

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: <http://www.missioncalvarv.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

**Defilement Comes From Within**

*Mar 7:1 Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem.*

*Mar 7:2 Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault.*

*Mar 7:3 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.*

*Mar 7:4 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.*

*Mar 7:5 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?"*

*Mar 7:6 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.***

*Mar 7:7 AND IN VAIN THEY WORSHIP ME, TEACHING AS DOCTRINES THE COMMANDMENTS OF MEN.'*

*Mar 7:8 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."*

*Mar 7:9 He said to them, "All too well you reject the commandment of God, that you may keep your tradition.*

*Mar 7:10 For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER'; and, 'HE WHO CURSES FATHER OR MOTHER, LET HIM BE PUT TO DEATH.'*

*Mar 7:11 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),*

*Mar 7:12 then you no longer let him do anything for his father or his mother,*

*Mar 7:13 making the word of God of no effect through your tradition which you have handed down. And many such things you do."*

**vs. 1-2** Although people were being healed and helped, delivered and fed, the scribes and Pharisees found fault with Jesus' disciples because they didn't wash their hands ceremonially as prescribed by sixty-five pages of the Mishnah, the written version of the traditional oral Jewish Law. The sect of the Pharisees came into being during the period between the Old and New Testaments. Realizing there was a danger of Judaism becoming polluted and paganized, the Pharisees, whose name means "separated ones," were devoted to keeping the most minute detail of the law and the traditions of the elders. The problem is, **the tradition of the elders became more important than the law itself.** Ceremonial cleansing was a case in point. As seen in the Old Testament, God had given His people principles of hygiene that precluded the discovery of germs and infection. But as the years went by, a group of people called the scribes began to interpret the law and make application concerning, for example, the procedure for washing one's hands. Their findings were known as the tradition of the elders—a body of work so important to the scribes and Pharisees that one rabbi said, "He who expounds the Scripture in opposition to the tradition of the elders will have no part in the world to come."

**vs. 3-4** In The scribes and Pharisees not only washed their hands ceremonially, but they also washed their cups and plates between the courses of a single meal.

**v. 5-8** "You're involved in religious traditions that have nothing to do with what God desires," Jesus said. "With your lips you worship God, but your heart is a million miles away." And lest we be too quick to point fingers at the Pharisees, we would do well to **search our own hearts** during such times as we sing praise songs to the Lord with our lips while our minds are focused on the list of things we have to accomplish that day.

**vs. 9-13** The Pharisees had a tradition whereby whatever they declared to be "corban," or "dedicated," belonged to God. While this practice may have sounded pious, in actuality it provided a way for them to circumvent all charitable giving—even to their own parents, who they were commanded by God to honor (Exodus 20:12). Again, while it is easy for us to point out the fallacies in the rituals of the Pharisees, I often wonder what Jesus would say concerning the traditions of our modern American Christianity. The test for any church practice—from baptism to Communion, from tithing to missions is three-fold: Is it exhibited in the life of Christ? Does it extend into the Book of Acts? Is it expounded in the epistles? I encourage you to ask yourself, "Is what I'm doing seen in Jesus' life, in Acts, in the Epistles?" If it isn't, you shouldn't be dogmatic about it or insistent that others practice it.

There are many church traditions **where God's word is set aside for tradition – making the word of God of no effect!**

**If revival will happen, it will happen where the Word of God is being heeded as all authority!**

**This introduces us to the subject of the power and effect of tradition.** In the opening verses of Chapter 7, we see something of the tremendous force which tradition plays in our lives. Mark brings before us the stark contrast between the ministry of Jesus, who is reaching out in healing love to men and women all over the region, and the hindering work of the scribes and the Pharisees, who attempt, armed with tradition, to halt that ministry of love. They are going to pit the Word of God against their tradition!

