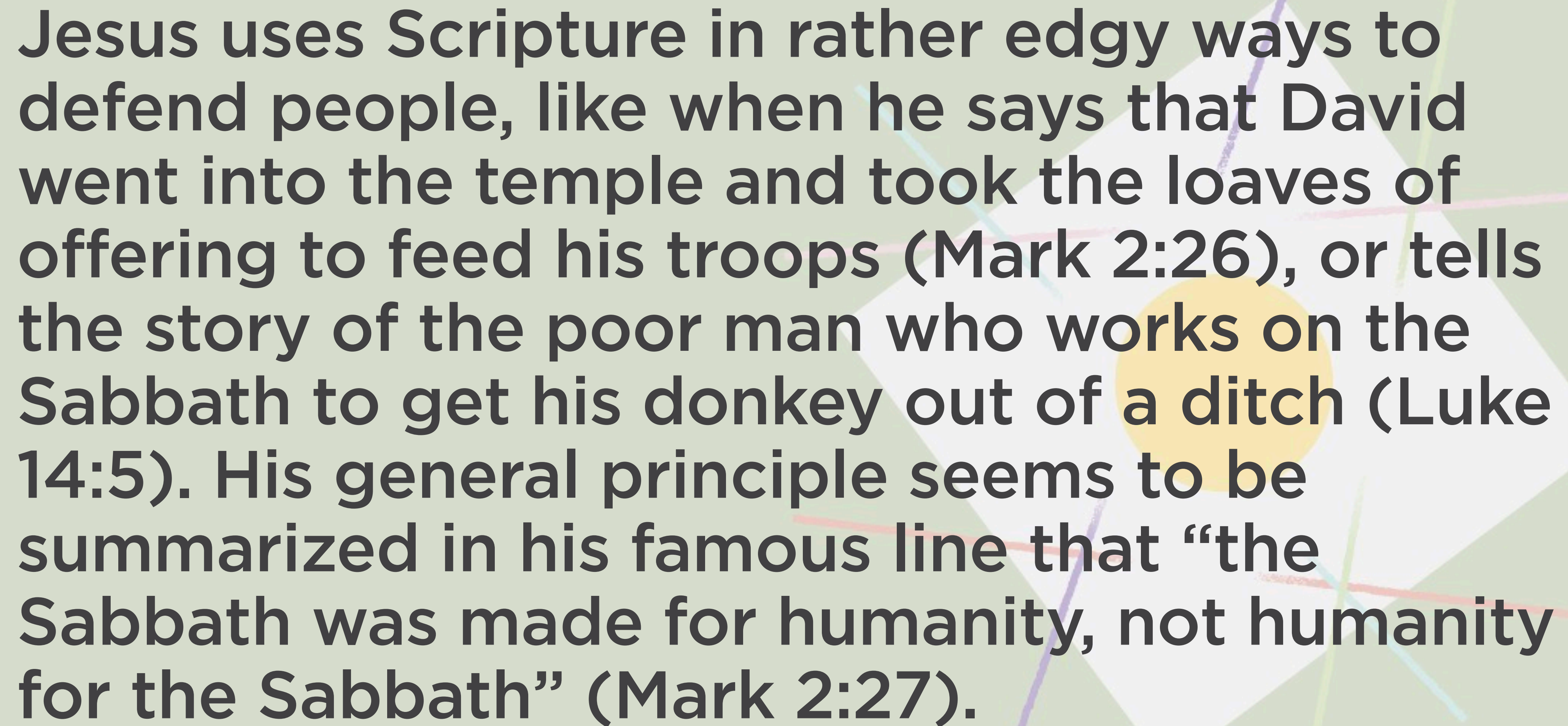
Jesus summarizes the 613 clear biblical commandments down to two: love of God and love of neighbour (Matthew 22:34-40).



