

INSIDE OUT



Lesson 6 for August 10, 2024



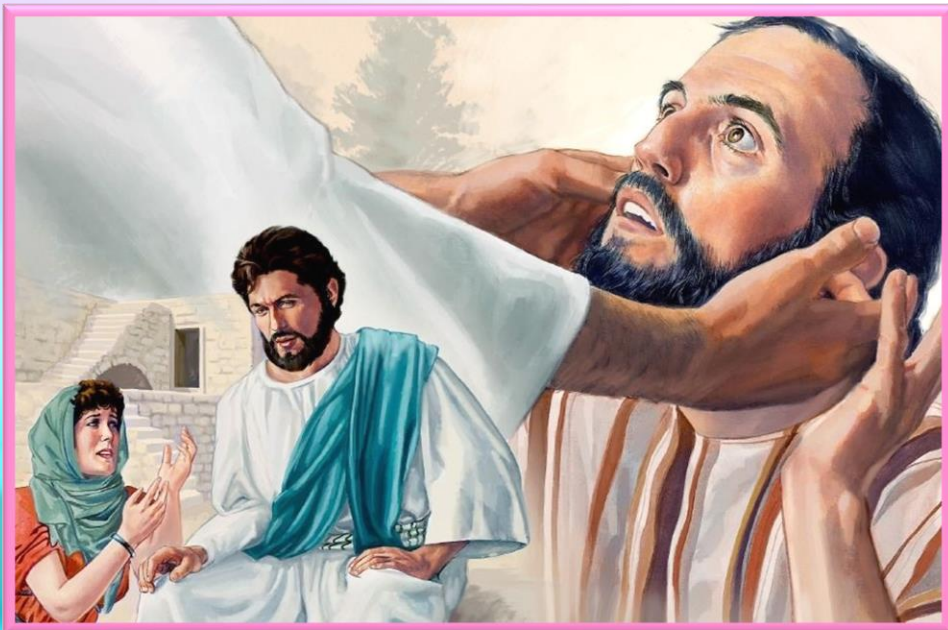
“There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man”

(Mark 7:15, NKJV)

An issue that confronted the Pharisees with Jesus on various occasions was tradition.

Rubbing some cereals with your hand on the Sabbath; eat without purifying your hands; dedicate objects to the service of God to prevent others from enjoying them; not to touch a Gentile or eat with him... Many and diverse were the traditions that made the Pharisaic religion difficult and hard to follow.



Because of their traditions, they were blind guides (Mt. 23:16), who closed the entrance to the Kingdom of Heaven to the people (Mt. 23:13).



The problems of tradition:

-  Substitute the commandments of God. Mark 7:1-13.
-  What pollutes and what doesn't. Mark 7:14-19.

Tradition and the Gentiles:

-  Little dogs that surpass their masters. Mark 7:24-30.
-  Ears that are left open. Mark 7:31-37.

The yeast of tradition. Mark 8:11-13.



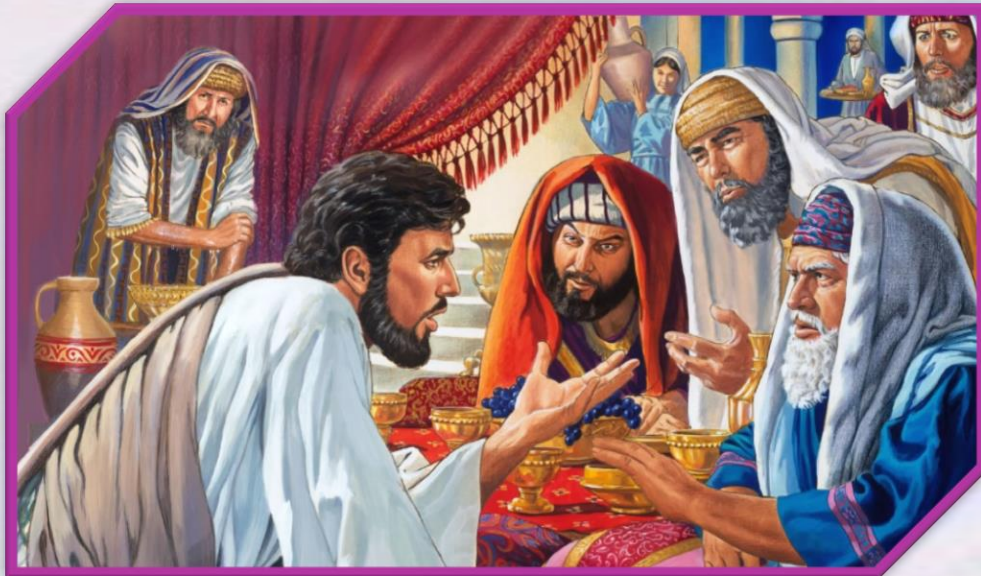
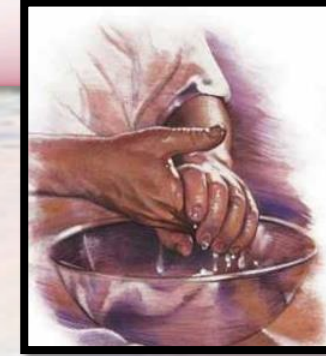
THE PROBLEMS OF TRADITION

REPLACE THE COMMANDMENTS OF GOD

“And he continued, “You have a fine way of setting aside the commands of God in order to observe your own traditions.” (Mark 7:9)

God had commanded that the priests purify themselves with water before they could minister in the Sanctuary (Ex. 30:17-21).

