

9/20/20

Mark 7

Jesus has healed many in Gennasaret, just south of Capernaum about 4-5 miles, and now a delegation of Pharisees and Scribes came from Jerusalem to Jesus.

* They came to spy out the liberty of the disciple of Jesus!

7:1-23 The teaching of Jesus on what defiles a man.

* The parallel passage. Matt. 15:1-20

7:1 The opposing Jewish leaders.

- 1) The two groups, “Then the Pharisees and some of the scribes came together to Him.”
vs. 1a
 - a) The Pharisees “Pharisaioi”, the separated one to protect the law after the captivity of Babylon, the religious rulers of the day, who meticulously observed the law by building a fence around it with their traditions.
 - b) The scribes “grammateus”, means a clerk, secretary or recorder, the lawyers of the law, who interpreted the law of Moses,
 - c) They expounding it to many volumes in later years in the Mishnah, Gemara and Talmud, resulting in honoring the traditions more than the law.

2) Their origin, “having come from Jerusalem.”
vs. 1b

- a) Jerusalem was the religious center of the Jews, the city God had chosen for Himself. 2Chron. 7:12
- b) Jerusalem was called the city of David. 2Sam. 5:7; 6:10

7:2-4 The purpose for the coming of the religious leaders.

- 1) To bring accusation against the disciples, “Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault.” vs. 2
 - a) The disciples of Jesus did not follow their ceremonial rites of washing before eating.
 - b) The violation was of their traditions.
- 2) The tradition is explained, “For the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the tradition of the elders.” vs. 3
 - a) The washing was in a special “pugme” the fist, describing the way or method, a prescribed ritual of washing to ensure spiritual cleansing. Literally with the fist.
 - b) The word tradition “paradosis”, means that which was handed over to them by the elders, their interpretations, not what the Law taught.

- 3) The explanation of their tradition, “*When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches.” vs. 4
- a) The Pharisees and scribes would touch Gentiles and other unclean people.
 - b) All this was for ceremonial cleanness and purification, hypocritical while omitting the weightier matters of the Law! Matt. 23:23

7:5-8 The rebuke by Jesus for their hypocrisy.

- 1) The confrontation of Jesus accusing His disciples, “Then the Pharisees and scribes asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?” vs. 5
 - a) Jesus said, “Why do your disciples transgress the tradition of the elders?” Matt. 15:2
 - b) The Rabbis divided the Torah into 613 separate decrees, 365 prohibitions, 248 positive directives.
- 2) The unveiling of their hypocrisy by Jesus, “He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written: ‘This people honors Me with *their* lips, But their heart is far from Me.’” vs. 6

- a) Jews did not even bother to answer their question.
- b) Jesus accuses them directly as the fulfillment of the prophecy of Isaiah about the having no heart relation to God. Is. 29:13
 - 1)) Their lip service was divorced from any heart reality and pronounced “the woes” to them. Matt. 23
 - 2)) The heart speaks of the inner man, moral character.
 - 3)) The place of the intellect, emotions and will.
- 3) The emptiness of their religious worship, “And in vain they worship Me, Teaching *as* doctrines the commandments of men.” vs. 7
 - a) Their worship was empty because they were teaching man’s commandments as God’s teaching.
 - b) They ignored God’s word and exalted their own words.
 - c) The text in Isaiah says, “And their fear toward Me is taught by the commandment of men” Is. 29:13d
- 4) The particular accusation of violating the word of God, “For laying aside the commandment of God, you hold the tradition of men--the washing of pitchers and cups, and many other such things you do.” vs. 8
 - a) They were men pleasers.

- b) They valued men's traditions more than God's word.
- c) The word hold "krateo", it has the idea of a powerful grip on something.

7:10-13 The example from the law to confirm their violation.

- 1) The quote of Jesus is from Moses that was synonymous with the Law, "For Moses said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'" vs. 10
 - a) The quote is from the LXX the fifth commandment. Ex. 20:12; Deut. 5:16
 - b) The second quote required death to whoever cursed parents. Ex. 21:17; Lev. 20:9
 - c) Matthew says "God commanded", evidence of Inspiration. Matt. 15:4
- 2) The quote now is from their traditions, "But you say, 'If a man says to his father or mother, "Whatever profit you might have received from me *is* Corban"--' (that is, a gift *to God*)." vs. 11
 - a) The word corban "korban", means a gift dedicated to God.
 - b) The money that was given to their parents to help them was now given to God.
- 3) The violation of God law is stated by Jesus, "then you no longer let him do anything for his father or his mother, making the word of God of no effect through your tradition

which you have handed down. And many such things you do." vs. 12-13

- a) The religious rulers circumvented a person's responsibility to provide for their parents by making provisions that it now be given to God.
- b) The leaders first, then the individual were canceling out God's word by their traditions, while making themselves appear are spiritual and godly, when in fact the opposite was true.
- c) The Pharisees and Scribe were the first to benefit from the gift and in the fact that they "no longer let the man do anything for his parents meant, if he changed his minds recognizing the wrong, they would not allow him.

7:14-16 The public teaching of Jesus to the people about ceremonial defilement.