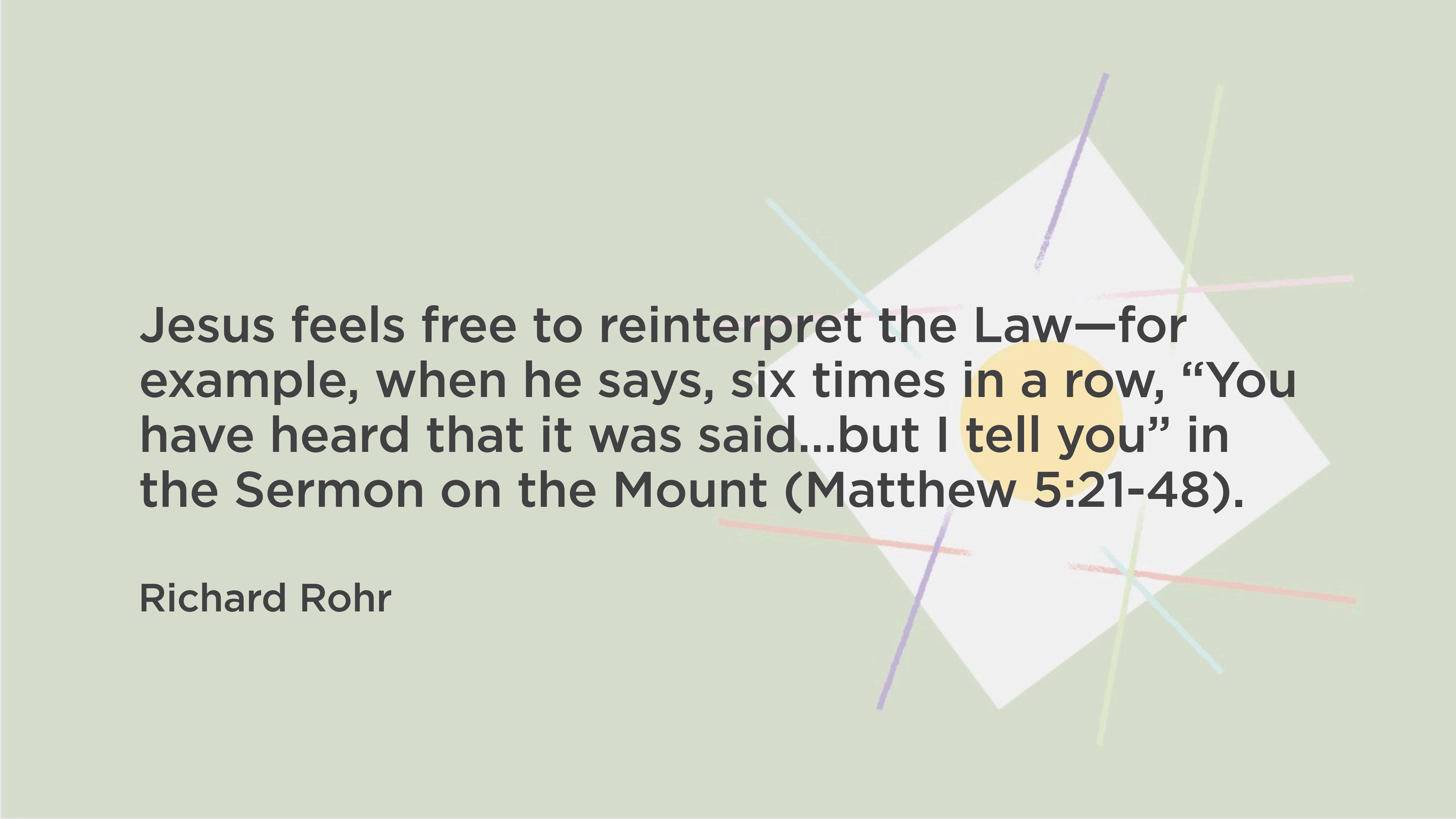
He minimizes or even replaces commandments, as when he tells the rich young man that it is all fine and good that he has obeyed the Ten Commandments, but what he really needs to do is sell everything and give the money to the poor (see Mark 10:21).



He omits troublesome verses with which he does not agree, as when he drops the final half verse from the Isaiah scroll when he first reads in the Nazareth synagogue (Luke 4:18-19). The audience would be familiar with the final line of Isaiah 61:2 — “to proclaim a day of vengeance from our God.” But what does Jesus do? He ends earlier with “proclaims the Lord’s day of favour.”



Jesus uses Scripture in rather edgy ways to defend people, like when he says that David went into the temple and took the loaves of offering to feed his troops (Mark 2:26), or tells the story of the poor man who works on the Sabbath to get his donkey out of a ditch (Luke 14:5). His general principle seems to be summarized in his famous line that “the Sabbath was made for humanity, not humanity for the Sabbath” (Mark 2:27).



