

Mark 7

ASVh with Comments

Summary. In this chapter, Jesus continues His ministry. The Lord Jesus travels always to proclaim the Gospel and show mercy. As He travels, He will interact with many people and with leaders of the synagogues. The main point of this chapter is to show that Jesus came to call first His people to come back to Him and show all humans that He is the way to be saved. He has shown this by performing miracles not only for the Jews but also for the Gentiles. He calls all, but whoever answers will find Him at the end. 1) Jesus confronts first the Pharisees and the scribes about putting the traditions of men above the commandments of God. Also, remember He called them hypocrites because of the traditions of men; they use the traditions of men to control the commandments of God. 2) Jesus clearly tells people what defiles a person and separates the traditions of men from the commandments of God. People should follow the commandments of God, not the traditions of men; Jesus set His people free from the traditions of men and told them to come to follow the commandments of God. 3) Jesus travels to other regions to preach the Word to the lost sheep of Israel, and there He had encountered a gentile woman that humbled herself to the Lord for mercy. She came with an honest heart seeking mercy, and the mercy has been poured down for her, and that is because of her heart. 4) Jesus heals a man that was deaf and had a speech impediment, in a different way than we have seen before, showing that, from within the Lord has the cure of all diseases, imperfect will be made perfect, from within the Lord can make it perfect. When He makes imperfect to be perfect, He has already shown them whom they should come to follow, not just stick with the traditions, but they should come to follow the right One. 5) Jesus shows mercy to all, gentiles and Jews alike and it can be seen clearly from this chapter.

7¹ And there are gathered together unto **Him** the Pharisees, and certain of the scribes, who had come from Jerusalem,

² and had seen that some of **His** disciples ate their bread with defiled, that is, **unwashed**, hands.

³ (For the Pharisees, and all the Jews, **unless** they wash their hands diligently, eat not, holding the tradition of the elders;

⁴ and when they come from the market-place, **unless** they **wash** themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brazen vessels.)

⁵ And the Pharisees and the scribes ask **Him**, Why walk not **Thy** disciples according to the tradition of the elders, but eat their bread with defiled hands?

⁶ And **He** 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**.

⁷But in vain do they worship **Me**,

Teaching as their doctrines the precepts of men.

⁸ **You** leave the commandment of **God**, and hold fast the tradition of men.

⁹ And **He** said **to** them, Full well do **you** reject the commandment of **God**, that **you** may keep your tradition.

¹⁰ For Moses said, Honor **your** father and **your** mother; and, he that **speaks** evil of father or mother, let him die the death:

¹¹ but **you** say, If a man shall say to his father or his mother, That **by which you might** have been profited by me is Corban, that is to say, Given to **God**;

¹² **you** no longer **allow** him to do **anything** for his father or his mother;

¹³ making void the word of **God** by your tradition, which **you** have delivered: and many such like things **you** do.

Comments Mark 7: 1-13. For Mark 7:1-13 see Comments Matthew 15:1-9. Those, the old law the Lord has come to abolish, humans, instead of thinking about God, their minds have changed and think about people's eyes. People around them make them believe they are not holy enough, but remember as well, the Lord sees the heart, not this flesh that melts away. The Lord is the Lord of the heart, worship the Lord with your heart, the tradition is men made law. In the old-time, the Pharisees had their way of controlling people, but it is over with the coming of the Lord (the One that completes the law has come). As we have our own law and rule, one thing the Lord asks from all humans, read the Word and obey; this is the law for all humans. Only one book, not the tradition of many books in the old-time; one Holy Book, the Bible with the Old Testament and the New Testament, is enough for humankind in every generation. The Old Testament is the base to let humans know how the Lord has been with humans; as it is telling in the Old Testament, the Lord has ordained His priests and prophets who have received the gift to hear the Word. That is why the Old Testament is the base of faith; you cannot read the New Testament without knowing the Old Testament at all; it helps. The old law has been established for the people before the Son has come, but also the old law is the base of faith in the Old Testament, but in the new generation, the New Testament is the law of the heart, the Word speaks to the heart, not traditions to be as law anymore.

