

Check-in

- * Follow-up on last week
 - * “Aha moments”
 - * Questions
 - * Comments
 - * Reflections

**I'VE LEARNED
THAT I STILL HAVE
A LOT TO LEARN**

Mark 7

Jesus Had a Lot to Learn

Mark 7

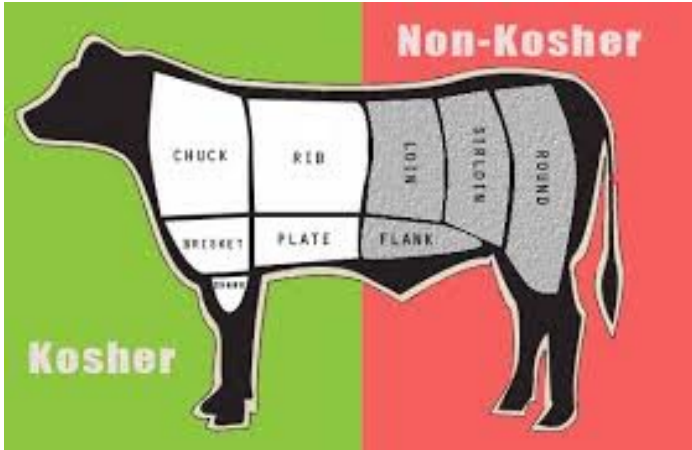
1 Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, 2 they noticed that some of his disciples were eating with defiled hands, that is, without washing them.³ (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; 4 and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) 5 So the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?" 6 He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written, "This people honors me with their lips, but their hearts are far from me; 7 in vain do they worship me, teaching human precepts as doctrines.' 8 You abandon the commandment of God and hold to human tradition." 9 Then he said to them, "You have a fine way of rejecting the commandment of God in order to keep your tradition! 10 For Moses said, "Honor your father and your mother'; and, "Whoever speaks evil of father or mother must surely die.'

Mark 7

11 But you say that if anyone tells father or mother, "Whatever support you might have had from me is Corban" (that is, an offering to God)— 12 then you no longer permit doing anything for a father or mother, 13 thus making void the word of God through your tradition that you have handed on. And you do many things like this." 14 Then he called the crowd again and said to them, "Listen to me, all of you, and understand: 15 there is nothing outside a person that by going in can defile, but the things that come out are what defile." 16 17 When he had left the crowd and entered the house, his disciples asked him about the parable. 18 He said to them, "Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, 19 since it enters, not the heart but the stomach, and goes out into the sewer?" (Thus he declared all foods clean.) 20 And he said, "It is what comes out of a person that defiles. 21 For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, 22 adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. 23 All these evil things come from within, and they defile a person."

Mark 7

- v. 15: “there is nothing outside a person that by going in can defile, but the things that come out are what defile.”
- v. 19: “(Thus he declared all foods clean.)”



Acts 10

- 9 About noon the next day, as they were on their journey and approaching the city, Peter went up on the roof to pray. 10 He became hungry and wanted something to eat; and while it was being prepared, he fell into a trance. 11 He saw the heaven opened and something like a large sheet coming down, being lowered to the ground by its four corners. 12 In it were all kinds of four-footed creatures and reptiles and birds of the air. 13 Then he heard a voice saying, "Get up, Peter; kill and eat." 14 But Peter said, "By no means, Lord; for I have never eaten anything that is profane or unclean." 15 The voice said to him again, a second time, "What God has made clean, you must not call profane."

- “Apart from the [saying] on [Corban], the controversy and teaching in Mark 7:1-23 do not come from the historical Jesus....

- Various parts of this lengthy [section] have been used by eminent scholars to establish the attitude of Jesus toward Jewish purity laws. It is with a certain sense of liberation and relief that we have come to the inverse insight that this whole approach is wrongheaded....

- [T]he historical Jesus never made any programmatic pronouncements on issues like handwashing before meals or the distinction between clean and unclean foods.... [T]he authentic Jesus tradition is completely silent on the topic of ritual purity — sometimes in stark contrast to the debates in the early church (2009: 413-415).