Jesus feels free to reinterpret the Law—for example, when he says, six times in a row, “You have heard that it was said...but I tell you” in the Sermon on the Mount (Matthew 5:21-48).

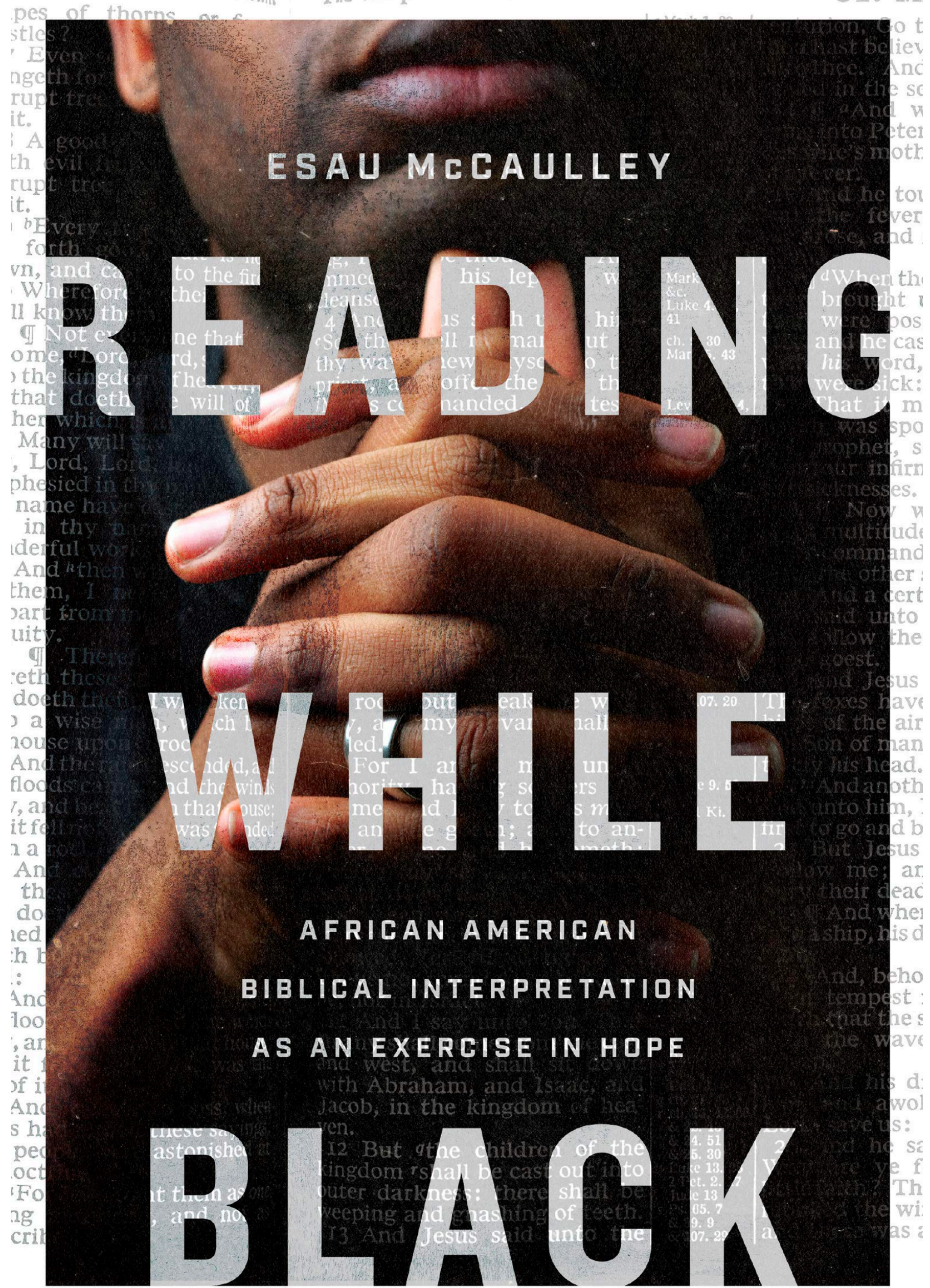
Richard Rohr



The sermon on the mount

The tempest stilled

ST. M



ESAU McCAULLEY

READING