Passage analysis:

Mark 7:1. See Comments Matthew 15:1.

Mark 7:2-4. This portion of Scripture is given only in the Gospel of Mark. This tradition of washing hands is a ritual of washing; it has a particular way of doing it. Nowadays, we wash our hands with water because we use the knowledge that God has given us to be clean before eating. But, in the old-time, it was taught by the elders as a certain way to wash the hands, that particular way of washing hands was put as commandments of God, the Lord has come to abolish them. The washing of hands the Pharisees and scribes observe is clearly a tradition of men, and it has never been any order from God, and the men put their own word as God's word, that is wrong; it is not what God wants. Cleaning hands is good, but the basic is wrong to put it as God's commandment; it cannot be accepted. Science teaches people to be clean, but the old tradition teaches people to clean hands by using God to command, which is the wrong point of doing. In the Bible, it is clear they (Pharisees and the scribes) take the commandments of men as equal with the commandments of God; that is wrong. But if you research the tradition of washing how did it come about, you will see why it should be no longer used, because the Lord who has cleansed all has come down on earth; the tradition of washing in that time you can find out the real meaning, and why the Lord had put against it. The science comes and looks at the word "defiled" and concludes that the old way of washing hands is wrong; the old is not wrong but taken as God's commandment that is wrong. The method of washing, the Lord does not pick on that. People use science against this verse; science is suitable for cleaning hands, but the hidden meaning of it we all forgot to think about, you can find out on this. Many places tell about washing the whole body and changing the garments in the Bible. The Bible does not teach to wash hands to clean any germs, but to clean from the unclean things that the person has associated with, but not to be cleansed from sins; the Bible is more concerned with association with unclean. In the old-time, by tradition, take that as cut off from that moment on; when you wash your hands, it cuts off from that moment what you will do after washing hands, that what will be counted for (See Matthew 27:24, for an example on this tradition in this way).

Q: Why did the Lord command the washing for cleansing from unclean things in the Old Testament? **A:** Because when a person has touched the unclean things is more like creating space between the person and the Lord; if the Lord comes close to that person, that person can perish if that person is unclean. The Lord has created water for a purpose, and not just for drinking alone, but also for washing to be clean from all things; the Lord has created them all for a reason, water has many good uses. That is why we all do water baptism; the water has a play here; water represents cleaning; water flows out, the new water comes in, brings cleansing even in the nature itself; the rain comes down and replaces the old water, the rain pushing out the old water, the rain is from the heaven above, many places in the Bible has mentioned this.

Mark 7:5. See Comments Matthew 15:2.

Mark 7:6-7. See Comments Matthew 15:7-9.

Mark 7:8-13. See Comments Matthew 15:3-6. If you do not do your duties towards your parents, you will not do them towards God as well. The way to give tells the purpose, the Word will speak to each individual, different way of each heart, that why it is called the Living Word; because each word speaks to each heart,

all will never understand the same. Put ten people standing, reading one verse out; you will get ten meanings out because the Living Word speaks differently to each individual heart; that is the purpose of the Word, to speak to everyone according to each person's heart, the heart will receive the Word in a different meaning.

Q: Why do the words spoken by the Lord Jesus differ in some regards when the Bible is Holy Spirit dictated?

A: Your question comes regarding the translation of the Word (See Mark 4:35-41 comments about the difference between dictation and inspired). The writer translates what the Holy Spirit gives for each writer, this writer gets the verse in one way, and another writer gets the verse in a different way; each writer has its own purpose of writing. The Lord speaking here, the Holy Spirit who talks in the heart, gives the understanding to the writer at that moment according to the will of the Lord. What this writer should understand the voice in the heart will tell; a little bit differently, but it will never be a different meaning; you can check it out. Each writer has the Holy Spirit in their heart, and even using their heart to understand, who is the One that leads that heart? That is the key. The Holy Spirit will give the Word that it should be put in each Gospel, a little bit different for a purpose, but no meaning changed. Don't forget as well we had this before; the Lord speaks here, next day same thing the Lord speaks again; the degree of meaning can be slightly different on each day that happens, not everything happened in one day, one page of Bible how many days it could be? That is why Matthew and Mark have got the Word slightly different but same meaning.

