

How's Your Heart?

Mark Chapter 7

Mar 7:1 **1) Traditions vs God's Word** vs 1-13

The Pharisees and some of the scribes gathered around Him when they had come from Jerusalem,

Mar 7:2 and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed

Mar 7:3 (For the Pharisees and all the Jews do not eat unless they carefully wash their hands, {thus} observing the traditions of the elders;

Mar 7:4 and {when they come} from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.)

Mar 7:5 The Pharisees and the scribes *asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?"

- *Coming to find fault. They are not looking at the healing, deliverances, the teaching, they are looking to see if they are following the oral tradition. The specific violation observed here is the washing of hands.*
- *Ceremonial unclean not dirty. Torah, Mishna, Talmud, Midrash, Gemara speak of washings*
 - *Torah 5 books of the Law (613 commands)*
 - *Oral Traditions (interpretations) Deut 17:10-11*
 - *Talmud* The entire Oral Law in written form (200 ad) (523 22 volumes)*
 - *Mishna is 63 tractates that summarizes and topically arranges the Oral Law*
 - *Gemara are the arguments from the rabbis for each Mishna*
 - *Midrash is a commentary on the Torah and TaNach (Hebrew Bible, OT)*
- ** Up until 200AD the Jews lived by the Torah and Oral Traditions. Oral Traditions were taught by teachers not read in books. The Talmud (Mishna and Gemara was not compiled until 200 AD) This was the premise of Oral Tradition that the relationship between student and teacher was of vital importance. This is why it was not written. It wasn't until many of the teachers & scholars were being killed in revolts that Rabbi Judah felt the need to preserve these oral traditions in a written form.*
- *The most notable hand washing is during the Shabbat*
 - *Friday Evening Meal. A Very Special Time*
 - *After Candle Lighting, Prayer, Songs, blessings over children and a toast it is a time of hand washing and the Ha-Motzi or blessing of the Challah (bread)*
 - *The hand washing is a ceremonial washing with a prayer "Blessed are you God, King of the Universe, Who made us holy with His commandments and commanded us in the washing of the hands." then silence until the blessing of the Challah.*
- *The Pharisees here raise the level of traditions higher than what Jesus taught His disciples.*
 - *Interesting side note on a day Jesus was invited to dinner at a Pharisee's home Luke 11:37-39.*

Mar 7:6 And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written: 'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR **HEART** IS FAR AWAY FROM ME.

Mar 7:7 'BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'

Mar 7:8 "Neglecting the commandment of God, you hold to the tradition of men."

Mar 7:9 He was also saying to them, "You are experts at setting aside the commandment of God in

order to keep your tradition.

- *Jesus comes out blasting. He is not being gentle.*
- *Jesus calls them Hypocrites. Hypocrites is a harsh term but means "to put on a mask" or "to play the part" the dictionary defines Hypocrite as "a person who feigns some desirable or publicly approved belief or attitude yet whose private life belie their public statements."*
- *Jesus quotes Isaiah 29:13 to point out the problem in man. Their heart is not in line with their words.*
- *Romans 10:9+10 "If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."*
- *Worship can be a great example of this hypocrisy. We can sing words and raise hands and yet not really put meaning behind those words.*
- *Verses 8 + 9 describe the problem in the religious man. Not just the Jewish man but the religious man. Traditions that have been passed down through the ages become more important than the Word of God*
- *Traditions in church, generally, were one time a method to aid the believer to walk closer to God and help them obey God's word. But over time became a way to control people and manipulate behavior*
 - *Penance was a method to restore believers to the church who had denied Christ during persecution. The Church took it to be the means by which a believer could give money to enter heaven*
- *Must say some traditions are good. The caution here is to keep the understanding that a tradition is a tradition and not the Commandment of God.*

Mar 7:10 AN EXAMPLE

"For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER'; and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, IS TO BE PUT TO DEATH';

Mar 7:11 but you say, 'If a man says to {his} father or {his} mother, whatever I have that would help you is Corban (that is to say, given {to God},)'

Mar 7:12 you no longer permit him to do anything for {his} father or {his} mother;

Mar 7:13 {thus} invalidating the word of God by your tradition which you have handed down; and you do many things such as that."

