
a *Grace Notes* course

The Gospel of Mark

an expositional Bible study

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Lesson 7

Mark 7:1-37

Grace Notes

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The Gospel of Mark

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Instructions for Completing the Lessons

There are sixteen (16) lessons in the MARK course curriculum, one lesson for each chapter.. There will be questions in the Quiz for each lesson on the topics that are named here.

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Instructions

Read the introduction to the study of Mark.

Study the Mark chapter for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.

Before taking the Quiz, **Review** all of the notes in the Mark lesson.

Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.

When you have completed the Quiz, be sure to SAVE your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.

To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.

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Chapter 7

Mark 7:1

And the Pharisees and some of the scribes gathered together around Him when they had come from Jerusalem.

The scene is set in Capernaum, a place of extensive ministry by the Lord.

The religious leaders of Jerusalem have been hearing more and more about this man, this Rabbi, Jesus. Now an official delegation comes to investigate Him.

Mark 7:2

and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed.

The word for unwashed does not refer to hygiene, but to hands that are ceremonially washed as a religious ritual.

The next verses explain this tradition followed by the Jews of Jesus' day.

Mark 7:3,4

For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders; 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.

Again, this is not washing hands to remove dirt or even washing hands for the sake of hygiene, but as part of a religious ritual established by the elders.

The tradition [Greek: PARADOSIS] refer to oral law given from one to another.

The elders [PRESBUTEROS] refers to the high Jewish council, the Sanhedrin which attempted to regulate Jewish law, life, and culture.

So what we have here is some extra-biblical rules that were given as part of a legalism by the elders to the people.

And this ritual without meaning or reality had become so important to them that they now use it as a basis of attack against the Lord.

Mark 7:5

And 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?

The statement is far more accusatory than it appears in the English:

1. We have a present tense: They keep on asking this question.
2. To walk according to something means to order your life by that principle.
3. Here the Pharisees and scribes wanted Jesus' disciples to order their entire lives by the traditions of the elders.
4. But to do that would require abandoning the principle of grace and power by which the believer is to walk or order his life:
5. As Christians our walking orders are outline in the Word:
Romans 6:4 Walk in newness of life
2 Cor 5:7 Walk by faith
Gal 5:25 Walk in the Spirit
Col 4:5 Walk in Wisdom
1 John 1:7 Walk in the light [which is the Word]
2 John 6 Walk after God's mandates
II John 4 Walk in Truth
6. To fulfill the manner of life the walk we are to have daily with Christ means concentrating on the assets God provides for us, not the legalisms of men.

Mark 7:6-9

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. But in vain

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do they worship Me, Teaching as doctrines the precepts of men. Neglecting the commandment of God, you hold to the tradition of men. He was also saying to them, You nicely set aside the commandment of God in order to keep your tradition.

Jesus quotes from Isaiah 29:12 through 14:

In that passage the prophet contrast learning the Word and living by it with those who take the cheap shot and live by the traditions of men.

Isaiah 29:14 And the wisdom of their wise men shall perish, And the discernment of their discerning men shall be concealed.

The simple contrast: The word of God will last forever, the wisdom of men will perish.

Jesus levels five accusations back at these religious leaders whom he calls hypocrites:

“Hypocrite” is a Greek drama term for laughing behind the sad mask or vice versa.

These religious leaders are living a lie behind the mask of self righteousness:

1. They honor God with their lips, but not their heart. The word heart is KARDIA which refers to the thinking part of the soul. They have God talk without any thinking.

2. Their worship is in vain: VAIN is MATEW which means to be void of results. Their worship has no result of drawing the believer closer to God. It is without purpose. Mere ritual without any reality

3. They take the precepts of men and teach them as doctrine. These are man's commandments given as the doctrines of God. By this they put man's words into God's mouth which is blasphemous. We are the creature, He is the creator, we listen to Him.

4. Leave the mandates of God and hold the traditions of men. They would rather listen to what men say or what they say than listen, learn, think, and apply the mandates from God.

COMMANDMENTS or MANDATES is ENTOLEI which refers to a valid standing order given by God to man with the means and the authority to

fulfill it. That is what they leave to go with some man's better idea.

To leave God's mandates may be done out of ignorance, but next they set them aside which is stupidity.

5. You set aside the commandments of God in order to fulfill the traditions of men.

The preposition HINA tells us that in order to fulfill man's traditions, you must volitionally set aside the mandates of God with all their power and their authority. And these hypocrites have done just that.

But they are not alone! Believers today, often out of sincerity, sometimes out of ignorance, and even outright antagonism, abandon what God has to say, what God has to provide, and they go with the weak counsel and traditions of men.

