

## Mark 7

### ASVh with Comments

**Summary.** In this chapter, the Lord Jesus continues His ministry. We see that the Lord Jesus always traveled to proclaim the Gospel and show mercy. As He traveled, He interacted with many people and with leaders of the synagogues. The main point of this chapter is to show that the Lord Jesus came to call first His people to come back to Him and show all humans that He is the way for all to be saved. He has shown this by performing miracles not only for the Jews but also for the Gentiles. He calls all, and whoever answers will find Him at the end. 1) The Lord Jesus first confronted the Pharisees and the scribes about putting the traditions of men above the commandments of God. Also, remember that He called them hypocrites because of the traditions of men; they used the traditions of men to control the commandments of God. 2) The Lord 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. The Lord Jesus set His people free from the traditions of men and told them to come to follow the commandments of God. 3) The Lord Jesus traveled to other regions to preach the Word to the lost sheep of Israel, and there He encountered a Gentile woman who humbled herself to the Lord for mercy. She came with an honest heart seeking mercy, and the mercy has been poured down on her, and that was because of her heart. 4) The Lord Jesus healed a man who 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 the imperfect to be perfect, He has already shown them whom they should come to follow; they must not stick with the traditions, but they must come and follow the righteous One. 5) The Lord Jesus shows mercy to all, Gentiles and Jews alike, and this can be seen clearly in this chapter.

<sup>7</sup> <sup>1</sup> And are gathered together to **Him** the Pharisees, and certain of the scribes, **having** come from Jerusalem.

<sup>2</sup> And they had seen that some of **His** disciples ate **the** bread with defiled hands, that is **unwashed**.

<sup>3</sup> For the Pharisees, and all the Jews, **unless** they wash the hands diligently, **do** not eat, holding the tradition of the elders;

<sup>4</sup> and from the market-place **unless** they **wash**, they eat not; and many other things there are, which they have received to hold: washings of cups, and pots, and brazen vessels.

<sup>5</sup> And the Pharisees and the scribes **questioned Him**, Why **Thy** disciples **do** not walk according to the tradition of the elders, but eat the bread with defiled hands?

<sup>6</sup> And **He** said **to** them, Well **prophesied** Isaiah **concerning** you hypocrites, as it is written:

This people **honor Me** with the lips,  
But their heart is **kept** far from **Me**.

<sup>7</sup> **Now** in vain they worship **Me**,  
Teaching as doctrines the precepts of men.

<sup>8</sup> **Having neglected** the commandment of **God**, you hold **to** the tradition of men.

<sup>9</sup> And **He** said **to** them, Full well do you **neglect** the commandment of **God**, that you **might** keep your tradition.

<sup>10</sup> For Moses said, Honor **your** father and **your** mother; and, **the one speaking** evil of father or mother, let him die the death;

<sup>11</sup> **however**, you say, If a man **may** say to **the** father or **the** mother, **Whatever** you **might** be profited from me that is Corban (consecrated to God), **a gift**,

<sup>12</sup> you no longer **allow** him to do **anything** for **the** father or **the** mother,

<sup>13</sup> making void the word of **God** for your tradition, which **you** have handed down; and many such like **you** do.

**Comments Mark 7: 1-13.** For Mark 7:1-13 see Comments Matthew 15:1-9.

The things of the old law, the Lord, had come to abolish; humans, instead of thinking about God, their minds have changed and think about the eyes of people. People around them make them believe they are not holy enough, but remember as well that 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 man-made law. In the old times, the Pharisees had their way of controlling people, but it was over with the coming of the Lord Jesus, the One that fulfilled the law. As we have our own laws and rules, one thing the Lord asks of all humans is to read the Word and obey; this is the law for all humans. Only one book, not the tradition of many books in the old times, one Holy Book, the Bible with the Old Testament and the New Testament, is enough for mankind in every generation. The Old Testament is the base to let humans know how the Lord has been with humans; as it tells 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; studying the Old Testament helps. The Old Law was established for the people before the Son came to earth in the flesh, but the Old Law is also the basis of faith in the Old Testament. However, 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, but the faith of the heart in the Lord Jesus is the law.

#### **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 was a ritual of washing, and it had a certain way of doing. 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 times, it was taught by the elders as a certain way to wash their hands; that certain way of washing hands was put as a commandment of God, and the Lord has come to abolish them. The washing of hands, which the Pharisees and scribes observed, is clearly a tradition of men. There has never been any order from God, but the men put their own words as God's word, which is wrong; it is not what God wants. Cleaning hands is good, but putting it as God's commandment, the principle was wrong; it cannot be accepted. Science teaches people to be clean, but the old tradition teaches people to clean their hands by using God to command; that is the wrong point of doing. In the Bible, it is clear they (Pharisees and the scribes) take the commandments of men as equal to the commandments of God, which is wrong.