- *Jesus uses an example to illustrate this hypocrisy. In those days there was not any Social Security system or welfare. The method of caring for our aging parents was an honoring their role in our life. They were the ones who gave us life, who sustained our life, who aided us in life. So in their time of need the roles will reverse as we, now able, take care of them in their years of need.*
- *The Religion in that day, looking at the wealth of a man entering the temple, if a man called his money "Corbin" "a gift to God" he would then be free from honoring / supporting his father and mother in their need. Not only free but obligated to give to the temple.*
- *Jesus tells them that they invalidate (make no effect) the Word of God making traditions more important. He adds that there are many things they do that invalidate the Word of God.*
- *Matt 23:23-33 Is this problem of Hypocrisy an important matter to Jesus? Look at Matt 23 and notice how He feels about this.*

Mar 7:14 **2) Preventing the Spread** vs 14-23

After He called the crowd to Him again, He {began} saying to them, "Listen to Me, all of you, and understand:

- *Jesus want the crowd to understand this same principal. He deals harshly with the religious leaders but tenderly with the crowd.*
- *Stricter Judgment on teachers James 3:1 Harsh towards those who are the example or set the standard for others.*

Mar 7:15 there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man.

Mar 7:16 ["If anyone has ears to hear, let him hear."]

Mar 7:17 When he had left the crowd {and} entered the house, His disciples questioned Him about the parable.

- *Matthew says this is Peter's house*

Mar 7:18 And He *said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him,

Mar 7:19 because it does not go into his heart, but into his stomach, and is eliminated?" ({Thus He} declared all foods clean.)

- *Jesus teaches the obvious. You cook a meal, you eat it, the stomach does it job and then the bathroom. This isn't hard. No big deal. This isn't what defiles a man.*
- *Notice Jesus mentions the heart. This is the second time Jesus wants His disciples to realize what happens in the heart.*
- *A side note about how we learn. It is important to know that this is Peter's house and Peter is asking this question.*
 - *Here Jesus teaches him that it isn't food that goes in a man.*
 - *Acts 10 Peter is on a rooftop praying and a sheet is lowers with unclean animals and peter was commanded to kill and eat.*
 - *Galatians 2:11-14 Peter was eating w/ gentiles but when Jews came from Jerusalem Peter withdrew from the gentiles and only ate with the Jews.*

This is many times how we learn. Peter was 3 lessons. With us it is 6 or 7 lessons.

There is:

- Integrity - This is what we want*
- Duplicity - This is when we hear the truth yet there is confusion or complexity of being what you know is right.*
- Hypocrisy - This is a purposeful stance of acknowledging the truth publicly but refusing consistency in private.*

Mar 7:20 And He was saying, "That which proceeds out of the man, that is what defiles the man.

Mar 7:21 "For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries,

Mar 7:22 deeds of coveting {and} wickedness, {as well} {as} deceit, sensuality, envy, slander, pride {and} foolishness.

Mar 7:23 "All these evil things proceed from within and defile the man."

- *Joe Focht "The heart will always make a convert of the mind."*
- *We need to be conscience of our hearts not our performance. If our heart is right our performance will be.*
 - *Jesus said "out of the heart proceed the evil..."*
 - *David said "Thy word have I hid in mine heart, that I might not sin against thee."*
Psalm 119:11
 - *John 17:17 "Sanctify them by thy Word. Thy Word is truth."*

3) Unconventional Convention vs 24-30

Matt 15:21

- Jesus just dealt with the heart of the Pharisees & Scribes "Lips verses Heart" vs. 6
- Jesus warns the heart of the Crowds "What comes out of heart defiles" vs. 21-23
- Now Jesus will reveal the heart of the Disciples

Mar 7:24

Jesus got up and went away from there to the region of Tyre (*and Sidon*). And when He had entered a house, He wanted no one to know {of it;} yet He could not escape notice.