- 1) The summoning of the crowds, "When He had called all the multitude to *Himself*, He said to them, "Hear Me, everyone, and understand." vs. 14
 - a) Jesus declared Himself to be the ultimate authority, "Hear Me, everyone."
 - b) Jesus knew they were able to understand, otherwise it would be mockery.
- 2) The correct clear teaching to the crowd to be applied to their lives, "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.” vs. 15

- a) The context of anything from the outside is food, nothing we eat can defile us spiritually. Rom. 14:1-13; Col. 2:16-23
 - b) The things that defile man are those things that come out of him and immoral and unethical conduct. 1Cor. 6 15-20, 2Cor. 6:14-18
- 3) The strong exhortation to the crowd, “If anyone has ears to hear, let him hear!” vs. 16
- a) The command implies the ability to hear “akouo”, to attend, consider and perceive.
 - b) The responsibility is to each individual person, to hear, learn and obey or not.

7:17-23 The private teaching of Jesus to His disciples about ceremonial defilement.

- 1) The time of the occasion, “When He had entered a house away from the crowd, His disciples asked Him concerning the parable.” vs. 17
 - a) Peter asked, “Explain this parable to us.” Matt. 15:15
 - b) They were as dull of spiritual insight as the Pharisees.
- 2) The rebuke of Jesus, “So He said to them, “Are you thus without understanding also?”

Do you not perceive that whatever enters a man from outside cannot defile him.” vs. 18

- a) The word without understanding “asunetos”, means untelegent, stupid.
 - b) The obvious implication was they should have understood!
 - c) Food has no natural element to defile a person!
- 3) The reason is stated by Jesus, “because it does not enter his heart but his stomach, and is eliminated, *thus* purifying all foods?” vs. 19
- a) Food goes straight into the stomach.
 - b) After the extraction of all that is good to nourish the body, the rest is eliminated.
- 4) The thing that defiles a person is from within, “And He said, “What comes out of a man, that defiles a man.” vs. 20
- * The expression “what comes out” is not referring to the food elimination.
- 5) The explanation of the source of defilement, “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.” vs. 21-22
- a) The heart “kardia” denotes the center of all physical and spiritual life.
 - b) The seat of intellect, emotions and the will that is guided by sin nature, as fallen beings.

- 1) Evil thoughts, this is the root of all other sins, where sinful thoughts are conceived, planned and carried out.
- 2) Adulteries is having sex with someone you are not married to.
- 3) Fornication is sex before marriage or single after one is divorced.
- 4) Murders, is the taking of a person's life, premeditated.
- 5) Thefts are taking what is not yours.
- 6) Covetousness is the desire to have what another has.
- 7) Wickedness refers to an active evil character.
- 8) Deceit is dishonesty to lure and bait a person, keeping them in the dark bringing injury to them by treachery.
- 9) Lewdness is unbridled lust, excessive outrageous shameless abandonment.
- 10) An evil eye refers to malicious and injurious intents or grudges.
- 11) Blasphemy is speaking reproachfully, profane or injurious to God or man.
- 12) Pride is an attitude of haughty, arrogance, having too high opinion of oneself.
- 13) Foolishness is the lack of sense, thoughtless, senselessness and recklessness.

- c) Only when a sinner if born again can they please God and live out the word and will of God!
- 6) The conclusive summary statement, "All these evil things come from within and defile a man." vs. 23
 - a) The heart of man is dectieful and desparately wixed. Jer. 17:9
 - b) The list is found many places. Rom. 1:18-32; 1Cor. 5:9-11; Gal. 5:19-21

7:24-30 The Syro-Phoenician woman comes to Jesus.

* The parallel passage. Matt. 15:21-28

7:24-25 The departure of Jesus from Gennesaret.

- 1) The area was outside of Israel, "From there He arose and went to the region of Tyre and Sidon." vs. 23a
 - a) Either the area of Gennesaret or the house. Mk. 6:53; 7:17
 - b) Tyre was in Syria about 46-50 miles Northwest of Capernaum.
 - 1)) The King of Tyre provided Solomon with timber and workmen for the temple. 1Kings 5; 2Chron. 2
 - 2)) Elijah was sent by God to the widow of Zarephath in Syria. 1Kings 17
 - 3)) Jesus reminded the people at Nazareth about the faith of the widow to believe God to provide for her, but

- the Jews did not believe in their Messiah. Lk. 4:25-26
- 4)) Ezekiel prophesied the judgment of Tyre as a mark of unbelief. Ezk. 26-28
- 5)) Sidon is also in Syria also about 26 miles Northeast of Tyre.
- 2) The intent of Jesus, “And He entered a house and wanted no one to know *it*, but He could not be hidden.” vs. 24
- a) They had come from Gennesaret where Jesus had been ministering tirelessly. vs. 53
- b) Jesus entered to rest from the long journey, but to no avail.
- 3) The situation at hand, “For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet.” vs. 25
- a) The phrase young daughter “*thugathrion*” is in the diminutive revealing endearment.
- b) Her daughter was demon possessed.
- c) The woman is desperate, without doubt having heard of Jesus healing others.
- d) She fell at the feet of Jesus, worshipping Him.
- e) Matthew says, “Jesus at first answered her not a word.”