And what happened in this situation, they got more involved in the washing of hands than they did in the listening to the truth.

Question: How often do we get hung up on something that we think Christianity should be all about and in doing so, ignore the grace that God has for us.

We so often fail to see what is truly important in life. We get hung up on a hook of our own making.

Topic: Legalism

Every believer is called to freedom in Christ:

God wants us to be free, free to love Him, and free to obey Him:

Galatians 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

That heavy yoke of slavery Paul was referring to was the legalism that would make a believer set aside the blessings of God and live by the empty traditions of men.

Christian, the Good News for you is that Christ has set you free - you are now free to order your life by all that God has provided.

The Apostle John, recording the words of Christ, stated in

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Revelation 22:18-19 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book.

The fundamental problem of legalism is that it not only violates grace, violates the all sufficient work of Christ, but that it adds to what God has said about his relationship with us.

Legalism adds to the Word of God.

The religious legalists criticize the disciples of Jesus for eating without washing their hands in a ceremonial manner as prescribed not by the Word, but by the elders.

This non-biblical ritual became a basis for criticizing the Lord and His disciples.

What the religious leaders did is exactly what Satan does to believers today, he accuses them before the throne of God. And when he does, it is Jesus Christ who represents us, our Lord is the advocate, the defense attorney of all believers.

1 John 2:1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

Principle: Whenever we begin to judge, malign, and criticize, others we take on the role of these religious legalists, and the role of Satan.

Now Jesus is going to defend his disciples. He quotes from Isaiah 29 as we studied last week and now he quotes from Moses in Exodus 20:12 and 21:17.

Two things to see prior to the verse:

1. It is Jesus who defends us. He is in control and he is the one who sets a guard over us, who represents us, and defends us before our critics and enemies.
2. And secondly, he defends his followers with the Word. And that sets a precedent for us - any defense of our position will be by the Word of

Christ. And to use His words we must first learn his words.

Christ, in His humanity, learned the Word and now uses the Word.

Mark 7:10

For Moses said, Honor your father and your mother; and, He who speaks evil of father or mother, let him be put to death.

The statement calling for a child to honor father and mother is taken from the 10 commandments.

The idea of cursing or speaking evil of father and mother is present tense, a continual dishonoring that is expressed in cursing.

Old Testament Law required that a child who disobeyed their parents on three occasions should be stoned to death by the elders (Deuteronomy 21:18-21).

The idea of honoring parents also meant that children had the privilege to take care of parents and provide for them.

But the Jews of Jesus' day had figured out a way around that privilege and responsibility.

They extended the principle of CORBAN to go beyond its Old Testament intention.

Mark 7:11,12

But you say, If a man says to his father or his mother, anything of mine you might have been helped by is Corban, that is to say, given to God, you no longer permit him to do anything for his father or his mother.

In the these two verse we have an analysis of how legalism works to get around the mandates of the Word of God.

Summary:

1. We have two biblical statements in view:

Honor your parents, a part of the Decalogue, the ten commandments, repeated in various Old Testament books, and an accepted part of adult responsibility.

The principle of CORBAN, which is a Hebrew word referring to a gift dedicated to God's service.

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Found in Lev. 1:2, 22:27, 23:14, Numbers 7:25, Ezekiel 20:28.

2. When a believing Jew made something CORBAN, it was dedicated to God's use and therefore set aside for spiritual activity and advance.

We might do this today in our giving, or even with our time as we set time aside for Bible class, reading the Word, prayer, and other functions of the Christian way of life

3. The Mishnah and Babylonian Talmud held that one's duty to parents and other laws of relationship were more important than the law of Corban.

And that demonstrates proper balance and flexibility. You may dedicate time to come to Bible class. But if you are needed in a critical manner at work, with family, or parents, you take the time to fulfill those responsibility.

4. Another Jewish influence, however, took a different view. The Hillel school of Rabbis stated, If anyone expressly lays such a CORBAN on his relatives, they are bound by it and cannot receive anything from him that is covered by the CORBAN.

5. It is this harsher position that was adopted by the Jews of Jesus' day and by this they reneged on other responsibilities. Mark 7:11 But you say -

6. By this analysis of legalism regarding parents and the CORBAN we can see that legalism majors in the minors and opts for the less important to avoid the more important.

7. The most important part of being a Christian was expressed by Christ in Mark 12:30-31

The foremost command is that you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. The second is this, You shall love your neighbor as yourself. There is no other commandment greater than these.

And when that standard is achieved, it becomes more important than loving God with your total being and then loving others with a Christ-like love.

Principle: Following some moral standards is far easier in the flesh [human power] than growing in Christ and your love for God.

