

**I. Traditions of Men vs. the Word of God. (v. 1-13)**

**A. The Traditions of Men. (v. 1-5)**

**1. (v. 2) "They saw some of His disciples eat bread."**

- a. These disciples were eating loaves of bread.
- b. Jesus fed the 5000 and had twelve hand-baskets full of bread left over. (6:43) Q = Could it be that each disciple got his own basket, and this is what the Pharisees were seeing?

**2. (v. 3-4) The Jews did not like having just moral principles. They wanted rules and regulations for every possible situation in life.**

- a. The "elders" (ancients) were the great legal experts of the old days.
- b. "Defiled" / "Common" – Gr. *koinos*.
  - 1) This came to mean "ceremonially unclean."
    - a) To the Pharisees and scribes, the disciples were not "hygienically unclean," but "ceremonially unclean."

**c. Regulation of "Washing their hands."**

- 1) Before every meal, and between every course, the hands had to be washed in a certain way. The hands had to be free of any coating of sand or mortar, or gravel or any such substance. The water for washing had to be kept in special large stone jars, so that it itself was clean.
  - a) The hands were held with fingertips pointing upwards.
    1. The water had to go at least to the wrist with at least 1 ½ eggshells of water.
  - b) Then, they would rub their fist in the palm.
    1. Now the water is unclean, so they had to wash off that water.
  - c) Finally, the hands were held with fingertips pointing downward.
    1. The water would go from the wrist to the fingertips. Then the hands would be clean.
- 2) All this was done to be clean in the eyes of God.
  - a) In the Jewish mind, to eat with unclean hands would bring the demon called Shibta.
  - b) You would become liable to poverty and destruction.

- c) A Rabbi who once omitted this ceremony was buried in excommunication.
  - d) Another Rabbi, imprisoned by the Romans, used the water given to him for hand washing instead of drinking it, and he almost died.
- d. "And many other things there be,"
- 1) "Washing of cups, and pots, brazen vessels, and of tables."
    - a) A *hollow* vessel made of pottery could contract uncleanness inside, but not outside.
      - 1. If it became unclean, it had to be broken, and no unbroken piece could be big enough to hold enough oil to anoint the little toe.
    - b) A flat plate without a rim cannot become unclean at all, but a plate with a rim can.
  - e. **NOTE:** Legalism does not protect you *from* carnality, but is the *result* of carnality.

## B. The Word of God. (v. 6-13)

### 1. (v. 6-7)

- a. Jesus is quoting **Isaiah 29:13**.

### 2. (v. 8)

- a. "*Laying aside*" the commandment of God.
- b. Gr. *afentes* from the word *afiemi*
  - a) "to send away"
  - b) "to dismiss"
  - c) "to depart from"
  - d) "to forsake"
- c. "*Ye hold*" the tradition of men.
  - 1) Gr. *krateite* from word *krateo* – "to be strong; to get into one's power; lay hold of; seize; apprehend."
    - a) Tense – *present indicative active* – this is occurring while the speaker is making the statement.
  - 2) While Jesus is talking to them, they are seizing, with power, the traditions of the elders.

### 3. (v. 9-10)

- a. "Honor" your father and mother.
  - 1) Gr. *tima* from the word *timaō*.
    - a) To estimate in respect of worth.
    - b) To hold in estimation, respect, honor, reverence.
    - c) To treat with honor.
    - d) Manifest consideration towards.
    - e) To treat graciously.
    - f) Visit with marks of favor.
  - 2) Tense – **Imperative** – This is a command!
  
- b. "Curses" father or mother, let him die the death.
  - 1) Gr. *kakologōn* from the word *kakologeō*.
    - a) To speak evil of.
    - b) Revile.
    - c) Abuse.
    - d) Assail with reproaches.
    - e) To address with offensive language.
    - f) To treat with disrespect.
  - 2) This is quoting **Exodus 21:17**.
    - a) Deuteronomy 5:16 says, "*Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee...* (i.e. you won't die)."

### 4. (v. 11-13) **Corban?!**

- a. They were making a tradition to get out of a moral duty and scriptural obligation.
  - 1) These men claimed to love God, but they had no love for their parents.
  
- b. If we are putting man's traditions above God's Word, then we will lose the power of God's Word in our lives.
  - 1) **Illust.** – Rabbi Eleazer said, "He who expounds the Scriptures in opposition to the tradition has no share in the world to come."

- 2) **Illust.** – In the Mishna, it says, “It is a greater offence to teach anything contrary to the voice of the Rabbis than to contradict Scripture itself.”