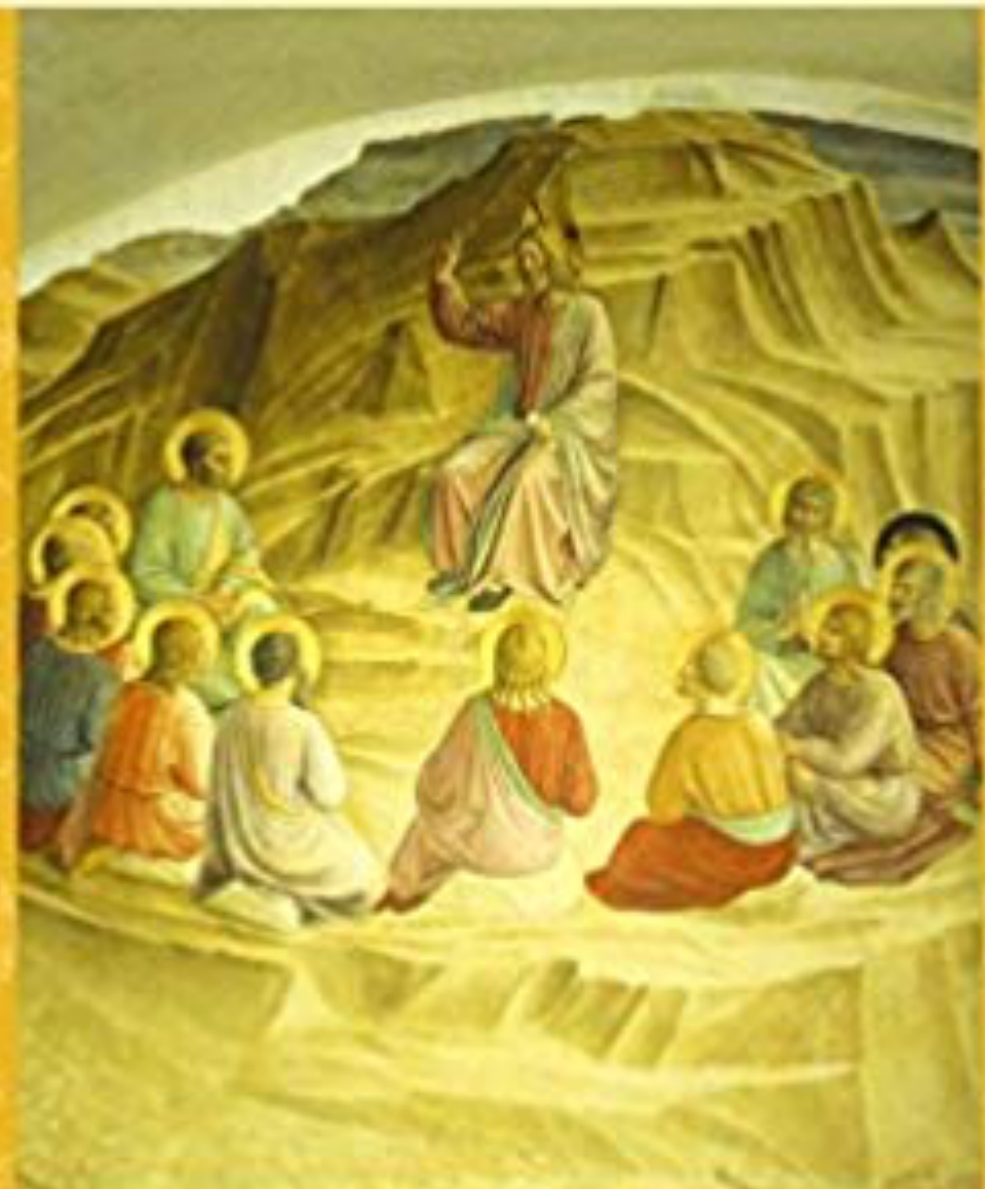
RETHINKING THE HISTORICAL JESUS



A MARGINAL JEW

VOLUME IV

LAW AND LOVE



JOHN P. MEIER

Mark's Jesus

- Quotes Isaiah 29:13 to buttress his point: “Isaiah prophesied rightly about you hypocrites, as it is written, ‘These people honor me with their lips, but their hearts are far from me; in vain do they worship me, their worship of me is a human commandment learned by rote.’”
- He then summarizes Isaiah’s prophecy as, “You abandon the commandment of God and hold to human tradition.”

Mark's Jesus

- Quotes Isaiah 29:13 to buttress his point: “Isaiah prophesied rightly about you hypocrites, as it is written, ‘These people honor me with their lips, but their hearts are far from me; in vain do they worship me, their worship of me is a human commandment learned by rote.’”
- He then summarizes Isaiah’s prophecy as, “You abandon the commandment of God and hold to human tradition.”

“Jesus getting caught with his compassion down”

- Letty Russell

Church in the Round: Feminist Interpretation of the Church (1993: 162).

24 From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, 25 but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. 26 Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter.

27 He said to her, **"Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs."**

28 But she answered him, **"Sir, even the dogs under the table eat the children's crumbs."**

29 Then he said to her, "For saying that, you may go—the demon has left your daughter." 30 So she went home, found the child lying on the bed, and the demon gone.