And attempting to impress these standards on others by judging them, criticizing them, and accusing them is a lot easier in the flesh than having an impersonal love for them that is from virtue in your soul.

Mark 7:13

Thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that.

The word INVALIDATE is AKUROW _which is from KURIOS, the word for Lord.

The positive of the word means supreme in authority and respectable. With the alpha prefix it is negative, so it means to not consider the Word as an authority and to not even respect it.

And it is their traditions that are handed down by men that work to invalidate, annul, and make the Word ineffective.

Furthermore, that was just one example. The Lord states there are many things that these religious types do that invalidate the Word of God.

From what we saw in this passage last week, and what we see today, we can draw a number of conclusions regarding legalism.

1. First a definition: Legalism is any merit system in which man tries to please God by human works and standards. It is man's attempt to assist God, an attempt to glorify God apart from divine motive, influence, and power.

2. Legalism often functions in the area of doubtful things, those things not specified in the Bible as being sin. Or in the area of minor things, set as being more important than the majors things of God.

Example: Prayer is mandated for believers, but if you go to work, sit at your desk, and pray all day long, thinking you are fulfilling God's will, you are not. You are only getting out of work.

3. Legalism demands that you abandon the mandates of God.

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Mark 7:9 He was also saying to them, You nicely set aside the commandment of God in order to keep your tradition.

The word IN ORDER THAT is INA and that little preposition means that you cannot keep God's commandments and man's traditions both. If you go for man's legalisms, you must leave the mandates of God.

4. Legalism removes the effect, authority, and power of the Word of God in your life.

Mark 7:13 invalidating the word of God by your tradition which you have handed down.

5. The Bible teaches that believers are to think and act a certain way because God has already blessed and continues to bless. The believer is to live the plan of God out of an attitude of gratitude and knowledge that God's plan is right, and with the understanding that he is a product of God's grace.

6. Legalism becomes a heavy yoke or load to live under (Mt 11.28). Legalism starts off simple and become heavy. A legalistic person has separated himself from the easy yoke and light load of freedom in Christ (Mt 11.30; Gal 5.1-4).

Galatians 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

7. Legalism is easy in the power of the flesh but voids the power of the spirit. When so many believers are trying to live the Christian life out of the flesh, legalism is an attractive alternative - but it is not God's alternative. And the end result is a yoke of bondage.

8. Legalism may appeal to the Word but does not consider the full counsel of God's Word. Thus, it improperly uses the Word.

9. When you live apart from the Word, the mandates of God, and live in legalism, you will end up judging, maligning, criticizing, and accusing others for actions that are unimportant to the plan of God.

Remember how this section in mark started, the disciples did not wash their hands according to the tradition of the elders. And for that, they were attacked by the legalists.

Don't let legalism rob you of living by the power, the influence, the motive that God and only God can provide:

We live by faith, we live as the recipients of grace:

Motivated by Grace - influenced by the Word of God - in the power of the spirit

In Mark 7:14-23 Jesus now turn from the religious leaders to the positive people to teach them and then also teaches his disciples

John Wesley said: We do not injure the case of God's holiness in us when we admit our sins, only when we deny them.

The problem our Lord encounters in the mid point of his ministry is that people, religious leaders, the crowds, even his own disciples, were denying the fact that saints will sin.

The brief parable and its explanation that is found in verses 14 through 23 comes on the heels of the critical remarks by the religious leaders from Jerusalem that Jesus' disciples had defiled themselves by eating without ceremonially washing their hands.

Our Lord has already dealt with these religious legalists and exposed their hypocrisy - and now he turns to the people who have been witnessing this confrontation and shows the fallacy of this legalism.

Mark 7:14,15

And after He called the multitude to Him again, He began saying to them, Listen to Me, all of you, and understand: there is nothing outside the man which going into him can defile him; but the things which proceed out of the man are what defile the man.

The word for calling the multitude to Him is a compound:

PROS + KALEOMAI, meaning to call to others to come and face you in a teaching situation.

In Matthew and Mark it is always used for calling those who want to learn and understand.

It is a middle voice which looks at benefit to the one who is doing the calling. A communicator of

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the Word is benefited when believers want to come together and learn.

For the teaching he did the word LEGW is used: There are two Greek words that are very closely associated each one translated "to say" something. One is LALEW which looks at the process of communication.

The other, and one used here, is LEGW which looks at the content of what is being said.

Hence, the content is emphasized over the process or even over the one who is saying it.

An indication of the biblical stress placed on the content of truth is seen in how many times these words are used:

LALEW is used 296 times which may seem like a lot, but LEGW is used 1330 times. Emphasis on the content.

The content of what the Lord says is where the emphasis must be because he is going to explain what it takes to defile a man.