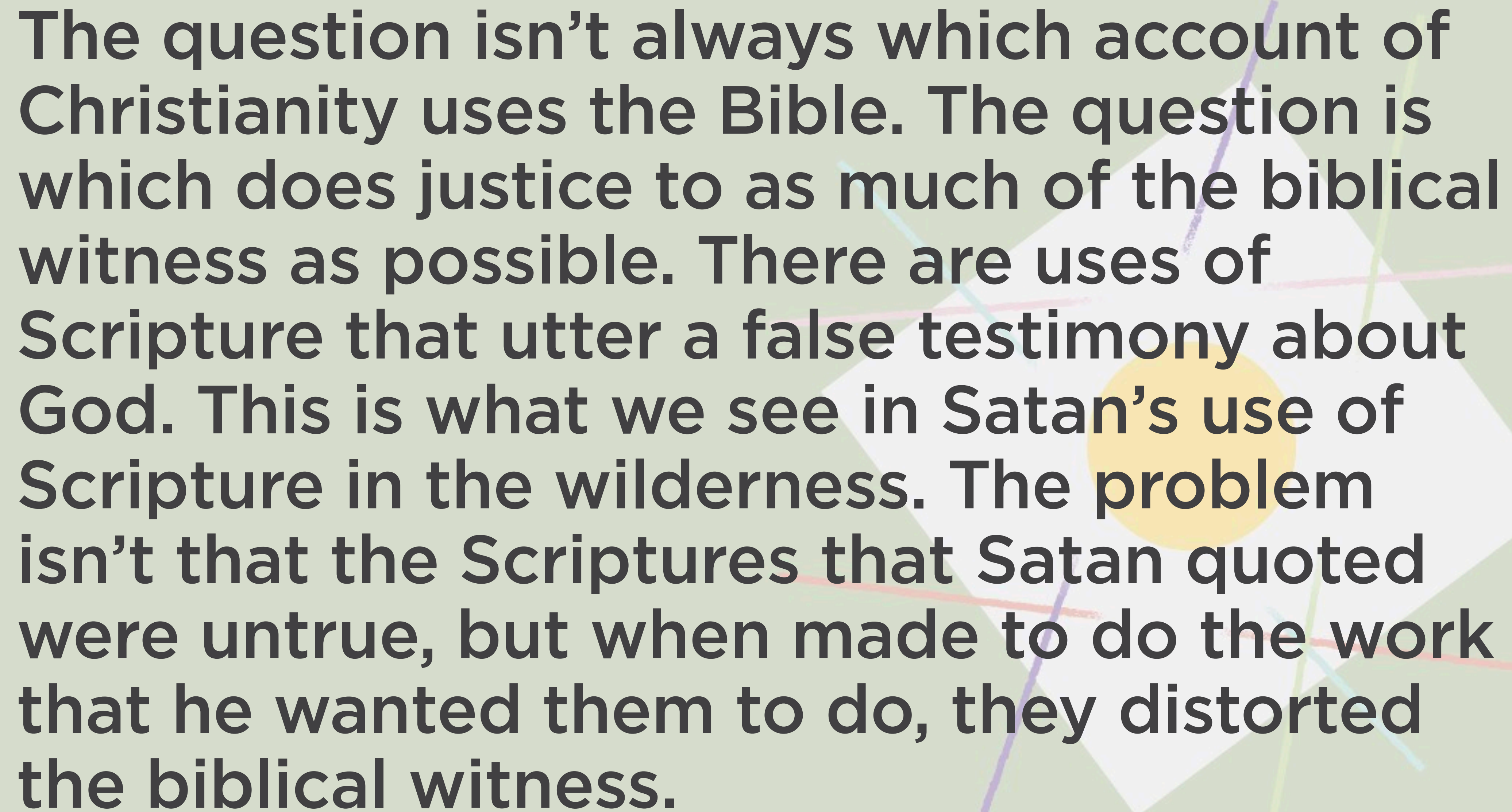
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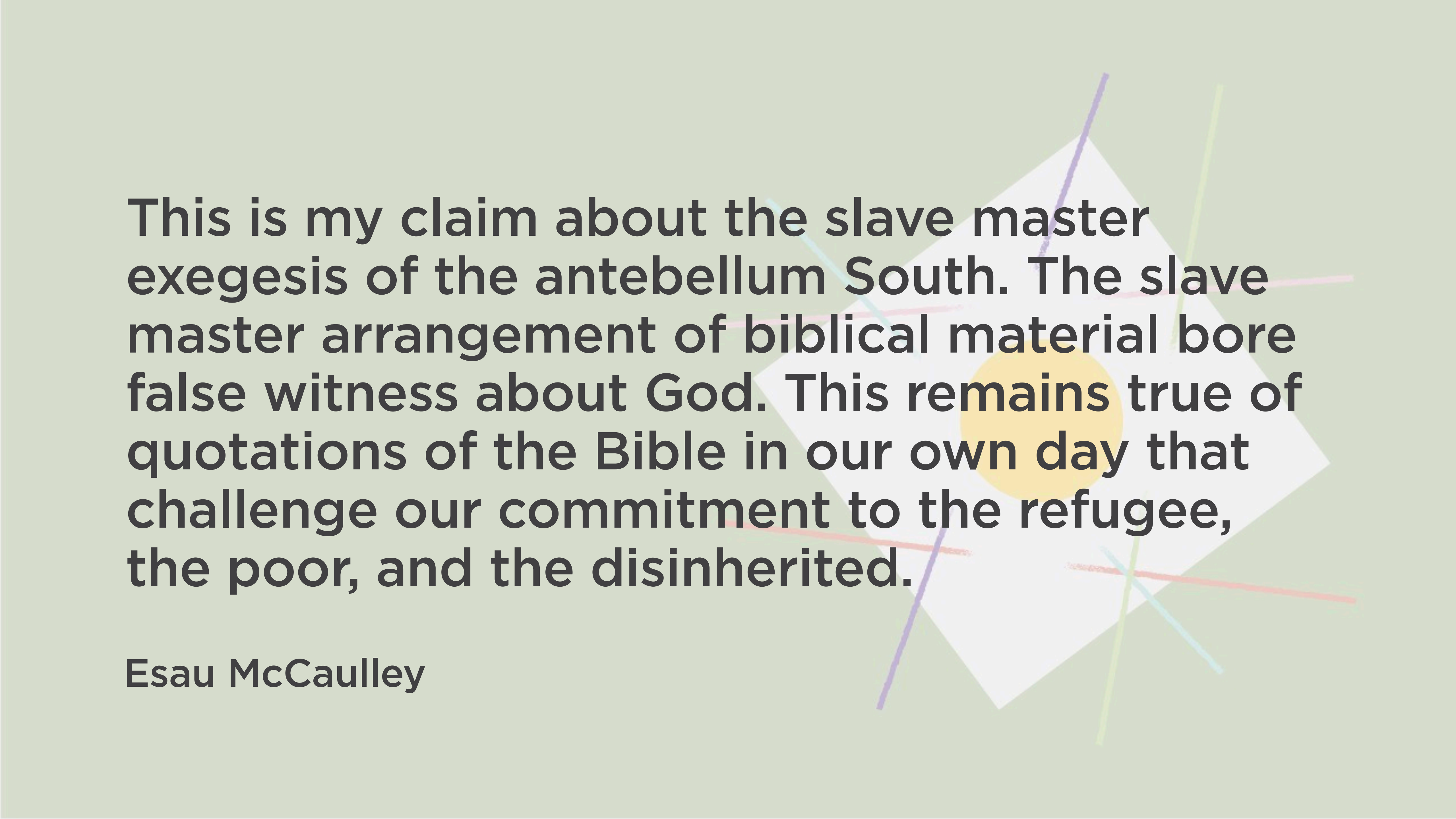
BIBLICAL INTERPRETATION