**vs. 5-7 Tradition! Is it good, or is it bad?** We will learn in this passage, from the lips of Jesus, the element which makes tradition good, or that which makes it evil. **It externalizes religion, makes it outward instead of inward.** As long as we are fulfilling the prescribed outward form, we think we are acceptable before God. **That is the terrible danger of tradition.**

In the next section, Jesus gives incisive words with regard to tradition, the course of tradition, and how it develops:

**vs. 5-6 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?"**

**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.****

Those are very insightful words. With our Lord's keen perceptiveness, he goes **right to the heart of the issue.** When the Pharisees ask Him, "Why do your disciples not observe the traditions?" Jesus points out to them, first of all, the effect that the observance of tradition has upon our lives. **It produces hypocrites.** "You hypocrites," **His disciples said to Him, "Do you realize that You offended those Pharisees?"** And He did offend them. But notice what He is doing here. It's amazing, the bluntness of the language of Jesus! Then Jesus uses the word of the prophet Isaiah to show us what it is like.

There are **two kinds of hypocrisy**, according to Isaiah: **First, there is that which consists of right words but wrong attitudes.** Everything outward is right, but inwardly the mind and heart are wrong. That, Jesus says, is hypocrisy -- to look as if you are doing something religious and worshipful and God-related, but inside to have an entirely different attitude.

**Application:** What is my level of hypocrisy? Do you set aside the word of God and follow tradition? How much integrity is in your life? Duplicity? Hypocrisy (deceptive, putting on a mask)?

## MARK CHAPTER 7 – Defilement Comes From Within; A Gentile Shows Her Faith; Jesus Heals a Deaf Mute

### OBSERVATION

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*Mar 7:14 When He had called all the multitude to Himself, He said to them, "Hear Me, everyone, and understand:  
Mar 7:15 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.  
Mar 7:16 If anyone has ears to hear, let him hear!"  
Mar 7:17 When He had entered a house away from the crowd, His disciples asked Him concerning the parable.  
Mar 7:18 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,  
Mar 7:19 because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?"  
Mar 7:20 And He said, "What comes out of a man, that defiles a man.  
Mar 7:21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,  
Mar 7:22 thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.  
Mar 7:23 All these evil things come from within and defile a man*

### INTERPRETATION

**vs. 14-23** Although the scribes and Pharisees were oh-so-careful to follow all of their rituals and practices, Jesus made it clear that the real issue is not external, but internal. In other words, it's not the washing of hands, but the purity of the heart that matters. (Note the order here: Refrigerator, belly, toilet!)

**v. 17** When He had entered a house away from the crowd, His disciples asked Him concerning the parable. Matthew tells us it was Peter who asked. Note the difficulty in changing from tradition. We see Peter here being taught that it's not what goes into a man that defiles a man, but what comes out.

Peter didn't fully get it! Oh how we settle into traditions! Note the accounts later in the Book of Acts and Galatians regarding the tradition of eating unclean food and eating with Gentiles.

**Act 10:13-14** And a voice came to him, "Rise, Peter; kill and eat." [14] But Peter said, "Not so, Lord! For I have never eaten anything common or unclean." (3X)

**Gal 2:11-13** Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; [12] for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. [13] And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.

### APPLICATION

**v. 17 Application:** Be aware how difficult it is to change from tradition. How often are you setting aside the Word of God to follow tradition?

**vs. 21-22 Evil thoughts** (*hoi dialogismoi hoi kakoi*). These come out of the heart (*ek tēs kardias*), the inner man, and lead to the dreadful list here given like the crimes of a modern police court: **adulteries** (*moichaiiai*, of the married), **fornications** (*porneiai*, usually of the unmarried), **murders** (*phonoi*, growing out of the others often), wickednesses (*ponēriai*, from *ponos*, toil, then drudge, bad like our *knave*, serving boy like German *Knabe*, and then criminal), **thefts** (*klopai*, stealings), **covetousness (covetings)** (*pleonexiai*, craze for more and more), **deceit** (*dolos*, lure or snare with bait), **lewdness - lasciviousness** (*aselgeia*, unrestrained sex instinct), **evil eye** (*ophthalmos ponēros*) or eye that works evil and that haunts one with its gloating stare, **blasphemy - railing** (*blasphēmia*, blasphemy, hurtful speech), **pride** (*huperēphania*, holding oneself above others, stuck up), **foolishness** (*aphrosunē*, lack of sense), a fitting close to it all.