He tells the crowd: "Hear me and understand!"

Both of these are aorist active imperatives. The Lord commands them to, at a point in time, make an active decision to hear and to understand.

These mandates really look at the first two responsibilities that we have regarding doctrine:

Learn it - Think it - [then Apply it]

Principle: We are under the same mandate, called by the Lord to learn the Word and order our thinking by the Word - and apply it.

The Pharisees in v 2 had accused the disciples of having defiled hands, now the Lord explains to the crowd what it takes to defile a man:

There is nothing from without a man entering into him which can defile him.

This would have been a shock to the religious Jews who has lists upon lists of things that resulted in a man being defiled.

Some of these were even according to the Old Testament Law but now we begin to see a glimpse of the new life we have in Christ who has fulfilled the Law.

But, the things coming forth out of a man are the things defiling a man.

The word DEFILE refers to that which is common as opposed to that which is set aside for God's use. The Lord is referring to food and drink entering a man which cannot make a man common or defiled.

But what does defile a man is what comes out of the mouth:

The false teaching of the Pharisees did more to defile them than eating with unwashed hands could ever do.

We could call this parable the inside outside parable.

The parable teaches that we are defiled by that which comes from the inside not by that which affects us from the outside.

And by the same principle that which makes you spiritual does not come from the outside but from the inside.

Verse 16 is not found in the better manuscripts, and discussion of it is omitted here.

Mark 7:17

And when leaving the multitude, He had entered the house, His disciples questioned Him about the parable.

In Capernaum, the Lord resided at Peter's home so we can assume that this is Peter's home.

In Matthew 15:15 we see that Peter, the most outspoken of the twelve, is the one leading in the asking of the questions.

We see here something that we have seen with the parables before. The disciples asked questions about their interpretation. This shows a desire for understanding which they lacked.

Mark 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,

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The Lord, in his humanity, is a bit surprised that they did not get the point of the parable:

In the introduction of the parable in verse 14 he mandated listening and understanding.

But here the disciples did not understand:

Principle: The pre conceived religious thinking of the disciples prevented them from appropriating a new principle.

For so long the disciples had heard that this can defile or that can defile that now that they were hearing truth, their prior viewpoint created a blind spot.

1. A blind spot can prevent us from being teachable.
2. Blind spots are developed in subjectivity.
3. Pre-conceived ideas can become stronger in our subjectivity than truth.

2 Timothy 3:7 Always learning and never able to come to the knowledge of the truth.

4. Everyone of us has blind spots and we must overcome them by being objective, and being teachable.
5. The disciples had blind spots even after following the Lord for many months, but they were teachable

Mark 7:19

because it does not go into his heart, but into his stomach, and is eliminated? (Thus He declared all foods clean.)

The word for heart is KARDIA and food does not go into the heart, which is the thinking part of the soul.

Now the heart is that part of the soul that contains the:

1. Frame of Reference
2. Memory Center
3. Vocabulary
4. Viewpoint
5. Norms and Standards
6. And it is the heart that initiates to the emotions

Food and drink cannot defile these. But false thinking that is expressed as it was with the Pharisees, that does defile man.

Mark 7:20

And He was saying, That which proceeds out of the man, that is what defiles the man.

In applying this to us, we are defiled when we deny the influence and the power that God has made available to us.

In simple terms, we are defiled when we are out of fellowship.

And how do you get out of fellowship? You get out of fellowship when you volitionally decide that sin is better than what God has in store for you.

Hebrews 11:24-26 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

You see, you get out of fellowship when you decide to get out of fellowship and the results, that which comes out, is sin.

So the Lord describes twelve sins that are not from the outside, but from the inside.

Mark 7:21,22

For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness.

These are all categorized as evil thoughts which shows us that the first problem is on the inside and then it becomes a problem on the outside:

Fornications. This is prostitution, often cultic.

Thefts: Forbidden by the Ten Commandments as a protection for society.

Murders: It is not Thou shall not kill, but a prohibition against murder.

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Adulteries: This is extramarital sex

Greediness: A greedy desire to have more which is a sign of a malcontent. Striving towards a goal is great but are you content where you are with what you have?

Iniquities: Evil that opposes good.

Deceit: Deceptive in either speech or actions.

Lewdness: An unrestrained sexual instinct. This is a lack of self control.

An evil eye: A eye that looks to evil rather than good

Blasphemy (or slander): To lie about God or others.

Arrogance: This is translated pride in some verses and means to set oneself above others.

Foolishness: Lack of common sense

But these twelve sins are a result and Jesus drives this point home in the next verse.

Mark 7:23

All these evil things proceed from within and defile the man.