- 40 - 50 miles away. N. E. of Jerusalem, N.E. of sea of Galilee what is now Lebanon.
- Entered a house seeking a private place to be yet His reputation would not allow stealth.
- David Guisk - Possible Jesus sought a secluded place to not be offensive to those who had issues with Jesus ministering to Gentiles.

Mar 7:25

But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet.

Mar 7:26

Now the woman was a Gentile, of the Syrophoenician race. And she kept asking Him to cast the demon out of her daughter.

- This woman:
 - Woman - Women in this ancient culture had roles and value less than a man and in some cultures were as cattle. Many cultures a woman was not permitted to talk to a man unless first spoken to. (By the way this is not biblical in the NT or the OT.)
 - A Gentile - Tradition held that a proper Jew would not have dealings with a Gentile and never enter his house (Again the OT and NT does not teach this)
 - A Specific Gentile (Syrophoenician) - The inhabitants of Tyre are described by the Jewish historian Josephus as "**notoriously our bitterest enemies**" (Ap 1.13) Also, Tyre and Sidon also posed a political threat to the Jews because the cities pursued a policy of territorial expansion to the south and to the east, which at times proved successful.
 - Higher Socio-Economic class - Tyre and Sidon were financially well to do. The surrounding region of Jewish farmers supplied the cities with produce. During times of famine the cities purchased so much that it left the farmers with very little in way of food and compassion from their buyers.
- This woman, a mother of a little girl who has become demon possessed.
- Could you imagine the thoughts of this mother for her little girl? "What did I do wrong? I could have prevented this. I shouldn't have let her ...!" The guilt this mother feels. And yet she is seeking help.
- This woman extends herself outside of convention to get help for her daughter. A Gentile speaks to a Jew. A Jewish Rabbi
- How many times has a Jew snubbed this Gentile because she was not a Jew
 - This is what was in the heart of the disciples
 - Jesus was revealing what was hidden the heart of the disciples
 - Have you ever felt like people are watching you, testing to see what is really in you? **THEY ARE! And HE IS!** Revealing to you, not to Him He already knows.
- "She kept asking Him." She repeated attempts to gain His attention, yet it seems he ignores until.

Mar 7:27

And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs."

- Matthew says, "The disciple say "Send her away!"
- The Jews didn't really have curse words but they knew how to degrade others just the same. A common reference for the Gentiles was to call them dogs. Dogs were not lovable loyal animals we have in our home, they were scroungers that were dirty and dangerous. So to call a Gentile a dog was very similar to calling someone in the same terms our culture uses the word "bitch"
- Jesus uses a slightly different term here. He uses the word Kynarion verses Kyron. Jesus calls her a little puppy/dog. He is calling her a dog as it was the custom but taking the bite out of the word.
- Jesus is trying to teach the disciple here what is customarily called unclean and impure is not correct. He is putting Himself in the disciples position acting as they would so they could see themselves. So they could see they own prejudices.
- Matthew 15 says, "The disciple say "Send her away!"

Mar 7:28 But she answered and *said to Him, "Yes, Lord, {but} even the dogs under the table feed on the children's crumbs."

- *She hears the comment made by the Lord and she agrees.*
- *"Yes Lord" remember Peter in Acts 7 He says "No Lord"*
- *Remember the centurion who comes to Jesus and says I too am a man of authority, only speak the word and my son shall be healed. And Jesus marveled at his faith and that such faith is not found in Israel.*
- *This woman intercedes and her request has 9 very important qualities:*
 - *Short / to the point*
 - *It's Humble*
 - *It's Full of Faith*
 - *It's Fervent*
 - *It's Modest*
 - *It's Respectful*
 - *It's Rational*
 - *It Relies on the Mercy of God*
 - *It's Persevering*
- *Jesus comes to Israel and offers them everything and they believe nothing. He comes to this Gentile woman and offers her nothing and she believes everything. (Focht)*

Mar 7:29 And He said to her, "Because of this answer go; the demon has gone out of your daughter."