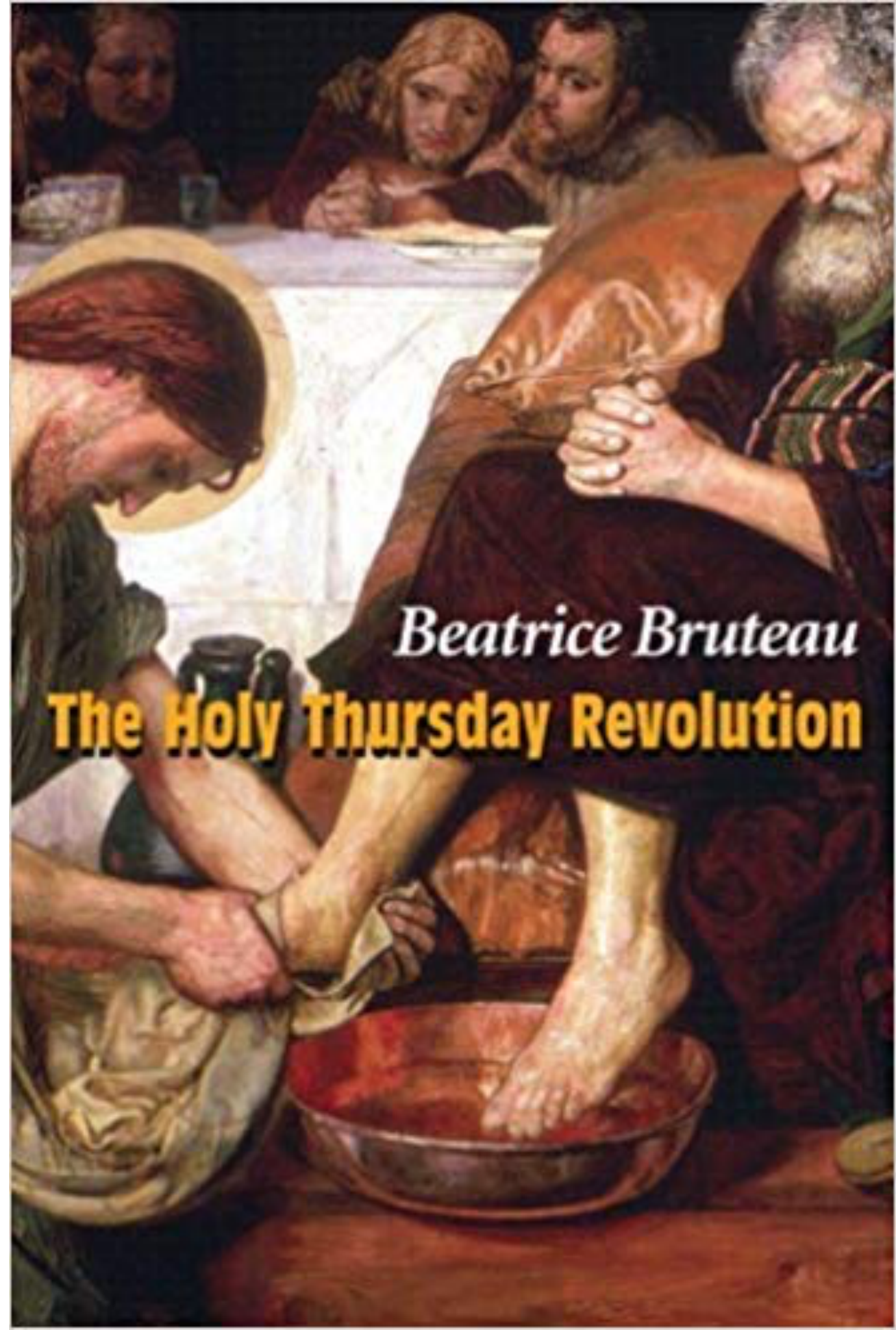
Mark 9: Doth protest too much?!
or: lesson learned?

“If any of you put a stumbling block before one of these little ones who believe in me,

it would be better for you if a great millstone were hung around your neck and you were thrown into the sea.”