Not from what is touched or handled.

Colossians 2:20-23 If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, Do not handle, do not taste, do not touch! (which all refer to things destined to perish with the using)-- in accordance with the commandments and teachings of men? These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.

These sins can only be cut off on the inside, that is where defilement begins.

In today's portion of the Gospel of our Lord, we are going to see a person who has courage, who takes his stand; we are going to see a person of boldness.

Mark 7:24

And from there He arose and went away to the region of Tyre. And when He had entered a house, He wanted no one to know of it; yet He could not escape notice.

The preposition is EIS, well into the region of Tyre.

At the height of his ministry in Galilee, Jesus and his disciples took some time off and went North to the coastal region of Tyre.

This is the only time during his public ministry that the Lord left the traditional boundaries of the Holy Land.

The purpose of his retreat was three fold:

1. There was a need for the disciples to rest and be refreshed. The opposition was mounting against Jesus and his followers and the burden on the disciples was becoming heavy.
2. Secondly, the Lord knew that increased rejection was coming and He had to prepare His disciples for the many confrontations that were soon to come.
3. Thirdly, the attitude of the people of Galilee was shifting towards negative volition. As the miracles decreased and the teaching increased, more and more people were going negative to the Lord - his removal was an expression of not casting pearls of truth before the swine of unbelief.

Principle: Jesus never forced truth upon those refusing to hear just as today He never forces His truth upon those who reject Him.

Tyre is a coastal region inhabited by Phoenicians who were ancient Canaanites who took to the seas and had by the time of Jesus adopted Greek or Hellenistic culture.

Mark 7:25,26

Now prior to going to Tyre, Jesus has nailed the Jews for their legalism and unbelief.

Even the disciples had a blind spot in being able to understand that man is defiled not from that which is on the outside, but that which is on the inside.

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The negative volition of the religious leaders, the doubts on the part of the people, and the blind spots of the disciples are now contrasted with the faith of one single woman - a gentile.

But after hearing of Him, a woman whose little daughter had an unclean spirit, immediately came and fell at His feet. Now the woman was a Gentile, of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter.

Matthew 15:21-28 identifies her as a woman of Canaan, looking to her heritage.

Here she is called a Syrophenician, which would relate her to the Syrians and the Phoenicians. Every description makes her very much a Gentile.

A number of things can be told of this woman:

1. She is a woman with a need, not for herself but for someone she loves, her daughter, indwelt by a demonic spirit.
2. She has heard of Christ: His fame is so wide spread that even in this Gentile land, she has heard about Christ.
3. She fell at his feet, and in Matthew 15:25 she is said to worship Him: She worshiped him as God. While the Jews debated who this man from Nazareth was, there was not doubt in her mind that this was God.

Matthew 15:22 records that she called Christ, the Lord and Son of David.

She began to cry out, saying, Have mercy on me, O Lord, Son of David.

Title refers to the deity and humanity of Christ.

4. She asks for mercy according to the Matthew account and in Mark 26 we are told that she kept on asking the Lord to expel the demon out of her daughter.

MERCY and the aorist subjunctive verb EXPEL both indicate that she knew the Lord had the power to do this and that she was requesting an action of Grace.

MERCY is grace in action. She did not demand, she did not beg, she requested that Jesus extend grace to her.

Hebrew 4:16 Let us therefore draw near with confidence to the throne of grace, that we

may receive mercy and may find grace to help in time of need.

5. In the Matthew account we see that she first went to the disciples and then to the Lord. This shows manners and an understanding of order and chain of command.

Only after the disciples sent her away did she appeal to the higher authority of Jesus himself.

6. She is persistent, in both Matthew and Mark we have verbs that indicate she kept on going boldly before Christ and requesting grace in the time of her need.

7. And we see that she passed a test, a test of her faith.

Mark 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.

Prior to this the Lord had made the statement that He had come to save the lost sheep of the house of Israel.

But many of the lost sheep of Israel were rejecting Him and some were even antagonistic to him.

And now, as a test of her faith, he tells her that he can do nothing for her.

Furthermore: In his analogy of children and dogs he comes very close to insulting her, he identifies her with a dog.

Now the Jews had for centuries referred to all Gentiles as dogs, and while that was an insult, here the Lord uses that as a test.

DOG is the Greek KUNO , but here

KUNARION , a diminutive which would be translated: little dogs, or puppy dogs.

A few principles:

1. Faith is the spiritual muscle we build as we grow in Christ.
2. Everytime we take doctrine in or breath doctrine out in application, we are building the muscle of faith.
3. Romans 10:17 So faith comes from hearing, and hearing by the word of Christ.