### C. Three Results Caused by Their Traditions:

1. “Laying aside” the commandment of God. (v. 8)
2. “Reject” the commandment of God. (v. 9)
3. Make the Word of God of “none effect.” (v. 13)

## II. The Issue of the Heart. (v. 14-23)

### A. Jesus Teaches the Multitude Publicly. (v. 14-16)

#### 1. (v. 14-15)

- a. “The things which come out of him, those are they that defile the man.”
  - 1) Jesus is showing to the multitude the hypocrisy of their religious leaders.
    - a) The thing coming out of them was hypocrisy.

### B. Jesus Teaches the Disciples Privately. (v. 17-23)

#### 1. (v. 17-19)

- a. “draught” – Gr. *afedrona* – “private seat, i.e. toilet seat”

#### 2. (v. 20-21)

##### a. Evil thoughts.

- 1) “Evil” – Gr. *kakoi* – “bad, worthless, corrupt, depraved, wicked, criminal, morally bad”
- 2) **NOTE:** Evil thoughts are where the rest of the list stems from.
- 3) **KEY:** *Evil Heart – Evil Thoughts – Evil Actions.*

##### b. Adulteries.

- 1) Jesus said, “Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” (Matthew 5:27-28)

**c. Fornications.**

- 1) Gr. *porneiai* from the word *porneia*.
  - a) This is where we get the word "pornography."
    1. Jesus says that this comes from an evil heart of lust.
  - b) This word also speaks of "whoredom and incest."

**d. Murders.**

- 1) Gr. *fonoí* from the word *fonos* – "killing, slaughter, murder"
- 2) Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." (Matthew 5:21-22)

**3. (v. 22-23)**

**a. Thefts.**

- 1) Stealing something that's not yours.

**b. Covetousness.**

- 1) "greedy desires; schemes of extortion"

**c. Wickedness.**

- 1) Gr. *poneriai* from word *poneria* – "evil disposition of mind; mischief; wicked deeds; villainies."

**d. Deceit.**

- 1) Gr. *dolos* – "a bait or contrivance for entrapping; fraud, deceit."

**e. Lasciviousness.**

- 1) Gr. *aselgeia* – "insatiable desire for pleasure; debauchery; sexual excess; excessive pleasure; perversion"

**f. An evil eye.**

- 1) "wicked eye."
- 2) Robertson says that it is an "eye that works evil and that haunts one with its gloating stare,"<sup>1</sup>

**g. Blasphemy.**

- 1) "Hateful speech" toward God or others.

**h. Pride.**

- 1) Gr. *huperephania* – compound word.
  - a) *Huper* – "above"
  - b) *Phainesthai* – "to show one's self"
- 2) "To show one's self above" others. The picture is of a man who holds his head high above others.<sup>2</sup>

**i. Foolishness.**

- 1) Gr. *afrosune* – "inconsiderateness; wickedness; impiety"

**C. All these things are not just weaknesses, but they are sins that come from an evil heart.**

**1. If we repent ("change our mind"), then God can change our heart.**

- a. In Romans 12:2, Paul said, "...be ye transformed by the renewing of your mind..."
  - 1) God will do a metamorphosis if we renew our mind.

**2. Once we repent, God gives us a NEW heart!**

- a. Cf. **Ezekiel 36:25-27; Heb. 8:8-10; 2 Cor. 3:3-6.**

**3. The Word teaches us concerning Victory unto Life.**

- a. We were all born from Adam, so we are born sinners.
  - 1) We are not sinners because we sin, but we sin because we're sinners.
    - a) Committing adultery does not make someone an adulterer, it proves that they are an adulterer.

- b) Killing somebody doesn't make someone a murderer, it only proves that they are a murderer.
- b. I need forgiveness for what I've done, but I need also deliverance from what I am.
  - 1) The Blood of Jesus deals with what we have done, whereas the Cross deals with what we are.
  - 2) The Blood deals with the sins. The Cross deals with the sinner.
    - a) Cf. Romans 5:12, 16, 18-20; 6:6-7.

### **III. The Gentile Woman. (v. 24-30)**

#### **A. Tyre and Sidon. (v. 24)**

##### **1. Cities of Phoenicia.**

###### **a. Phoenicia.**

- 1) Location.
  - a) Part of Syria stretching North from Carmel, right along the coastal plain. It was between Galilee and the Mediterranean.
  - b) This was Gentile territory that was given to the children of Israel (Joshua 19:28-29), but they never entered into it.
    - 1. Earthly Israel had failed to gather in the people of Phoenicia, but now the True Israel had come upon them.
- 2) Religion.<sup>3</sup>
  - a) Idolatry.
  - b) Polytheistic and natural mythology centered on Baal.
  - c) Fertility cults.
  - d) Eshmun, the god of healing.