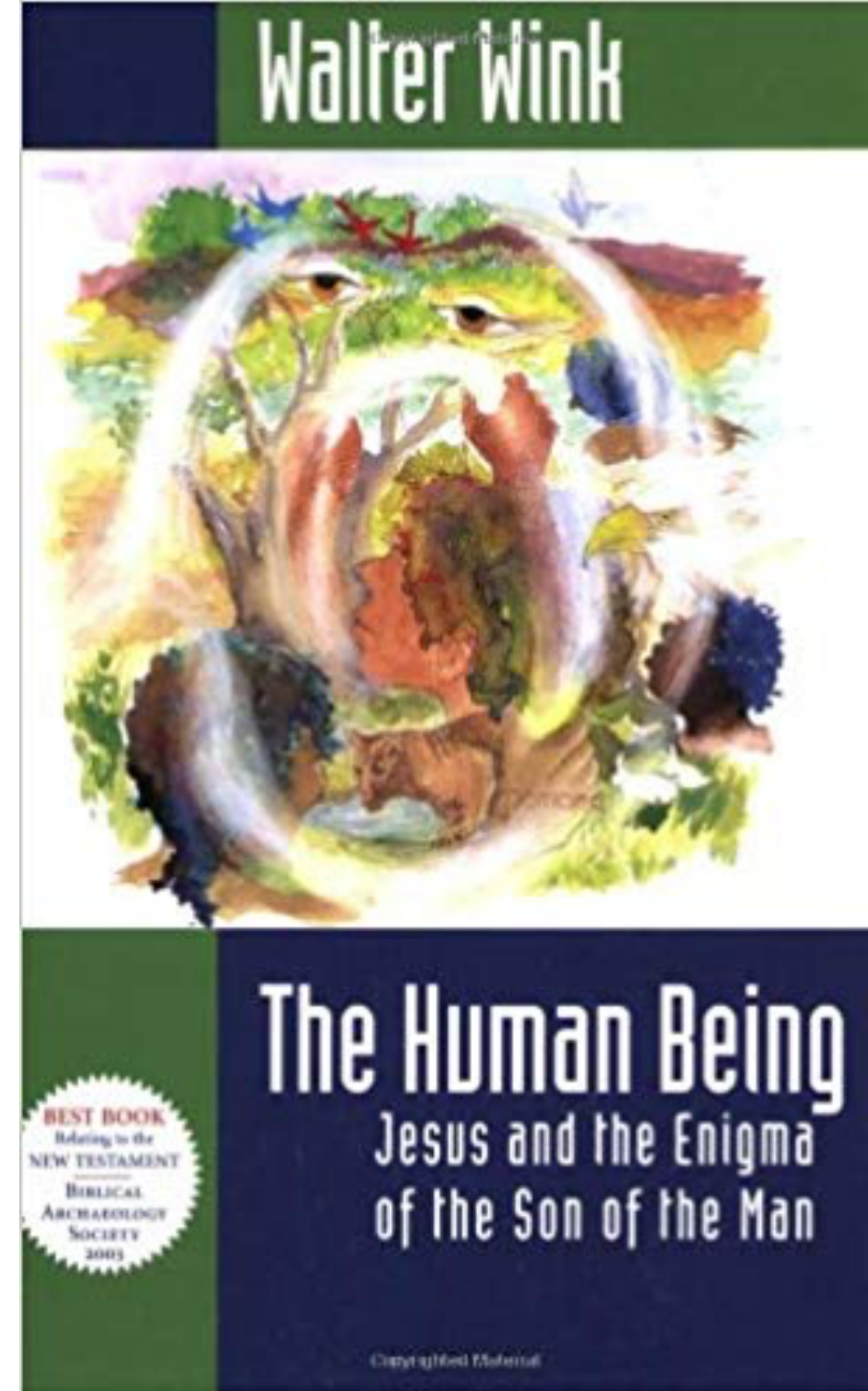
- “If we cannot love our neighbor as ourselves,
-
- it is because we do not perceive our neighbor as ourselves.
 - We perceive the neighbor as precisely not ourselves, but as a potential threat (or potential aid) to ourselves....
 - The Holy Thursday Revolution undertakes to change our perceptions so that it will become possible for us fully to love our neighbors as ourselves.”



Who have played the role of the Syrophoenician woman in your life?