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4. But the only way to know the strength of our faith is under testing. So the Lord gives us tests of faith which are divine opportunities for us to see the strength of faith that we have acquired.

5. Now with this woman she could have failed the test: She could have taken the test as an insult even though the diminutive was used. She could have heard only what she wanted to hear, He called me a dog.

She could have had eyes on self or eyes only on her problem and sulked or become bitter. She could have even become angry - but she did not

Mark 7:28

Here is where this Gentile woman displays more spiritual intestinal fortitude than any of the Jews who have been following Jesus or flocking around Him.

She doesn't get hurt, upset, or angry - she thinks:

But she answered and said to Him, Yes, Lord, but even the dogs under the table feed on the children's crumbs.

When I think of the face of Jesus Christ I often think of it at this moment. He was very serious and giving the analogy of the children and the little dogs, and this was followed by a serious stare. And then she comes up with her own analogy.

I imagine the face of our Lord broke into a tremendous grin, an ear to ear grin as we often say.

And rightfully so for here is woman of faith, a woman of persistence, a woman of endurance, a woman of bold confidence.

She was not about to take NO for an answer, her need was too great, her love for her daughter too great, and her faith was too strong.

She understood that the offer of the Messiah must be first to Israel, but she also understood that this did not exclude the Gentiles from receiving the crumbs of GRACE.

1. She begins by agreeing with Him: Yes [NAI] Lord. I cannot help but think of the times Peter heard something he did not understand from the

Lord and responded not with a YES but with a NAY, or NOT SO LORD as in Acts 10:14.

She was not about to argue with the one she had just worshipped. She knew this was the Lord, the Son of David, the God-Man.

Application: How often do we disagree with the Lord whom we know as Lord. Not face to face and maybe not even directly - but as we doubt, as we lack trust in what he is doing in our lives.

Here is a woman of strong faith because she knows that whatever the Lord says it is right - Yes Lord.

2. She does not take insult at being compared to a little dog. She accepts her status and even the position given her by the Jews.

This shows us that there was no delusion of self. The Lord wants to call her a dog, that's fine because she knows she is a sinner, under total depravity, in need of a savior.

We all should recognize that we are nothing apart from the Lord and the privilege, position, and grace that he affords us. And that is the only thing that will last forever.

3. She also realizes that the crumbs of grace from the Lord are better than anything from anyone else.

Her attitude is one of being able to thank God for all things, even the crumbs, if they are from God they are great crumbs!

She also knew that even a crumb of grace was great enough to bring healing help to her daughter.

4. The most important thing that we see is her boldness and her confidence.

She truly fills Hebrews 4:16. Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

Mark 7:29

The reward of persistence and faith: Here is where we can look into this woman's life and know for ourselves that it will all be worth it - in time and in eternity:

Mark Lesson 7

She had a need, a daughter who needed the help only the Lord could give. And we all have needs that only the Lord can fill. And we need to be persistent and we need to have faith in Him and His Word:

And He said to her, Because of this answer go your way; the demon has gone out of your daughter.

The literal translation is, "Because of this, Go!"

Her answer was not merely a good answer, a quick response, a cute anecdote. Her answer was the Word, it was the doctrine of Grace she was giving back as a reply to her Lord.

And here is a principle that becomes a promise: If you want all the great and wonderful things the Lord has in store for you, rely upon the principle of Grace:

Which is the divine fact that you cannot earn nor deserve what God wants to give to you through His Son, our Savior Jesus Christ.

All you need to do is be persistent, and have faith in Him and His Word.

Mark 7:30

And going back to her home, she found the child lying on the bed, the demon having departed.

And her persistence and faith were vindicated, her daughter was free of the demon.

Now in summary I want to go back to examine one thing this woman had going for her. Her bold confidence:

1. In Proverbs 28:1 we read that: **The wicked flee when no one is pursuing, But the righteous are bold as a lion.**
2. Boldness or confidence is equated with righteousness. The believer who is righteous can have a phenomenal confidence in Jesus Christ.
3. Righteousness comes by both by our position in Christ and persistence in faith and we have already noted that faith comes by hearing and hearing by the applied word (Romans 10:17) of God.

4. Therefore this woman, whose name is unknown to us but who is one of true heroes of faith exhibited five things that we should have:

A need and she knew that only Christ could satisfy and fill that need.

A confidence in who the Lord was, the God-Man, the unique person of the universe.

An attitude of worship applied in adoration to the Lord

Persistence that allowed her to pass the tests of faith without distraction

And she took faith and combined it with proper thinking and received the grace of our Lord.

We all have needs but do we share with this woman the bold confidence of:

Who the Lord is, our worship of him, our persistence, and faith and proper thinking of His Word?