¹⁴ And **He** called to **Him** the multitude again, and said to them, Hear **Me** all of you, and understand:

¹⁵ there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man.

¹⁶ If any **person has** ears to hear, let him hear.

¹⁷ And when **He** was entered into the house from the multitude, **His** disciples asked of **Him** the parable.

¹⁸ And **He says** to them, Are **you** so without understanding also? Perceive **you** not, that whatsoever from without **goes** into the man, it cannot defile him;

¹⁹ because it **goes** not into his heart, but into his belly, and **goes** out into the draught? This **He** said, making all meats clean.

²⁰ And **He** said, That which **proceeds** out of the man, that **defiles** the man.

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

²² covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness:

²³ all these evil things proceed from within, and defile the man.

Comments Mark 7: 14-23. For Mark 7:14-23 see Comments Matthew 15:10-20. Note that Matthew 15:12-14 does not have a direct correspondence in Mark.

Within your soul, you cannot clean with the water, only by being baptized in the name of the Father, the Son Jesus, and the Holy Spirit and confessing your sins and believing that the blood of Jesus can cleanse your sins, that makes your soul clean. By believing alone you make the cross incomplete, you must be baptized as well; the criminal on the cross was baptized with the Word of the Lord which is more powerful than the water; the Holy Son Himself also has been baptized in the water, so how much more the humans should follow the example of the Lord? As the verse says, from within, the sins come out, but you clean from within when your mouth confesses the sins, and receive the forgiveness to fill up the space in your soul when the soul releases out the sins; when the soul releases out the sins it needs to be filled with the Word, only the Word can fill the soul.

Comparison Analysis

Mark 7:14-16, Matthew 5:10-11. It's a different way of saying it, but both give the same meaning.

Mark 7:16. You cannot add or take away verses from the Bible, but this verse was in the original manuscript, and it should be in the Bible.

Mark 7:17, Matthew 15:15. Matthew 15:15 feels a different meaning because it mentions Peter, but the word disciples in Mark 7:17 also includes him, so you can say just disciples or say a specific name and have the same meaning; we shouldn't be worried about this.

Mark 7:18-19, Matthew 15:16-17. In Mark 7:19, we have an addition at the end of the verse that says: "This He said, making all meats clean." But people can omit some food as an offering to the Lord; it is acceptable to omit some meat for sacrifice. So, some are omitting something to worship, which is nothing against the teaching; it is also acceptable.

Mark 7:20-23, Matthew 15:18-20. There are more sinful acts enumerated in Mark, but the meaning of these Scripture passages is the same. Not all sins have been mentioned as well; there will not be enough room to put on and enumerate all sins humans are doing. The Lord does not keep account of all the sins humans are doing; if the Lord accounts them all, all humans would be gone; because of the blood of Jesus, the sins are not counted for the one that believes. When humans have accepted His Son Jesus, the majority of sins (except the blasphemy against the Holy Spirit) have been covered with His blood.

In the Gospel of Matthew, when Matthew recorded a portion, Mark will come to continue; it does not mean adding or deleting, but it means to make it complete. This is not adding or taking away, but all Gospels support each other to be complete. It does not mean that we read Matthew and finish the Gospel, we also need to read in Mark as well to support what Matthew has recorded, and Mark may have some portions adding to make it complete. The Lord encourages us to read all Gospels, not just one; the Bible is one book.

²⁴ And from **there He** arose, and went away into the borders of Tyre and Sidon. And **He** entered into a house, and would have no man know it; and **He** could not be hid.

²⁵ But **straightaway** a woman, whose little daughter had an unclean spirit, having heard of **Him**, came and fell down at **His** feet.