###### **b. Tyre.**

- 1) Location.
  - a) 40 miles North-West of Capernaum.
  - b) Today it's just ruins.
- 2) History.
  - a) Ancient city founded about 1209 B.C.
  - b) Solomon got the lumber to build the Temple from here. (1 Kings 5:6; 9:11)

- c) A princess was born here, and she married King Ahab, her name is Jezebel.
- d) Famous harbor.
  - 1. The Phoenician sailors were the first to find their way by following the stars.
- e) Famous fortress.
  - 1. They conquered within a 15 or 20 mile radius.

**c. Sidon.**

- 1) Location.
  - a) 26 miles North-East of Tyre, and 60 miles North of Capernaum.
- 2) History.
  - a) Sidon eventually lost its trade with Tyre and lost its greatness and sunk into a demoralized degeneracy.<sup>4</sup>

**B. The Daughter. (v. 25)**

**1. She was Young.**

- a. "Young daughter" – Gr. *thugatpion* – "a little daughter, female child."
  - 1) This is the same word used in Mark 5:23 for Jairus' daughter, and she was 12 years old. So, this little girl could be 12 years old or younger.

**2. She "had an unclean spirit."**

- a. "Had" – Gr. imperfect tense – "continuously having"
  - 1) This young daughter was "continuously having" an unclean spirit.

**3. She was "grievously vexed with a devil." (Cf. Matt. 15:22)**

- a. "Grievously" – Gr. *kakos* – "badly, miserably, wickedly."
- b. **Q** = How does a little girl get demon possessed?...

**1) Her culture.**

- a) In Phoenicia, they worshiped all kinds of idols and pagan practices, and Paul said...
  - 1. (1 Cor 10:19-20) "What say I then? That the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and



I would not that ye should have fellowship with devils.”

- b) Behind every idol is a demon, thus there is demonic activity.
- c) Also, when people are in an altered state of consciousness (i.e. drugs, alcohol, witchcraft, etc...), they are open to demonic forces.
  - 1. Q = I don't know, but could children that have Fetal-Alcohol Syndrome, or cases like that, be more susceptible to demonic activity since they genetically are already altered?

## 2) Her age.

a) From the Scriptures, it seems that...

- 1. Babies all have guardian angels. (Matthew 18:10)
- 2. When they are old enough to reason, they are susceptible to demonic activity. (Mark 7:25; 9:20-21)

## 3) The Fallen World.

a) We live in a fallen world where bad things happen to little children.

- 1. Tsunamis; Earthquakes; Molestation; Holocaust. (Yad Veshem / Holocaust Museum)

b) Why would God allow these things to happen to children?...

- 1. I don't know, but...
- 2. I do know that He is a God of love, and that nothing happens in this world but that God will in the end demonstrate that love.

## C. The Syrophenician Woman. (v. 25-26)

### 1. Her ***Past*** Religion.

- a. Throughout the history of Sidon, the principal temple was that of Eshmun, the god of healing.
- b. It is very significant that she comes to the Only True God that can heal her daughter.

### 2. Her ***Present*** Faith.

- a. "Heard of Him."
  - 1) She never saw Him.

- a) Jesus said, "Blessed are they that have not seen, and yet have believed." (John 20:29)

### 3. Her ***Humble*** Faith.

- a. "Came and fell at His feet."
  - 1) She sought Him out, and found Him.
    - a) Jeremiah 29:11 says, "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD..."

### 4. Her ***Persistent*** Faith.

- a. "She besought Him."
  - 1) "Besought" – Gr. *herōta* – Imperative Tense – "to be continuously asking; to be continuously begging"
  - 2) She even went to His disciples.
    - a) Matthew 15:23 says, "His disciples came and besought Him, saying, Send her away; for she crieth after us."
  - 3) She was persistent!
    - a) Cf. Luke 11:5-13.
- b. This woman had so much against her:
  - 1) Her nationality.
    - a) She was a Gentile, Jesus was a Jew.
  - 2) She was a woman.
    - a) Women were not highly esteemed in those days.
  - 3) Satan was against her.
    - a) One of his demons had control of her daughter.
  - 4) The disciples were against her.
    - a) They wanted to send her away.
- c. This desperate mother had so much against her, but she pressed on passionately and Jesus granted her request.
  - 1) You might have a lot against you, but Jesus will not come against you.

a) Romans 8:31 says, "If God be for us, who can be against us?"

#### D. Jesus' Response to Her Persistence. (v. 27-30)

1. **He gives her no answer.** "He answered her not a word."

a. Cf. **Matthew 15:22-25.**

1) She was trying to say the right things.

a) "Have mercy on me, O Lord, thou Son of David."

b) She was a Gentile using a Messianic term.