**vs. 21-22 Application:** the above list is always lurking within the fleshly human heart. Do you think these things can be rehabbed? What needed to be done is to crucify it! Consider the heart dead! Don't let it reign.

If we walk in the spirit, we will not fulfill the lust of the flesh – not the other way around – refrain from fulfilling the lust of the flesh and THEN walk in the Spirit.

Where is your heart? What comes out of it right now?

## MARK CHAPTER 7 – Defilement Comes From Within; A Gentile Shows Her Faith; Jesus Heals a Deaf Mute

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### INTERPRETATION

### APPLICATION

#### A Gentile Shows Her Faith;

*Mar 7:24 From there He arose and went to the region of Tyre and Sidon. And He entered a house and wanted no one to know it, but He could not be hidden.*

*Mar 7:25 For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet.*

*Mar 7:26 The woman was a Greek (Gentile), a Syro-Phoenician (worshipping Ashtart & Baal) by birth, and she kept asking Him to cast the demon out (one motion) of her daughter.*

*Mar 7:27 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."*

*Mar 7:28 And she answered and said to Him, "Yes, Lord, yet even the little dogs (house pet, puppies) under the table eat from the children's crumbs."*

*Mar 7:29 Then He said to her, "For this saying go your way; the demon has gone out of your daughter."*

*Mar 7:30 And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.*

**v. 24** I like that phrase. His reputation -- You can't hide Jesus if He's in your house, if He's in your life. Notice Jesus crossing various boundaries here:

From Jewish to Gentile territory!

Ministering to the Gentiles ahead of the Jews.

Possibly Jesus went into this area just to minister to this one woman!

**vs. 25-29** Was Jesus being difficult with this broken-hearted mother? No. He was drawing from her an expression of faith in order that not only would her daughter be healed, but that she herself would develop a relationship with Him. So, too, you might wonder if the Lord is being difficult with you. Why isn't He answering your prayers immediately? Why isn't He helping you presently? It could be that He's doing something much deeper. It could be that He is allowing you to discover true faith, perseverance, and prevailing prayer—invaluable understandings that will help you not only in your present situation, but also in the next billion years to come. **It's interesting! Jesus comes to Israel, offering them everything, but most believe nothing! He comes to this woman offering her nothing, but she believes everything!**

**v. 29 cf. Mat 15:28** *Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.*

**v. 30** – Her daughter laying quietly on her bed. When was the last time the mother would have seen that? Cf. Acts 21:3-5 *When we had sighted Cyprus, we passed it on the left, sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo. [4] And finding disciples, we stayed there seven days. They told Paul through the Spirit not to go up to Jerusalem. [5] When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed.*

**Application:** Consider this situation as it may relate to children who are prodigals! If I'd only done this or done that? Put that behind you and trust Him to do His work! As this woman here has done! How about you right now?

Jesus is at logger heads with the Pharisees. Hostility is building. Jesus withdraws and enters into the region of Tyre and Sidon.

Many different angles here:

As parents, taking note of thing with their children.

A parent continually tormented – sorely vexed, blaming herself – not establishing necessary boundaries

Jesus crosses boundaries that no one would expect Him to cross! Jesus going into this area.

**Vs. 24-30** Two questions are frequently asked about this incident: 1 - The first is, "Why did Jesus go into Tyre and Sidon?" These were Gentile cities and the woman was a Canaanite. Yet Jesus left immediately after this teaching on tradition and went into Tyre and Sidon. Why?

The answer seems to be is that Jesus is teaching His disciples certain lessons. Here it is being illustrated in terms of race what He had just said in terms of food. **All foods are clean, and all peoples are clean, in the sense of being accepted by God.** As there are no distinctions among foods, as being defiling or un-defiling, so there are no distinctions among people. So Jesus led them to a Gentile city, in order that their Jewish tradition might be challenged immediately.