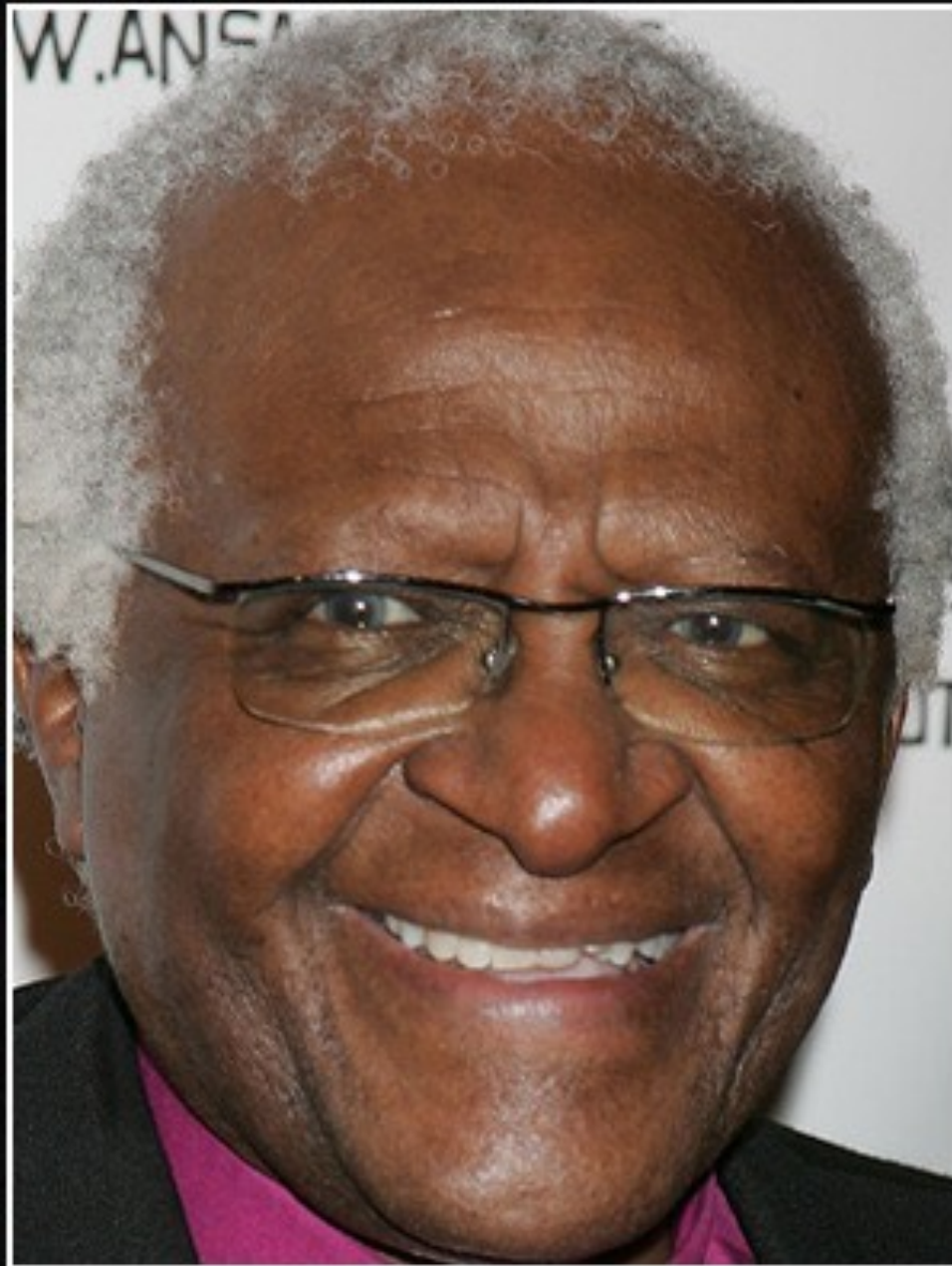
- Who is the “under the table” in your life, asking for only a crumb of bread or a morsel or attention?
- How might your conscious be speaking to you through those you have met or passed by or barely noticed in recent weeks?
- Whom are you being challenged to include, to love *as if they were yourself*?
- Other?





Mark 8

The Truly Human One



If you want to keep people subjugated, the last thing you place in their hands is a Bible. There's nothing more radical, nothing more revolutionary, nothing more subversive against injustice and oppression than the Bible.

— *Desmond Tutu* —

AZ QUOTES



Who do you say
that I AM?