7:26-29 The conversation between the woman and Jesus.

- 1) The persistency of the Gentile woman, “The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter.” vs. 26
- a) Syro-Phoenician, a province of Syria, indicating her nationality to distinguish her from Libyo-Phoenicians of North Africa.
- b) Matthew calls her a Canaanite, accursed race in Genesis and the disciples said, “Send her away she is crying after us.” Matt. 15:22-23
- c) She kept asking, repeatedly and continuously.
- d) Matthew says she said, “have mercy on me, O Lord Son of David”, but she was not a daughter of Abraham. Matt. 15:22
- 2) The priority at the time Jesus declared, “But Jesus said to her, “Let the children be filled first, for it is not good to take the children’s bread and throw *it* to the little dogs.” vs. 27
- a) The children indicated Israel, “I was sent only to the lost sheep of the house of Israel.” Matt. 15:24
* Paul clearly stated the priority of time, not importance! Rom 1:16-17
- b) He came to His own, but His own received Him not. Jn. 1:11
- c) Later the gospel would be taken to the Gentiles Matt. 27; Jn. 10:16; Acts 13; Rom. 1:17; 9-11

- d) The phrase little dogs “kunarion”, indicated a house puppy in contrast to vicious scavenger dogs that roamed.
 - e) Another term dog was used by the Gentiles or of shameless and audacious women.
 - f) The term was used for Jews with contempt in a derogatory manner. Matt. 7:6; Phil. 3:2; Rev. 22:15
 - g) Jesus used it for the Gentiles.
- 3) The response of the woman were those of faith in Jesus, “And she answered and said to Him, “Yes, Lord, yet even the little dogs under the table eat from the children’s crumbs.” vs. 28
- a) She acknowledge the priority to the Jew first, but she also acknowledge He was mercifull and compassionate and would settle for the leftovers for now.
 - b) The answer of the wormn described the practice of the people, who ate with their hands and wiped them with bread then tossed it to the puppies under the talbe.
 - c) Matthew recorded, “great is your faith”. Matt. 15:28
- 4) The confirmation of her petition was stated by Jesus, “Then He said to her, “For this saying go your way; the demon has gone out of your daughter.” vs. 29
- a) The woman knew and believer in Jesus.

- b) This is the only healing from a distance recorded in Mark.
- 5) The summary statement, “And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.” vs. 30
- a) The mercy of Jesus poured out.
 - b) The shadow of things to come to the Gentiles through the gospel.

7:31-37 The healing of the deaf-mute.

* The parallel passage, but the healing of the deaf-mute is only mentioned by Mark. Matt. 15:29-31

7:31-35 The departure of Jesus back to Israel.

- 1) The route of the journey, “Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee.” vs. 31
 - a) The Decapolis means the ten cities, the area of the demoniac on the east side of Galilee. Mk. 5:1-20
 - b) The demon possessed man at Gadara evangelized through the Deapolis. Mk. 5:20
- 2) The request of Jesus when He arrived, “Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him.” vs. 32

- a) Like the paralytic whose friends brought him believing Jesus could heal him and begged that He heal the man. Mk. 2
- b) Deaf and with an impediment “mogilalos” a rare word, appearing only this time in the New Testament, it means difficulty of speech or stammering for they are related because one is dependent on the other.
- 3) The way Jesus healed the man, “And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue. Then, looking up to heaven, He sighed, and said to him, “Ephphatha,” that is, “Be opened.” vs. 33-34
 - a) He took him aside from the crowd, Jesus is personal. vs. 33a
 - b) He touched his ears, Jesus is able to touch us and desires to come to Him. vs. 33b
 - c) He spat and touched his tongue with His finger to mark the area of his impediment. vs. 33c
 - d) He looked to heaven, His resources were directly from the Father. vs. 34a-b
 - e) He sighed “stenazo”, the grown over affects of sin. vs. 34c
 - f) He spoke, “said to him, Ephahatha, that is “Be oprned” in Aramaic., literally, be “thoroughly open”. vs. 34d-g
 - 1)) The is an imperative command.

- 2)) The methodology is not the key. but rather God’s sovereignty.
- 2)) Jesus never healed the same way twice
- 4) Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly.” vs. 35
 - a) Instantly his ears heard sound.
 - b) Instantly his toungue could articulate, without any speech therapy.

7:36-37 The instruction of Jesus and response of the people.

- 1) The desire of Jesus was to escape public notice and not call attention to Himself, “Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed *it*.” vs. 36
 - a) The religious leaders were seeking to accuse Jesus.
 - b) The people were seeking to tell everyone about Jesus.
- 2) The people were in awe of Jesus, “And they were astonished beyond measure, saying, “He has done all things well. He makes both the deaf to hear and the mute to speak.” vs. 37
 - a) The word astonished “ekplesso”, means to struck by a blow, amazed.

- b) The degree and extent was beyond measure “hyperperissos”, exceedingly, a double superlative.