²⁶ Now the woman was a Greek, a Syrophenician by race. And she **begged Him** that **He** would cast **out** the demon out of her daughter.

²⁷ And **He** said **to** her, Let the children first be filled: for it is not **proper** to take the children's bread and **throw** it to the dogs.

²⁸ But she answered and **says** unto **Him, Yes, Lord**; even the dogs under the table eat of the children's crumbs.

²⁹ And **He** said **to** her, For this saying go **your** way; the demon is gone out of **your** daughter.

³⁰ And she went away **to** her house, and found the child laid upon the bed, and the demon gone out.

Comments Mark 7: 24-30. For Mark 7:24-30 see Comments Matthew 15:21-28. These passages of Scripture both present the same healing event showing the faith of this Syrophenician woman.

Comparison Analysis

Mark 7:24a, Matthew 15:21. These verses show that Jesus went to the region of Tyre and Sidon (See Comments Matthew 15:21).

Mark 7:24b. In this place, we can see clearly the Lord is tired. He knows ahead that this woman will come, but the Lord did not change the plan where He will stay. In this verse, we can notice the word "hid"; when the Lord is tired, He wants to be alone to pray, but the mercy for humans is more important than His feeling; for showing mercy to this woman, He let her know where He is, and she comes to Him with her problems. All humans should do the same and come to Jesus with all our problems; here, the Lord is tired, but He receives this woman, and the Lord will do the same for all. Come unto the Lord; the invitation is out, you can walk pass by or stop by; it is your own choice.

Mark 7:25-26, Matthew 15:22. These verses in Mark and Matthew tell similar outcomes but in different words. The common thing is that a gentile woman comes to Jesus to ask for mercy to heal her daughter that had an unclean spirit. In Matthew, it is written that this woman comes to Jesus and says, "O Lord, Thou Son of David," while in Mark is written that this woman came and "fell down at His feet."

Matthew 15:23. This verse in Matthew does not have a corresponding verse in Mark. See Comments Matthew 15:23.

Mark 7:27a, Matthew 15:24. Both verses show that the Lord answers to the woman, and He tells her in Matthew that He was sent to the “lost sheep of the house of Israel,” and in Mark, Jesus says, “Let the children first be filled,” which both have the same meaning (See Comments Matthew 15:24).

Matthew 15:25, Mark 7:25b. Sometimes it tells in a different spot of the verse or section the same thing, but when bringing all of them together is complete. These verses show that the woman was submissive (See Comments Matthew 15:25).

Mark 7:27b, Matthew 15:26. Same meaning in these verses. Notice the word used here for the gentiles as “dogs.” Do not be offended by this; read Comments Matthew 15:26. Here, in Mark, we will add a little bit further. The dog is the Lord’s servant; as the Lord goes, the dog will follow. Jesus has many gentiles who have faith and follow Him, not just the Jews only. The dog also is a witness of the Lord’s mercy because the Lord always keeps the dog at His side; be a dog, but be treated as children of God. The best the Lord gives to His children falls down under the table for the dogs, and they will eat the best food as well, which no one else has, only the dogs. If you accept to be the dog of the Lord, you will stay under the table and always will receive the best that falls down from the Lord’s children’s table. Keep in mind that bread here represents the Lord’s mercy and grace.

Mark 7:28, Matthew 15:27. These verses have the same meaning (See Comments Matthew 15:27).

Mark 7:29-30, Matthew 15:28. These Scripture passages tell that the Lord commanded the woman’s faith, and He healed her daughter. Both Matthew and Mark may present different statements, but the same result comes out, by the will of the Lord, the child was healed; the Lord was not there, but the distance was not a problem for the Lord, and by the will of the Lord all things are done. So, pay attention to the main thing the Lord has said here, don’t try to think about differences in sentences, pay attention only to the meaning of the statements.

³¹ And again **He** went out from the borders of Tyre, and came through Sidon to the sea of Galilee, through the midst of the borders of Decapolis.