Mark 8

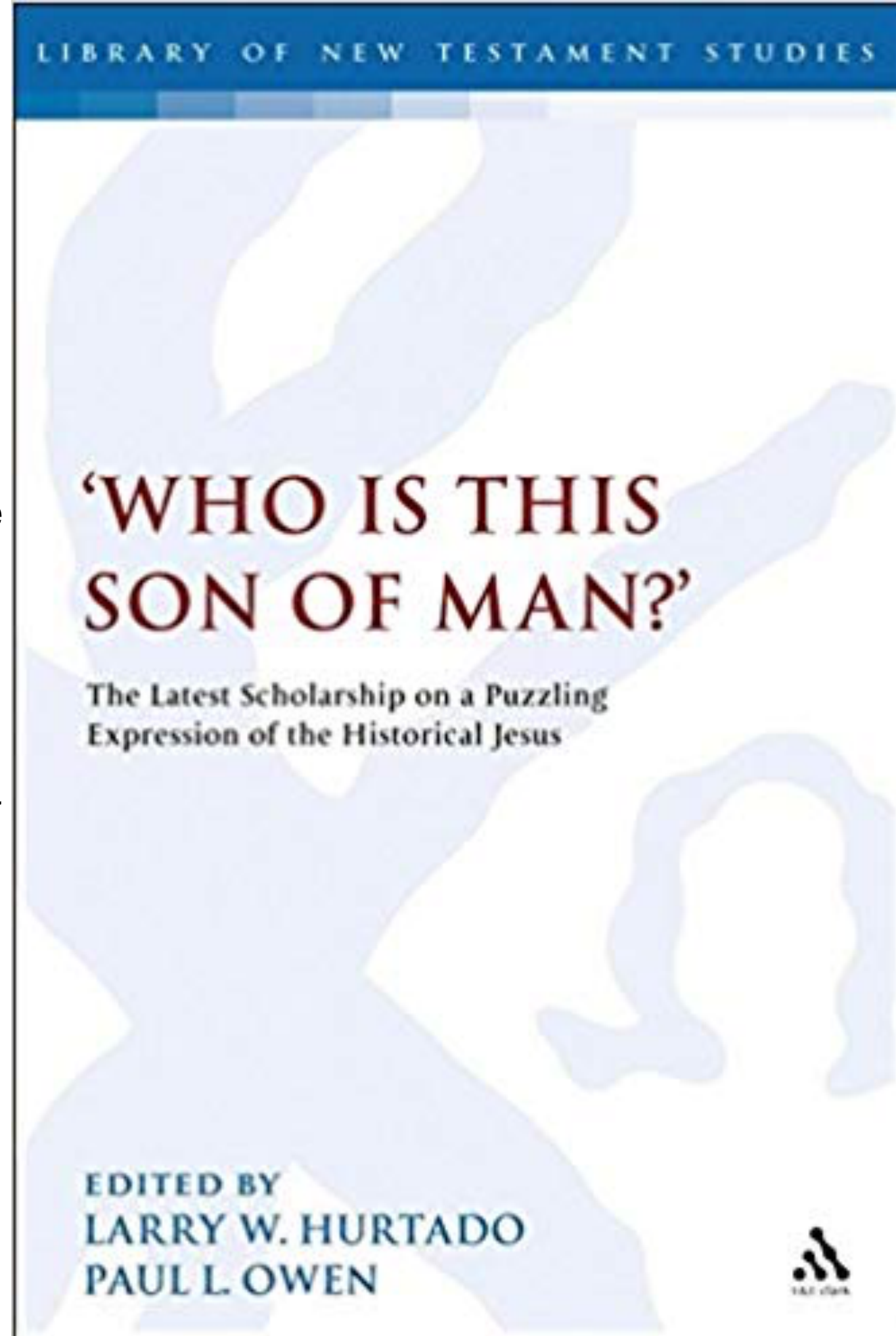
27 Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, **"Who do people say that I am?"** 28 And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." 29 He asked them, "But who do you say that I am?" **Peter answered him, "You are the Messiah."** 30 **And he sternly ordered them not to tell anyone about him.** 31 Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. 32 He said all this quite openly. And Peter took him aside and began to rebuke him. 33 But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." 34 He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. 35 For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. 36 For what will it profit them to gain the whole world and forfeit their life? 37 Indeed, what can they give in return for their life? 38 Those who are ashamed of me and of my words in this adulterous and sinful generation, of them **the Son of Man** will also be ashamed when he comes in the glory of his Father with the holy angels."

Messiah

- New “David”
- “Anointed one”
- Leviticus 4:3, the priest is called the “anointed priest” or the “messiah priest.”
- 1 Samuel 24:6 & 2 Samuel 1:14, Saul and David respectively are called “the Lord’s anointed” or “the Lord’s messiah.”
- In Isaiah 45:1, the Persian King Cyrus is even called a “messiah” or “anointed one” because of his role in ending the Babylonian Captivity of the Jews.
- Title transliterated in Greek: “the Christ”

More Conservative Scholar

- 1) “The Son of Man” in the Gospels wasn’t an early Christian christological title. It didn’t *in itself* carry any particular connotative force (beyond the particularizing force of the article) or serve the function of a christological title.
- Instead, it functions linguistically as a *self-referential device* ascribed to Jesus.
- It is a feature of Jesus’ distinctive speech-habits, his ‘voice’ or ‘idiolect.’



Son of Man

- 2) The most economical and cogent explanation for this is that Jesus likely did use the expression as a distinctive self-referential device.
- Jesus' use of the expression likely reflected a conviction that he had a special mission/role in the coming of the Kingdom of God. That is, the particularizing force of the Aramaic definite form (e.g., *bar enasha*) or the Hebrew articular form (e.g., *ben ha-adam*, forms which I emphasize seem to have been quite unusual) would have been evident to native users of the languages, Jesus referring to himself, thus, as something like 'the/this man.' (I demur, thus, from the suggestions of some others, e.g., Darrell Bock's essay in this same volume, that Jesus coined the term specifically as a reference to the 'one like a son of man' figure in Daniel 7:13-14).

'WHO IS THIS SON OF MAN?'

The Latest Scholarship on a Puzzling
Expression of the Historical Jesus

EDITED BY
LARRY W. HURTADO
PAUL L. OWEN



Son of Man

- 3) The diversity of sayings in the Gospels in which the expression is used shows that the expression ‘the Son of Man’ does not *in itself* make a specific claim, but it is the *sentences in which it is used* that characterize him and various make claims about him.”

‘WHO IS THIS SON OF MAN?’