AS AN EXERCISE IN HOPE

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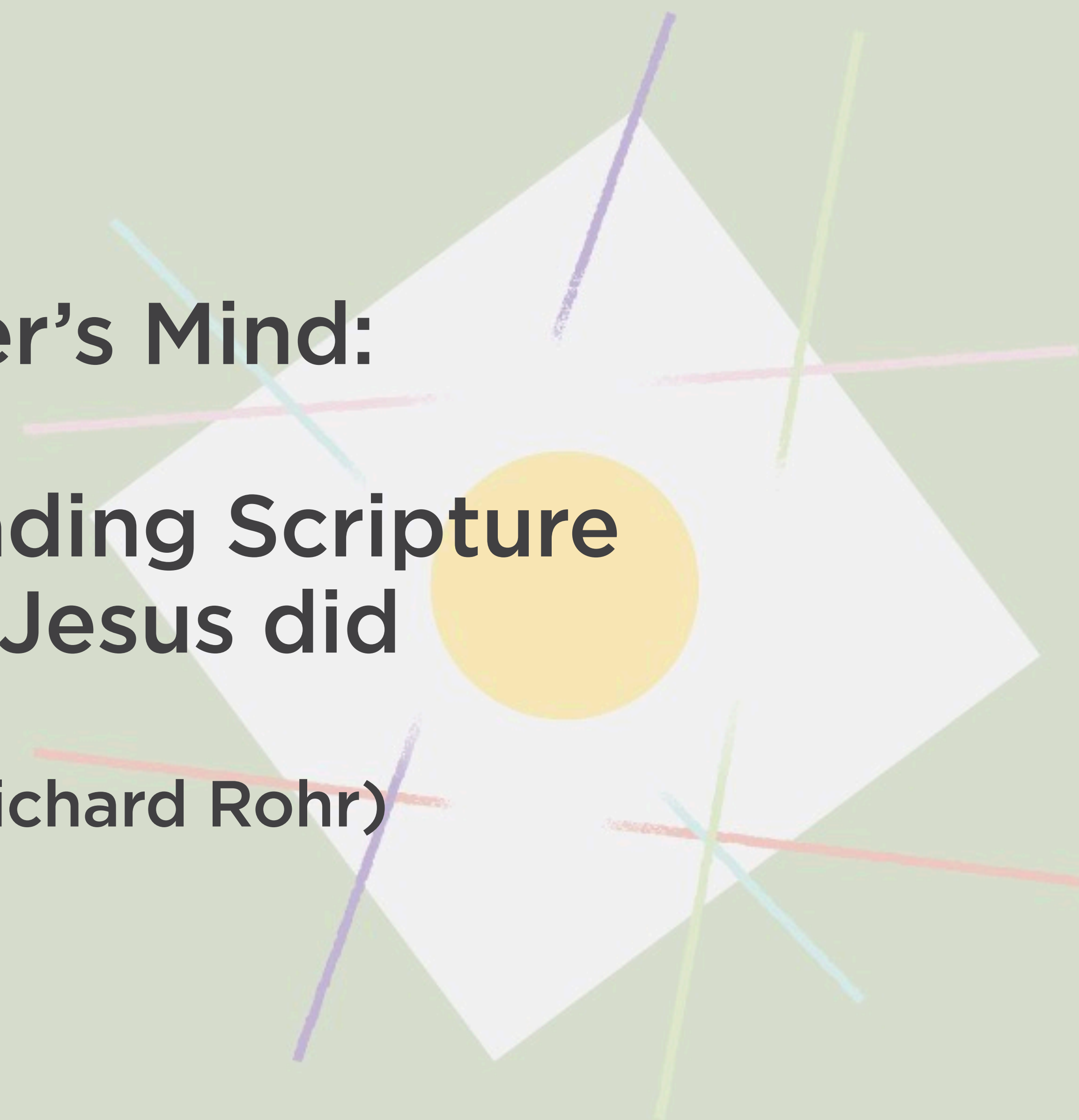
The background features a light green field with a white diamond shape in the center. A yellow circle is positioned on the right side of the diamond. Several thin, colorful lines (purple, cyan, pink, green) cross the scene diagonally.

The question isn't always which account of Christianity uses the Bible. The question is which does justice to as much of the biblical witness as possible. There are uses of Scripture that utter a false testimony about God. This is what we see in Satan's use of Scripture in the wilderness. The problem isn't that the Scriptures that Satan quoted were untrue, but when made to do the work that he wanted them to do, they distorted the biblical witness.



**This is my claim about the slave master
exegegesis of the antebellum South. The slave
master arrangement of biblical material bore
false witness about God. This remains true of
quotations of the Bible in our own day that
challenge our commitment to the refugee,
the poor, and the disinherited.**

Esau McCaulley

An abstract graphic featuring a white diamond shape centered on a light green background. Inside the diamond is a solid yellow circle. Several thin, colored lines in shades of purple, teal, pink, and light green are scattered across the diamond and background, some intersecting the yellow circle.

Beginner's Mind:
advice for reading Scripture
the way Jesus did

(from Fr. Richard Rohr)

Sermon Series

—

Stories of Jesus

In the Gospel of Mark