Frank A. Clark said: To feel sorry for those who have a need is not the mark of a Christian, the mark of a Christian is to help them.

Compassion is not something we come into life with, it is built in and we can build this compassion into us as we observe the life and ministry of Christ and as we learn from Him.

The move from Galilee to Tyre that we saw last week and the return of Christ thru Decapolis that we will observe today represents a departure that is not only geographic but also a departure in ministry.

The people of Galilee had enjoyed the ministry of Christ for over a year. They have had opportunity to witness the Savior's Words and Works.

Yet they still doubted, questioned, and even rejected Jesus as the Christ, the Son of God.

While they were fascinated by what he did, they were distracted from the true message of Christ. That he had come into the World to save sinners.

The contrast here is so strong as we see these Gentiles, such as the woman from Syrophenicia, put their faith in Christ.

We can well see the fulfillment of the statement made by John in his Gospel:

Mark Lesson 7

John 1:11-12 He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.

And when the religious Jews of his days rejected Him, we see others, Gentiles, receiving him as their Savior and to them was given the right to be the children of God.

There are two things we must remember as we observe Jesus' removal from Galilee:

1. Jesus went to those who received His Word, He sought out those who were receptive, positive. And today he seeks those who will receive His Word.
2. Secondly, the Lord never forced His truth upon anyone and today the same truth applies, His truth is there and for us to receive, but he never forces it upon us.

Mark 7:31

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

This would have been the largely Gentile region along the west coast of the sea of Galilee.

As he turns his face towards Judah and his eventual sacrifice in Jerusalem we see the Lord return to the Sea of Galilee through a Gentile area.

The next mention of Galilee in Mark 9 will be at the departure of Jesus from the region.

While there were some saved in Galilee, many rejected Him, and the Lord removes the light of truth from those who would be further hardened against Him.

The Lord's compassion was even extended to those who were hardened against him. The more truth that was given the more the people said NO, the more they said NO the harder they became. So the Lord removed the message of truth, which they rejected, from them.

Mark 7:32

In this Gentile region of Decapolis we have those who sought out Jesus:

And they brought to Him one who was deaf and spoke with difficulty, and they entreated Him to lay His hand upon him.

The reference to a crowd (or multitude in verse 33) of people is non-descriptive. These are inhabitants of Decapolis who would have been largely Gentiles.

We are told they brought to Christ a man who was deaf and had an impediment of speech.

Now we have three groups: The Lord and His disciples, the crowd of people, and the man who is deaf with an impediment of speech:

First, a few things about the crowd:

1. In bringing the man to Christ, we see that they wanted something from Christ but not for themselves.
2. Their compassion moved them, as it did the four men who lowered their friend through the roof, to bring this man to Christ.
3. They request that Jesus lay hands upon him. The verb used is PARAKALEW.

This was a request with urging. They wanted the Lord to lay hands on the man and urged the Lord to do so but did not insist or demand.

4. This is in contrast to the earlier situation in which we saw the mobs clamoring after Christ to heal them and demanding that he do this or that.
5. The request itself, to lay hands on the poor man, was not a specific request for healing.

In Mark 5:23, 16:18, and Acts 28:8 the mention of the laying on of hands is always accompanied by a request to heal or restore.

The laying on of hands simply conveys a blessing given, an encouragement, an act of empathy.

6. By requesting only that the Lord bless their friend, the crowd did not presume upon Christ, they did not put him into a box and expect him to heal or even respond in a certain way.

Principle: Today Christians are making demands upon Christ rather than putting themselves in His hands. The whole "name it and claim it" crowd goes around thinking they can determine what the Lord should give in grace.

Mark Lesson 7

We need to realize anything given in grace is great. This crowd who brought their friend to Christ realized that principle.

Second: The man himself:

1. Because of his condition, we can determine that he had gone deaf. This was not a condition since birth.
2. He could speak, but he was unclear in his speech. He had known how to speak at one time but through his deafness and he had an additional problem with his tongue. So he has two separate physical problems.
3. This man is going to be healed by Christ and his healing will demonstrate two things:

(1) The fulfillment of Old Testament prophecy that stated that the Messiah would cause the deaf to hear and the unspeaking to speak

Isaiah 35:5 Then the eyes of the blind will be opened, And the ears of the deaf will be unstopped.

(2) Secondly, any miracle of physical healing illustrates man's need for the touch of Christ. The physical condition that effected the recipients of these miracles parallels our spiritual condition. We are deaf and we are unable to speak in a spiritual sense until we come into contact with the Savior.

(3) And thirdly we have Christ himself:

Whether moved by the concern of the crowd for their friend, or moved with compassion upon the man himself, the Lord takes action - He doesn't merely have pity on the man, he does something that is far better than pity, he ministers to the man personally.