Driven by excess zeal, the Jews had extended this commandment to all people, to avoid ritual contamination.



The question of the scribes and Pharisees was intended to prove that Jesus did not respect the Commandments (Mark 7:5). But that question turned against them. Jesus did respect the Commandments. They were the ones who broke them and replaced them with their own traditions (Mark 7:6-8).



An example: If they dedicated something to God [*Corban*] – such as a house – became usufructuaries until their death, but they could not use it for any other purpose, such as helping their parents (Mark 7:9-13).



“The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition.”

EGW (Preparation for What Lies Ahead, December 12)

WHAT POLLUTES AND WHAT DOES NOT

“There is nothing outside of man that enters him that can defile him; But what comes out of it is what defiles a man” (Mark 7:15).



The “sanctified meat” (of a sacrificed animal) became “unclean” when touched by someone ritually unclean (Haggai 2:12-13).

In the Pharisaic tradition, this was extrapolated to any food (allowed by Leviticus 11), and to any person, whether impure or not. The question raised had nothing to do with the foods that could or could not be eaten, but with the way in which they were eaten (with purified – washed – or unpurified – unclean hands).

Therefore, if you did not wash your hands in a certain way, the food you ate was impure. But Jesus made it clear that clean food does not become unclean by eating it without performing the traditional rite (Mark 7:18-19).

However, what really contaminates a person is what is inside them. Our sins arise from our desires and thoughts (Mark 7:20-23).





TRADITION AND THE GENTILES

LITTLE DOGS THAT EXCEED THEIR MASTERS

"She answered and said to him, Yes, Lord; But even the dogs under the table eat the children's crumbs" (Mark 7:28)

According to tradition, a Jew could not touch a Gentile (pagan, foreigner), enter his or her house, or eat with him or her.

In dealing with this Greek woman, Jesus seems to support these traditions: "I cannot heal your daughter because you are a pagan; I only heal Jews" (Mark 7:26-27). In this description, the Jews are the children of God, and the pagans are "dogs" (domesticated dogs).

The woman caught the clues Jesus left in his message, held on to them by faith, and won the argument over Jesus! (Mark 7:28).



"Leave first"

She could ask for second place and take advantage of the crumbs of the satiated.



"Puppies"

Domesticated dogs (not strays) were part of the family and could therefore enjoy its benefits.

EARS THAT ARE OPENED

"He looked up to heaven and with a deep sigh said to him, "Ephphatha!" (which means "Be opened!") (Mark 7:34)

From Tyre, Jesus made an intentional detour to avoid Galilee (Mark 7:31). In this way, he was able to spend time with his disciples.

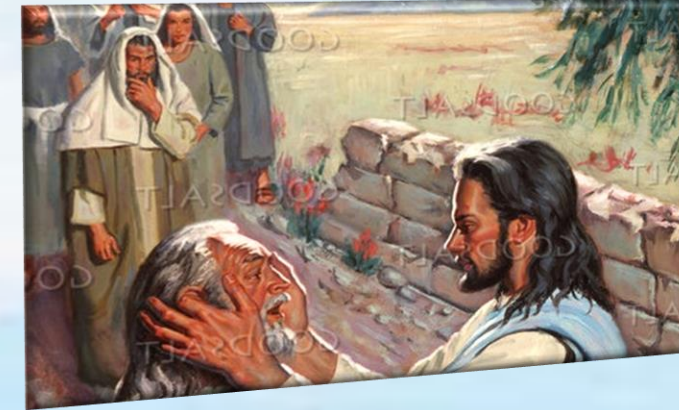
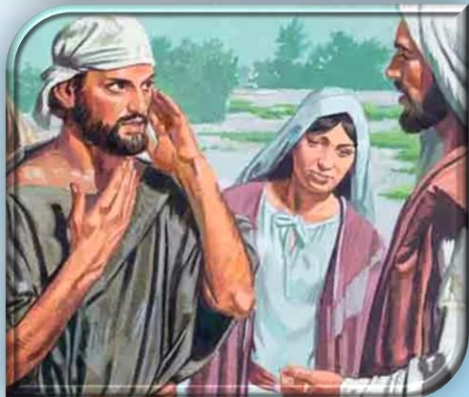
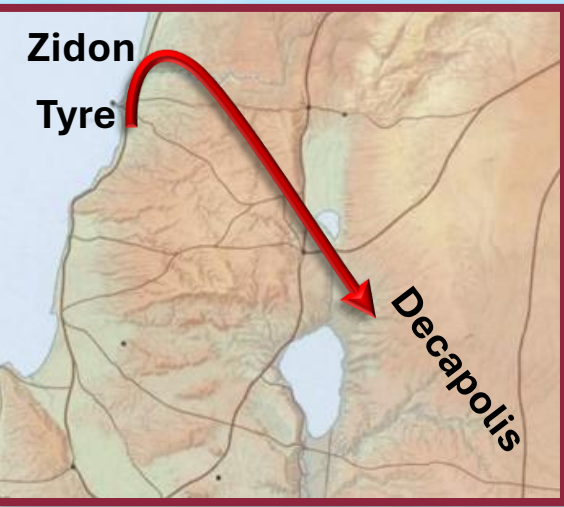
Upon arriving at Decapolis they brought a person to be healed. Taking him aside, he used a peculiar system to heal him (Mark 7:32-34).

