

THE GOSPEL OF MARK: STRAIGHT TALK ABOUT JESUS CHRIST

7, The Gospel purifies from the corruption of external man-made religious traditions of self-righteous rules and rituals clarifying the internal transformation of the soul by saving faith: self-righteousness by law-works vs God's righteousness by grace-faith, Part 7E

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Introduction: The Gospel of Mark chapter 7 begins with disputes about religious handwashing rituals and man-made rules about self-purification from unclean foods, things, and people all which Jesus rejects as having no place in the New Covenant Gospel. By the conclusion of chapter 7, Mark gives a detailed account of Jesus healing a man as a compassionate object lesson about the Holy Spirit's not only purifying the soul from sin's guilt but also empowering the redeemed sinner to clearly hear and speak the Good News of God's salvation through faith in Jesus.

Chapter 7, The Gospel purifies from the corruption of external man-made religious traditions of self-righteous rules and rituals clarifying the internal transformation of the soul by saving faith: self-righteousness by law-works vs God's righteousness by grace-faith.

vv. 1-16, Jesus preached the law-word of God and applied the New Covenant Gospel by first clarifying that sin is sourced in the human heart...

- Man-made rules and rituals of outward washings cannot purify the corruption of the sin-hardened heart shown in all manner of self-righteousness disguised as religious piety, cf. Exodus 20:12, et al., the 5th Commandment.

vv. 17-23, Jesus protested against His disciples confusion over the basics of the New Covenant Gospel clarifying the need for heart purification effecting the supernatural essence of the soul...

- Sin's corruption is not in outward things, e.g. food or drink, personal and household items, clothing and furniture, but sin is sourced in the human heart caused by original and actual sins revealed by God's Law, e.g. re: the 10 Commandments //v. 21, Jeremiah 31:31-34, Ezekiel 36:24-27, et al.

vv. 24-30, Jesus commends the faith of the Syro-Phoenician woman (Syrian, around modern day Lebanon), a Greek speaking gentile, outside of Old Covenant Judaism, as an outward demonstration of her inward grace-faith...

- The New Covenant Gospel of Jesus Christ makes it clear that sin's corruption does not come from external things including people's external differences, and by His blessing the faith of this gentile woman and her daughter, Jesus gives a living object lesson of the Gospel.

vv. 31-37, Jesus healing the deaf man with mal-effected speech gives an object lesson to clarify the necessity of the New Covenant Gospel, e.g. to hear and speak clearly God's way of saving-faith...

- Mark has repeatedly documented Jesus' vast and varied healings of all kinds of people in different places, yet specific details are given of some healings to reveal the greater truth about Jesus as Messiah—the Anointed Savior!

“Jesus departed from there, skirted the Sea of Galilee, and went up on the mountain and sat down there. Then great multitudes came to Him, having with them the lame, blind, mute, maimed, and many others; and they laid them down at Jesus’ feet, and He healed them. So the multitude marveled when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel.” Matthew 15:29-31

v. 31, Jesus took the long way around the eastern side of the Sea of Galilee to the southern region passing through where He left as His witness the man He saved and delivered from many demons (Mark 5:1-20)...

**Christian ministers and believers in the Church should take note of Jesus previously commissioning this saved man to remain and witness of God’s compassionate salvation, cf. Mk. 5:18-20, and how according to His time and purpose Jesus revisited that region with His saving power...*

vv. 32-34, Jesus healed a man who was deaf and with mal-effected speech by His personally touching the man’s ears and tongue, a rarely detailed account for an intended object lesson about the internal supernatural work of the Holy Spirit in regeneration...

- Unstopping the ears to hear the word of God and losing the tongue to plainly speak God’s truth are well attested in the Old Testament as symbolic acts of God’s presence and saving grace, cf. Exodus 4:11, Deuteronomy 29:4, Psalm 40:6, Isaiah 29:18; 32:3-4; 35:5-6; 55:3, et al.
**Christian ministers and believers in the Church are only as true to the New Covenant Gospel as they hear and speak the Word of God faithfully believing the unseen power of the Holy Spirit is the real presence of God greater than the world, the flesh, and the devil...*

vv. 35-37, Jesus commanded the people that , *“they should tell no one”* not as a “gag order” but that they should not focus on the outward healings obscuring the inward transformation effecting the supernatural essence of the soul...

- Jesus’ repeatedly commanding the people not to be overly celebrating the outward signs and wonders was not a prohibition against witnessing to the inward transformation of soul reconciled to God, cf. 1:34, 43; 3:12; 4:10-11; 8:30; 9:9 //5:18-20...
**For Christian ministers and believers in the Church there remains the risk not only of external man-made religious rituals and rules but also focusing on outward displays of human experiences as more validating than faith in the inward work of the Holy Spirit by the means of grace through the preaching and witnessing of the Gospel.*