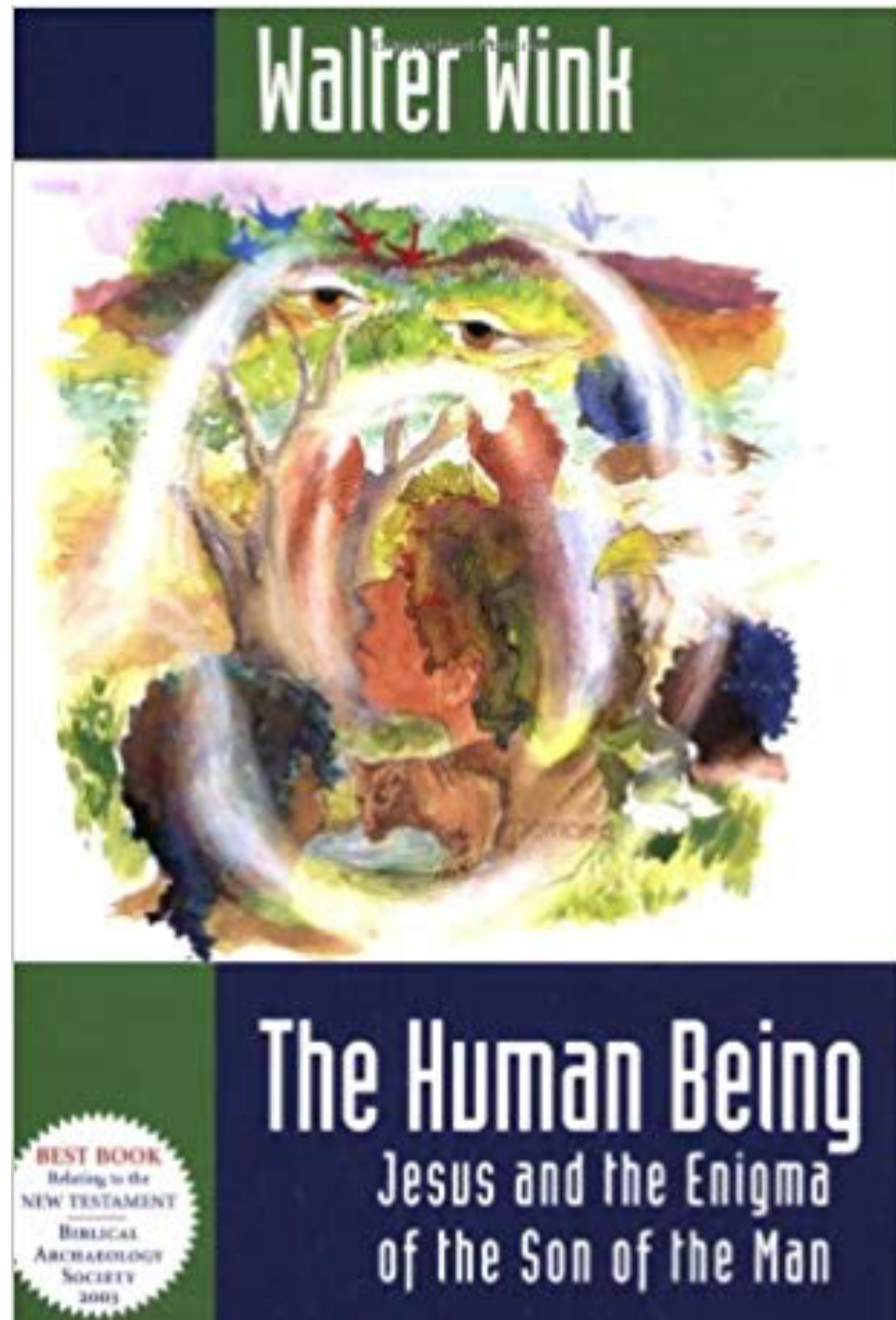
The Latest Scholarship on a Puzzling
Expression of the Historical Jesus

EDITED BY
LARRY W. HURTADO
PAUL L. OWEN



More Progressive Scholar

- “Son of man”: 108 times in the Hebrew Scriptures.
- 93 of these 108 times occur in the book of Ezekiel.
- More accurate translations: “Son of Adam” or “Son of Humanity,”
- Wink: “The Human Being,” “The Human One,” or “The Truly Human One.”