By his actions, Jesus allowed this man to exercise faith that He could heal him. As a result, many marveled at Jesus (Mark 7:35-37).

But why did Jesus groan as he exclaimed, "Be open"?

The deaf man could hear clearly, and the first words he heard were those of Jesus. But Jesus thought about those who, hearing, did not want to hear his words or receive his message.

Jesus wants us to have our ears ready to listen to his messages, and also to hear the cry of those who need to hear a timely word from us.





THE YEAST OF TRADITION

“Be careful,” Jesus warned them. “Watch out for the yeast of the Pharisees and that of Herod.” (Mark 8:15)

When they arrived at Dalmanuta, Jesus met the “deaf Pharisees,” who asked him for a sign of his authority (Mark 8:10-11).

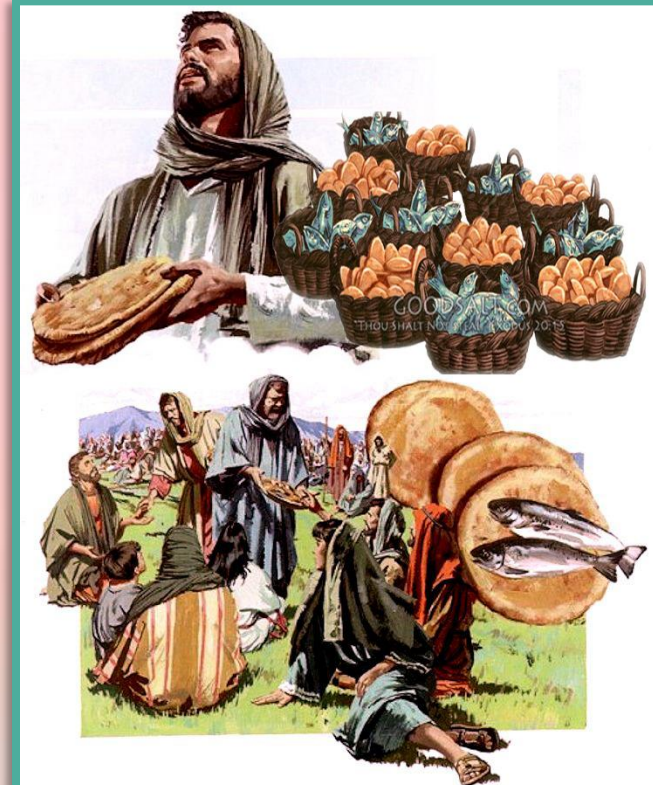
He refused to give them any sign. Nothing could convince those who did not want to be convinced. Disappointed, he left the region, embarking with his disciples (Mark 8:12-13).

During the journey, Jesus spoke to them about the “yeast of the Pharisees,” that is, the teachings and traditions that permeated religion and corrupted it (Mark 8:15).



The disciples did not understand the metaphor. They thought that he was reproaching them for not having brought bread, and they believed that they should not buy bread from someone who was a Pharisee or Sadducee.

They forgot that Jesus can make unlimited resources available to us (Mark 8:16-21).



“It will not do for us to float along with the current, guided by tradition and presumptuous fallacies. We are called laborers together with God. Then let us arise and shine. There is no time to spend in controversy. Those who have a knowledge of the truth as it is in Jesus must now become one in heart and purpose. All differences must be swept away. The members of the church must work unitedly under the great Head of the church. Let those who have a knowledge of the truth arise and shine. “Cry aloud, spare not, lift up thy voice like a trumpet” (Isaiah 58:1). No longer mutilate the truth. Let the soul cry out for the living God.”