³² And they bring unto **Him** one that was deaf, and had an impediment in his speech; and they begged **Him** to lay **His** hand upon him.

³³ And **He** took him aside from the multitude privately, and put **His** fingers into his ears, and **He** spat, and touched his tongue;

³⁴ and looking up to heaven, **He** sighed, and says to him, Ephphatha, that is, Be opened.

³⁵ And his ears were opened, and the bond of his tongue was loosed, and he spoke plain.

³⁶ And **He** charged them that they should tell no man: but the more **He** charged them, so much the more a great deal they published it.

³⁷ And they were beyond measure astonished, saying, **He has** done all things well; **He makes** even the deaf to hear, and the mute to speak.

Comments Mark 7: 31-37. As we are told in verse 31, the healing of this man took place sometime after Jesus returned from the region of Tyre.

Passage Analysis

Mark 7:31. This verse shows that Jesus always travels.

Mark 7:32. The man wanted to come to the Lord, but also people have a different purpose; the man himself wanted to be healed, but people who bring the man want to see proof about what they have been hearing about Jesus.

Mark 7:33. Q: Why was the healing done privately? **A:** People do not need to see how the Lord does the work; they just need to see the result, the proof is the man was healed. People talk about what the Lord can do, but now people can see what the Lord can do; let them see the result but not how it is done.

Q: This healing is quite different here; why? **A:** Each thing has its own meaning. When the Lord put the fingers to the ears by His touch, the ears have been opened, then when He spat to His hand, a portion of the Lord has healed the man. From within the Lord, have the cure of all diseases, the imperfect will be made perfect, from within the Lord can make it perfect; this is the proof, whatever comes out of the Lord is much more than medicine. You can say in a way, make imperfect become perfect, from within the Lord Himself all

things be perfect, the man has received the everlasting medicine, the Lord's saliva; the Lord spat on His finger, then He touched with his spit the man's tongue.

Mark 7:34. "and looking up to heaven, He sighed." This shows that the Lord has communication with the Father. When the Lord looks up to heaven, He sees His entire home; human eyes see nothing. The Lord has communication with the Father, and the will of the Father for the man to be healed has been proven; the mercy has been poured down, people should remember, the Lord first contacts with the Father, and then the mercy has been poured down, that is the mercy of the Father. But people picture the Father in a wrong way. The Father is gentle and merciful beyond the human mind can imagine; the proof is on the death of His Son for humans; how much more mercy the Father needs to show for the disobedient humans? He gave His own Son for the things He created. Humans remember who you are, you are just a dust of the earth, but you are dust that the Father loves; the proof is in the Bible.

"and says to him Ephphatha" (pronounced aafata); now the Lord used the word the Father has said, "by My mercy is opened," pay attention to the term open, it means it has been closed, that why the Lord put His spit to create the bridge between the human body and the Lord (the human body is from the Lord), it is connected now.

Mark 7:35. Also, the Lord has given a gift to this man; the man who never spoke, think of babies learning to speak, but this man talks plainly, not baby talk; this is a gift.

Mark 7:36. "He charged them ..."; meaning He charged the multitudes. **Q:** Why did He ask the multitudes not to tell about this healing? **A:** Jesus did not come to be famous; He came just to show mercy; the Lord did not want people to come to Him with the wrong idea, come for receiving something or have heard and believe; the Lord wants them to come for His Word not to see miraculous things. (See also Comments Matthew 12:16).

Mark 7:37. The meaning is clear.

Life and Faith Applications. 1) The sins and the evil do not stick on the outside of our body, such as skin, and by washing with water, we don't get cleansing and protection, but by washing with the blood of Jesus, we do. 2) Do not be offended by the word "dog" used here in this chapter for calling the gentiles. 3) Come to Jesus with all the problems you have, come unto the Lord, the invitation is out; you can walk pass by or stop by; it is your own choice. 4) Do not come to Jesus for the show and test to see what miracles Jesus can do; come to Jesus with a sincere heart and beg for His mercy, and then you will find Him.