**“The glory of God
is the**

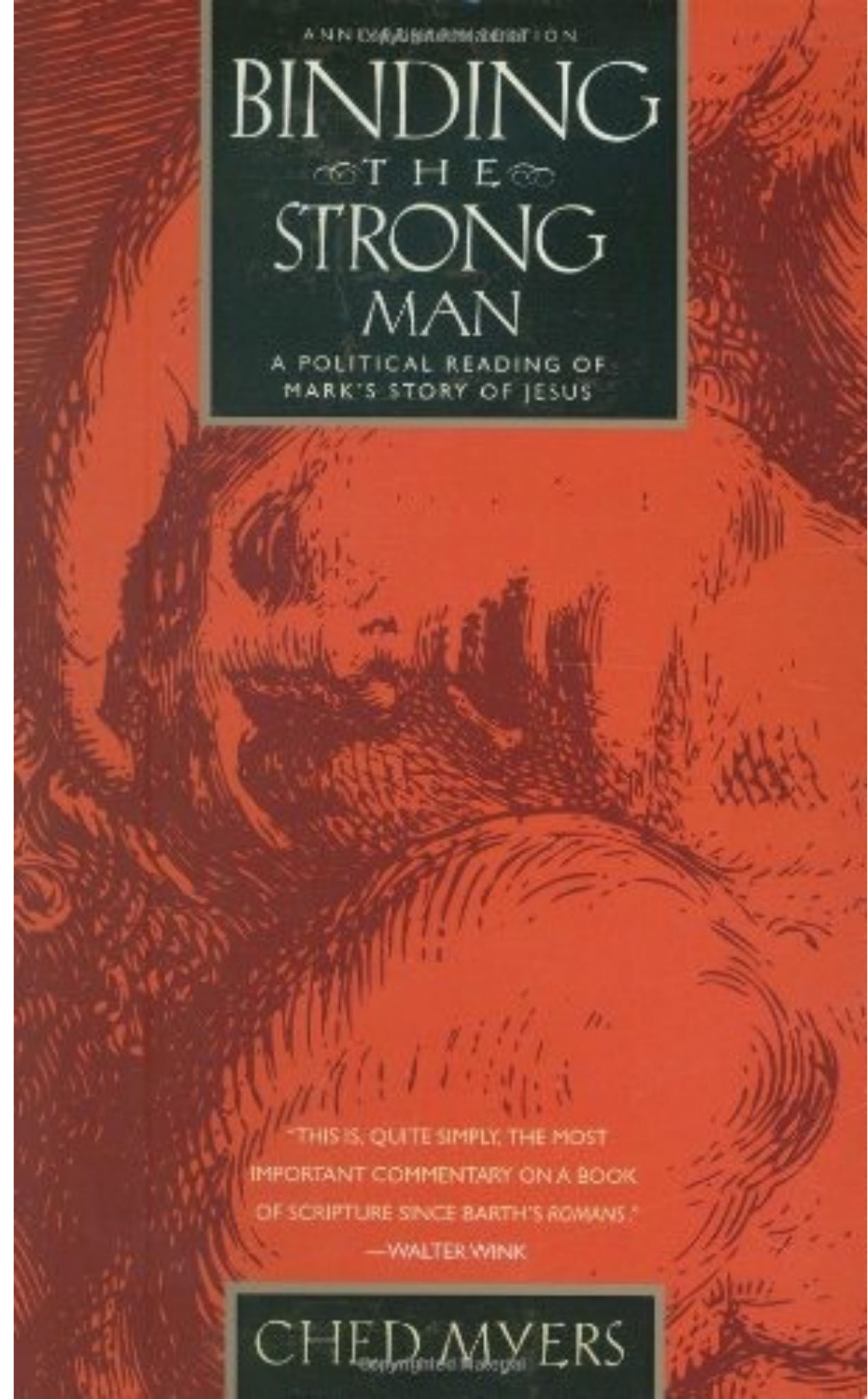
human person fully alive.”

St. Irenaeus, Bishop of Lyons

June 28, 202 C.E.

More Progressive Scholar

- As with the Parable of the Sower in Mark 4, when Jesus speaks of himself as the “Son of Man,” he is speaking to those with **“ears to hear.”**



- When Jesus says to Peter, “**Get behind me Satan,**” we are invited to hear an echo of the Parable of the Sower:

*These are the ones on the path where the word is sown: when they hear, **Satan** immediately comes and takes away the word that is sown in them.*

- Returning to Mark 8, Jesus “called the crowd with his disciples, and said to them, ‘If any want to become my followers, let them deny themselves and take up their **cross and follow me**. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it.’” Can you hear the echo to the Parable of the Sower?

*And these are the ones sown on **rocky ground**: when they hear the word, they immediately receive it with joy. But they have no root, and endure only for a while; then, when trouble or persecution arises on account of the word, immediately they fall away.*

Follower...admirer?

- And Jesus' teaching continues, "For what will it profit them to **gain the whole world and forfeit their life?**" Do you have ears to hear the third echo?

*And others are those sown among the thorns: these are the ones who hear the word, but the **cares of the world, and the lure of wealth, and the desire for other things come in and choke the word, and it yields nothing.***

.

- The final part of the Parable of the Sower gives us hope that some (“remnant”) will hear:

these are the ones sown on the good soil: they hear the word and accept it and bear fruit,

thirty and

sixty and a

hundredfold.

.



Who do you say
that I AM?