Mark 7:33,34

The Lord takes him aside, away from the crowd:

And He took him aside from the multitude by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva; and looking up to heaven with a deep sigh, He said to him, Be opened!

In taking the man away from the crowd, the verb is middle voice, this is to be beneficial to the man who is limited in speech and hearing.

The words for BY HIMSELF or PRIVATELY are KATA IDIOS, according to himself.

The Lord takes the man with a need away from the crowd to minister to him according to what he needs

This is proto-typical of the Lord's relationship to us in the Church Age.

We may be part of a crowd, the Church universal, and a local crowd, the local church, but when it comes to our needs the Lord ministers to us privately, taking us away, and deals with us as individuals.

The Lord's personal relationship with us is all important. We are not just a collective group but individuals with whom our Lord has a personal relationship.

The Lord, in healing the man, did several things:

1. Put his fingers into his ears
2. Spit upon his fingers and touched the man's tongue
3. Then he looked to heaven and sighed or groaned
4. This was followed by a statement, EPH-PHATHA, which is an Aramaic command, be open.
5. He touched his ears, which were deaf, and then he spit upon his finger and touched his tongue.

In this the Lord took from his mouth and touched the tongue of the man.

The symbol here is that that which comes from the mouth of God, God's Word, is placed in our mouths.

We have the privilege of not only having the Word of God in us, but the Word of God on our lips.

Matthew 4:4 Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.

Hebrews 13:15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

6. The sigh or groan is the word STENAZW which is used here to express the deep inward emotion of compassion.

Mark Lesson 7

In His HUMANITY our Lord has deep emotion for us, but that is not all. In His desire for us to have the highest and best, he has the ability to provide that for us - if we will accept it.

7. The command in the Aramaic is Eph-ph-tha, which is translated: Be open.

This is a vocative of liberation, the address is not merely to the man's ears and mouth, but to the whole man.

He is to be liberated, set free, just as Christ sets us free upon believing in Him as our Savior.

Mark 7:35

Records the results of the miracle:

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

So immediate is the results of the miracle that the man's ears were open and he began to speak plainly.

The principle we see here is that when Christ solves a problem, it is immediately solved. The solution is totally in his hands and by his grace.

Mark 7:36

Now Jesus again turns to the crowd:

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

The reason the Lord told them to tell no man about this miracle has already been noted.

He was withdrawing himself and the truth from those people of Galilee who had heard so much and received so little.

His desire was to keep them from further hardness of heart.

We can also see in this an attitude that while Jesus gave them a mandate, they thought that they had a better idea and that was to widely proclaim what Jesus had done.

By way of application we need to follow the Lord's mandates - and

By way of application we need to have enough sensitivity to know when to stop and when to proceed with the giving of Truth.

Mark 7:37

Relates this miracle as a vindication of prophecy. That the Messiah, and Jesus was the Messiah, would perform many magnificent miracles:

And they were utterly astonished, saying, He has done all things well; He makes even the deaf to hear, and the dumb to speak.

This final verse makes note of things:

1. They were astonished but not obedient. They had a tremendous excitement about what had occurred but their excitement did not lead them to be obedient to what the Lord commanded.
2. They saw prophecy fulfilled, they knew the Old Testament scriptures regarding the Messiah, but their knowledge did not lead them to obedience.
3. And in this we can conclude, that the Christ Centered Life is more than excitement, more even than knowledge, it is obedience to mandates of Jesus Christ.

Mark Lesson 7 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Mark Lesson 7

Questions on Mark Lesson 7

1. In what city does the narrative of this chapter begin?

Answer:

2. What was the usual purpose for washing hands before eating?

Answer:

3. What prophet did Jesus quote when He responded to the accusations of the Pharisees regarding his disciples' behavior?

Answer:

4. What is a hypocrite?

Answer:

5. When the Bible uses the word "heart," to what does it refer?

Answer:

6. A _____ is a valid standing order given by God to man.

Answer:

7. Legalism violates the principle of _____.

Answer:

8. In what scripture is recorded the requirement that a child who disobeyed parents was to be stoned to death?

Answer:

9. What is the Jewish principle of Corban?

Answer:

10. What is legalism?

Answer:

11. What is blasphemy?

Answer:

12. Where did the Phoenicians originally come from?

Answer:

13. In the Bible we read, "The wicked flee when no one is pursuing; but the righteous are bold as a lion." In what Bible passage is that quotation found?

Mark Lesson 7

Answer:

14. Righteousness comes by faith in Christ. How does faith come?

Answer:

15. Where is Tyre?

Answer:

End of Quiz