Mar 7:30 And going back to her home, she found the child lying on the bed, the demon having left. ."

- *This mother returns home and finds her daughter lying calmly on her bed. Surly it had been a long time since she has seen this.*
- *If you have a prodigal son/daughter this account is for you. This mother's example of her persistence to pray and not cease praying for her children. Our children need Jesus in their life. Even when it looks as no help will be realized she humbly pressed in.*
- *Parental Intercession - Notice she was not caught up in what she did wrong in raising her daughter. She had put all that aside and did the important work of intercession. She prayed / beseeched Jesus for the healing of her daughter.*
- *Who is your Syrophoenicien? Males, Women, Whites, Blacks, Hispanics, Asians, Europeans, Africans, Australians, Gangsters, Rednecks, Homosexuals, Rich People, Filthy Rich People, The Poor, Street People,*
- *Acts 21:3-5 Tells us about Paul returning from a missions trip through Tyre. It says "Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till [we were] out of the city: and we kneeled down on the shore, and prayed."*

Mar 7:31

4) Healing a Man who Only has a Heart Language vs 24-37

Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis.

- *Two Long trips. 1st one to Tyre and Sidon the 2nd to region of Decapolis. It seems that these destinations are not "by the way" stops. They are not "while we are here" endeavors. Jesus has purpose.*
- *Matthew's Gospel says that Jesus healed many. It is interesting that they went all the way to Tyre and Sidon for the one woman. HE WENT ALL THAT WAY FOR ONE GENTILE WOMAN!!!*
- *The return to Decapolis was to show the disciples the fruit of the earlier ministry of one soul touched. Mark 5 a demon possessed man was delivered and left behind with a region who asked Jesus to depart. We now see Jesus returning to a Gentile, rebellious district and people are coming to Jesus seeking His touch. Matthew 15 speaks of many. Mark Chapter 8 is about 4000 coming.*
- *We need to know the importance of one soul touched by grace.*

Mar 7:32

They *brought to Him one who was deaf and spoke with difficulty, and they *implored Him to lay His hand on him.

- *Here a man who's day began like every other day. He could not hear and speaking was either difficult or even impossible (vs 37). He had his own language in his heart. His own self talk. But with great difficulty sharing his thoughts and insights were awkward and difficult at best.*
- *But he had friends or relatives who took him to another healer. I'm sure he thought, "How many times do I have to do this? Just leave me alone!"*
- *The friends/relatives wanted Jesus to lay His hands on him.*
 - *Isn't it interesting how we want Jesus to do the miracle our way. Jesus know what needs to be done when, where, and how.*

Mar 7:33

Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue {with the saliva;}

Mar 7:34

and looking up to heaven with a deep sigh, He *said to him, "Ephphatha!" that is, "Be opened!"

- *Picture this scene that here a man with his internal thoughts of standing before another healer. He's wondering when this will be over and if he will have any shred of dignity when he heads home. He sees lips moving and all he hears is his own thoughts. And out of the familiar hollow silence he hears a strange sound. "Ephphatha" "Be Opened" Suddenly all sorts of sounds flood his head.*

Mar 7:35

And his ears were opened, and the impediment of his tongue was removed, and he {began} speaking plainly.

Mar 7:36

And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it.

- *My personal belief is that Jesus was speaking tongue in cheek. He tells him "Speak" then He tells them "Don't Speak". How could he/they not speak of this. We do not see Jesus condemning these for telling others of the great things he has done.*
- *We've heard it before. Jesus tells them not to speak and the tell everyone. He tells us to tell everyone and we don't even speak.*

Mar 7:37

They were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear and the mute to speak."

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