2 - The second question is, "Why did he treat this woman rather harshly?" When she first asked Him to heal her daughter, Jesus would not even answer her. Why. Most likely the answer is in Matthew's account, where we are told that she first addressed Him as, "O Lord, Son of David! My daughter is severely demon possessed." "Son of David" is a Jewish term for the Jewish Messiah. She was coming to Him on the ground that He was a Jew, and she was a Gentile. That is why He said to her, "The children first must be fed," because it was God's program that this gospel go to the Jews first, and then to the Gentiles. Now, the Lord never intended that the Gentiles be excluded. But it was to be in the order of the Jews first, then the Gentiles. And when she came on that ground, invoking all the power of Jewish tradition, Jesus said to her, in effect, "You will have to wait until the time comes, until the gospel goes out to the Gentiles. Then I can heal your daughter. By coming on this ground, you have imposed limits and barriers on God. Until they are removed, you cannot come."

"But then we have this refreshing change. The woman, concerned about her daughter, in agony for her child, presses through and says, "Yes, Lord; I know that's right. The children ought to eat first, and then the dogs. But, even the dogs eat the crumbs which fall from the children's table." Then she said what Matthew records: "Lord, help me." The minute she turned from the ground of tradition and the Hebrew approach and, merely as a needy woman concerned about her child, said, "Lord, help me," our Lord's answer was immediate: "Go your way, your daughter is healed."

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INTERPRETATION

APPLICATION

Jesus Heals a Deaf Mute

*Mar 7:31 Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee.*

*Mar 7:32 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.*

*Mar 7:33 And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue.*

*Mar 7:34 Then, looking up to heaven, He sighed, and said to him, "Ephphatha," that is, "Be opened."*

*Mar 7:35 Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly.*

vs. 30-32 There is a linkage not only physically but spiritually between hearing and speaking. If I'm not hearing from the Lord on any given day, I'll not be able to speak clearly to the people who come my way. How can you help those who are hurting? It all begins with listening.

vs. 32-35 This seemingly small incident tells me a great deal about how I should minister to people if I want to minister the way Jesus did... First, Jesus gave the deaf man individual attention as He took him aside from the multitude. Second, there was close association as Jesus put His fingers into the deaf man's ears. Third, there was open utilization as Jesus used spit, which, in that day, was thought to contain medicinal value. In so doing, Jesus gave us justification to use the scientific knowledge He so graciously gave mankind to develop medicines and procedures. Fourth, we see heavenly glorification as Jesus looked up to heaven—thereby indicating to whom all glory is to go. Fifth, Jesus demonstrated heartfelt compassion in His sigh. How will we feel this kind of compassion? I know of only one way: by going through difficulties ourselves. “Blessed be God who comforts us in our troubles that we may be able to comfort others with the comfort we ourselves have received,” Paul would declare (see 2 Corinthians 1:3–4). Why does the Lord allow us to have migraine headaches or to be smitten with cancer, to lose a loved one or see a business fail? Did you ever pray, “Lord, use me”? Did you ever ask the Lord to make your life count, to keep it from becoming mundane and irrelevant? If so, part of His answer means having to go through difficulties in order that you might sigh for people, hurt with them, feel your heart go out to them. There's just no other way. Finally, there was articulated expectation as Jesus said, “Be opened.” I might feel for people, desire to minister to them, relate with them—but am I willing to go on record and speak the word of faith on behalf of them, to say, “In Jesus' Name, may the depression flee, may He be your health, may He see you through”? If you follow this pattern when you pray for people—even if circumstances don't unfold the way they wished it would or you thought they should—a person will never resent the fact that you expended the energy in prayer to push through spiritual barricades, to ignore the lies of the Enemy, saying that prayer accomplishes nothing, to speak out a word of faith and expectancy, to wage a spiritual battle on their behalf.

Vs. 31-35 - Why did Jesus heal this deaf mute the way He did?

This man was both deaf and dumb. He could not hear; he could not speak. Thus he represents a very difficult kind of person to reach. This may explain what our Lord did with this man:

**First, he took him aside privately.** Those who are deaf have said that **it is embarrassing to be deaf because no one can see your difficulty.** If you were blind or lame, they could see it and make allowances. But if you are deaf, no one can see it, and **it is embarrassing** to ask people to shout at you or repeat what they have said. So, out of consideration for this man, **in the tenderness of his heart, our Lord leads him aside** from the multitude to deal with him privately.

