



Pointers and questions on the Gospel of

MARK

Session 5

7:24 - 8:38

Summary

- 7:24-37** Jesus performs two more healings: a Gentile woman's daughter and a deaf-mute.
- 8:1-21** The feeding of the four thousand leads to discussion about 'the yeast of the Pharisees'.
- 8:22-26** Jesus restores the sight of a blind man at Bethsaida.
- 8:27-38** Peter recognises Jesus as the Christ (Messiah), after which Jesus begins to speak openly about his coming death and resurrection.

Questions to get you thinking

1. Jesus goes into Gentile territory for a breather (7:24-30), but can't escape people's demands on him. Who do you think he means by 'the children' and the (pet) 'dogs'?
2. What can we learn from this Syro-Phoenician woman about persistence in bringing our needs to the Lord?
3. Look at the healing of the deaf-mute in 7:31-37. What did the people ask Jesus to do specifically? Did he do it? What can we learn from this about 'set ways' of expecting things to happen?
4. Healing evangelists today generally have sick people up on the stage in full view of the crowd. What was Jesus' approach with this man?
5. In view of Jesus' earlier feeding of the five thousand, what does 8:4 tell us about the faith and understanding of the disciples? We, of course, are far brighter than them—aren't we?
6. Read 8:11-13. Why did Jesus turn down the Pharisees' request? Is it always wrong to ask Jesus for a miracle?
7. In 8:14-21, what do you think Jesus mean by 'the yeast of the Pharisees and that of Herod'?
8. The disciples were over-literal in their understanding of Jesus' words (8:15-17). He was speaking in symbolic, spiritual terms. Can we make the same mistake sometimes in our understanding of God's Word, the Bible? Give some examples.
9. What do you make of Jesus' words to his disciples in 8:17-21?
10. It is not coincidence that the two-stage healing of the blind man in 8:22-26 comes after the passage about the disciples being slow to understand. Can you see any parallels between the two?
11. The passage 8:27-30 comes right in the middle of Mark's Gospel. In what way could Mark have intended it to be a turning-point in people's understanding of who Jesus really was?
12. In 8:31-33 Peter, having just expressed deep spiritual insight into who Jesus was, is now speaking words with a satanic rather than godly flavour. Talk about how we can sometimes do the same. How can we avoid it?
13. Read Jesus' words in 8:34-38. How do they square with the invitation of some evangelists today to 'come to Jesus and have a nice time'?