2) Finally, she came and worshipped Him, saying, Lord, help me. (Matt 15:25)

a) Jesus did not want her to try and sound like everybody else. He just wanted her heart.

2. **He gives her a challenge.** (v. 27-28)

a. "Let the children first be filled."

1) "The children" are the Jews.

a) Matthew 15:24 says, "But He answered and said, I am not sent but unto the lost sheep of the house of Israel."

b. "Dogs."

1) Dogs during that time...

a) Had no owners, but they would run wild and serve as scavengers for all garbage and trash.

b) They would run in packs and attack sheep, children, and whatever else was in their way.

c) They were ferocious, vicious, and hated animals

d) It was common for Jews to call Gentiles "Gentile-dogs."

1. It was a very derogatory term which is equal to our English word "b----," a term that used to mean 'a female dog,' but now is a derogatory term.

2) Jesus uses another Greek word for dog.

a) Gr. *kunaria* – "little dogs; little puppies."

1. This one is of a household pet that's always under the table. Most Jews had dogs. They were lovable little animals.

- c. "The dogs under the table eat of the children's crumbs."
  - 1) When the Jews would finish eating, they didn't have napkins, so they would take a loaf of bread and wipe their hands and then throw it to the little dogs.
- d. **Q** = Why would Jesus challenge her like this?...
  - 1) He was drawing out of her an expression of faith.

**3. He gives her the request. (v. 29-30)**

- a. Because of this woman's faith, she humbled herself and took 2<sup>nd</sup> place.
- b. Jesus responded to her faith with action.

**IV. Jesus Hath Done All Things Well. (v. 31-37)**

**A. Jesus Departs to the Decapolis. (v. 31)**

- 1. He leaves the Phoenician area on the North-West, and goes down the shore of Galilee to the South-East.

**B. Jesus Deals with the Individual. (v. 32-35)**

**1. The man was deaf and had an impediment in speech. (v. 32)**

- a. "Impediment in speech" – Gr. *mogilalon* – "speaking with difficulty."
- b. This man was not completely mute, but I'm sure his hearing caused him to have difficulty speaking.

**2. Jesus took him aside from the multitude. (v. 33)**

- a. He did not want to stir the crowd for a healing ministry.
- b. He wanted to deal with this guy individually.
  - 1) Jesus never sought the multitudes, but He sought individuals.
    - a) As He sought individuals, multitude came.
- c. We don't need to seek the crowd, but the individuals.

**3. Jesus healed this man with a different method than any others. (v. 33-34)**

- a. He did not want to be put in a box.
- b. How did He heal this man?...

- 1) He put His fingers into his ears.
- 2) He spit.
- 3) He touched his tongue.
- 4) He looked up to heaven.
  - a) He was showing the man where his help would come from.
- 5) He sighed.
- 6) He said unto him, "Be opened."

#### 4. The Result of Jesus' Healing. (v. 35)

- a. *"Immediately his ears were opened."*
  - 1) "ears" – Gr. *akoe* – "hearing, sense of hearing"
- b. *"The string of his tongue was loosed."*
  - 1) Gr. – lit. "that which bound his tongue was loosed."
- c. *"He spoke plainly."*
  - 1) Gr. – lit. "he started to speak rightly."

### C. Jesus Deals with the People. (v. 36-37)

#### 1. He Charged Them. (v. 36)

- a. *"Charged"* – Gr. *diesteilato* from word *diestello* – "command, prohibit."
  - 1) **Middle voice** – lit. "Jesus charged them *for himself* that they should tell no man."
  - 2) It was for Jesus' sake and for the future welfare of His ministry that the command was given.<sup>5</sup>

#### 2. He Astonished Them. (v. 37)

- a. *"And they were beyond measure astonished."*
  - 1) They were not just astonished, they were astonished beyond measure. Lit. "**Superabundantly above** astonished."
- b. *"He hath done all things well."*
  - 1) Jesus did not just do things halfway.
    - a) How do you think the poor guy would have felt if Jesus only healed him partially?
  - 2) Jesus did everything well.

a) I'm glad Jesus does everything well for me.

1. Justification.
2. Sanctification.
3. Glorification.

<sup>1</sup> Robertson's Word Pictures in the New Testament, Electronic Database. Copyright (c) 1997 by BibleSoft & Robertson's Word Pictures in the New Testament. Copyright (c) 1985 by Broadman Press

<sup>2</sup> Wuest. Mark 7:23. p. 150

<sup>3</sup> IVP New Bible Dictionary. p. 926

<sup>4</sup> Barclay. p. 179-180

<sup>5</sup> Wuest. p. 155.