Then He did some unusual things: **He put his fingers into the man's ears.** He then spat on His fingers and touched the man's tongue. Then, looking into the heavens, He sighed -- all this before He said the wonderful word, **"Be opened."**

It would seem it is because **Jesus is seeking to arouse and awaken this man's faith.** And in order to do so, **He acts out what He wants to convey to him.** He puts **His fingers into his ears, to indicate** to the man that He intends to heal them. **He wets His fingers and touches the man's tongue to indicate** that He is going to heal the tongue, and that words will flow freely from it. He looks up into heaven **to indicate that the power for this must come from God.** And He sighs -- not so much a sign as a breathing out -- to convey to the man **that it is by the invisible agency of the power of God that he will be made well.**

When Jesus could see in his eyes **the response, the look of faith,** the look of comprehension of what

**He intended to do, then He said the word: Ephphatha,** the Aramaic word which Peter undoubtedly preserved in telling Mark of this incident. It means, "Be opened," and the man **immediately began to hear and to speak.** That is amazing, for those who recover their hearing after a long period of silence **usually cannot speak, but must learn how.** This man instantly began to speak again. This was our Lord's way of **showing us, and the disciples** who were watching, **that faith is a necessary ingredient to receiving anything from God.** Faith -- **believing in the activity of an invisible God who, nevertheless, despite the fact that you cannot see Him, is ready to work in your life.** So Jesus awakened this man's faith and caused him to believe in the invisible.

**Application: What is your level of faith?**



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*Mar 7:36 Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed it.*

*Mar 7:37 And they were astonished beyond measure (flabbergasted!), saying, "He has done all things well. He makes both the deaf to hear and the mute to speak."*

### NOTHING BUT THE BLOOD OF JESUS! – Robert Lowry

1. *What can wash away my sin?  
Nothing but the blood of Jesus;  
What can make me whole again?  
Nothing but the blood of Jesus.*
  - *Refrain:  
Oh! precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.*
2. *This is all my hope and peace,  
Nothing but the blood of Jesus;  
This is all my righteousness,  
Nothing but the blood of Jesus. (Refrain)  
Nothing but the blood of Jesus.*

### INTERPRETATION

v. 36 Not only did Jesus most likely want to avoid the circus atmosphere that can so easily accompany miracles of healing, but knowing it wouldn't be long before He would be on a Cross and that those who spread the word about Him would be candidates for the persecution to follow, perhaps Jesus was sparing them from coming oppression.

v. 37 He does all things well indeed—and because He does, whatever we do should be done to the best of the ability He gives us if we are to reflect Him (1 Corinthians 10:31). Jesus imparted a language to this man!

### APPLICATION

**Vs. 36-37 “..that they should tell no one; but the more He commanded them, the more widely they proclaimed.. they were astonished beyond measure”**

Immediately Jesus to take steps to prevent the abuse of this miracle. **Why?**

And Jesus commanded **them** to tell no one; but the more he commanded **them**, the more widely they proclaimed it. Notice the change in pronouns here. Jesus, up to this point, has been **dealing with the man as an individual**. But now he **suddenly speaks to the crowd**, and charges them to tell no one, in fact the verb tense indicates that he kept on telling them. But the more he charged them, the more zealously they kept on proclaiming it. They were beginning to go out into the countryside and tell of this exciting miracle. The reason our Lord did this, as on previous occasions, was to prevent a mis-emphasis. He **did not want to become known only as a miracle worker**. The **faith of this crowd** and the **faith of the man who was healed** were on **two different levels**. The eyes of the **crowd saw no further** than the actions of God. They saw the miracle. The **eyes of the man who was healed were fixed upon the God who acts**. That is where faith must rest. So when this **crowd, with its low level** of understanding, its emphasis upon the merely spectacular, started to disperse, Jesus charged them, warned them, not to tell it abroad. But he did not say that to the man, for his eyes were fixed upon the God who is ready to act. And when your faith is fixed on that -- **not on what God does**, but **on what God is** -- then it is safe to be a witness to those around you.

**Application: What is your level of faith based upon? What you see the Lord do? Or is it on who the Lord is? When and how does Jesus speak to you?**