However, if you research the tradition of washing and how it came about, you will see why it should no longer be used; 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. 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 it is taken as God's commandment, which is wrong. The way of washing, the Lord does not pick on that. People use science against this verse; science is good for cleaning hands, but the hidden meaning of cleaning hands is what we all forget to think about; you can find out about this. In the Bible, many places talk about washing the whole body and changing the garments. 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 times, by tradition they take the washing of hands 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 in the Old Testament to wash for cleansing from unclean things? **A:** Because when a person has touched unclean things is more like creating space between that person and the Lord; the Lord cannot be close to that person or that person perishes; 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, not just for drinking alone but also for washing to be clean from all things; the Lord has created them all for a reason, and water has many good uses. That is why we all do water baptism; the water has a play here: water represents cleansing. Water flows out, and new water comes in, bringing cleansing even to nature itself. The rain comes down and replaces the old water, pushing out the old water; the rain is from heaven above, and many places in the Bible have 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 perform your duties toward your parents, you will not perform them towards God as well. The way to give tells the purpose. The Word will speak to each individual's heart differently; that is 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, and you will get ten meanings out because the Living Word speaks differently to each 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 we say that the Bible is Holy Spirit dictated? **A:** This question concerns the translation of the Word (See Comments Mark 4:35-41 about the difference between Holy Spirit dictated and inspired). The writer translates what the Holy Spirit gives to each writer; therefore, one writer gets the verse in one way, and another writer gets the verse in a different way; each writer has their own purpose in writing. The Lord speaking here, the Holy Spirit who talks in the heart, gives the writer understanding at that moment according to the will of the Lord. What this writer should understand, the voice in the heart will tell; there, it might be a little bit different but never be different meaning; you can check it out. Each writer has the Holy Spirit in their heart, and even if they use 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 have it before: the Lord speaks here, and the next day, the same thing the Lord speaks again. The degree of meaning can be slightly different on each day that happened; not everything happened in one day; one page of the Bible, how many days could it be? That is why Matthew and Mark got the words slightly different but with the same meaning.

- <sup>14</sup> And **having** called to **Him** the multitude again, **He** said to them, **Listen to Me**, all, and understand:  
<sup>15</sup> there is nothing from without the man, **entering** into him, **which is able to** defile him; but the things **proceeding** out of the man are those **defiling** the man.  
<sup>16</sup> [If **anyone has** ears to hear, let him hear.]  
<sup>17</sup> And when **He** entered into the house from the multitude, **His** disciples asked of **Him** the parable.  
<sup>18</sup> And **He** says to them, Are **you** so without understanding also? Perceive **you** not, that **all entering** from outside into the man, it cannot defile him;  
<sup>19</sup> because it **enters** not into his heart, but into **the** belly, and **goes** out into the draught? **Purifying** all the **food**.  
<sup>20</sup> **Now He** said, That which **proceeds** out of the man, that **defiles** the man.  
<sup>21</sup> For from within the heart of men, evil thoughts proceed, **sexual immoralities**, thefts, murders, adulteries,  
<sup>22</sup> **covetous desires**, wickedness, deceit, lasciviousness, an evil eye, **slander**, pride, foolishness;  
<sup>23</sup> all these evils 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 Christ, and the Holy Spirit and confessing your sins and believing that the blood of the Lord Jesus can cleanse your sins, that makes your soul be 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 has also been baptized in the water. Therefore, humans should follow the example of the Lord Jesus. 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.** Mark and Matthew have a different way of saying it, but it gives 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 like it has 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 worry 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, “Purifying all the food.” But people can omit some food as an offering to the Lord; omitting some meat for sacrifice is acceptable. Some are omitting something for worship, and this is nothing against the teaching; it is acceptable as well.

**Mark 7:20-23, Matthew 15:18-20.** There are more sinful acts enumerated in Mark, but the meaning of these passages of Scripture 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 do. If the Lord accounts for them all, all humans would be gone, but because of the blood the Lord Jesus shed on the cross, the sins are not counted for the one who believes. When humans have accepted His Son, the majority of sins (except the blasphemy against the Holy Spirit) have been covered by 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 Mark as well to support what Matthew has recorded, and Mark may have some portions added to make the Gospel complete. The Lord encourages us to read all Gospels, not just one; the Bible is one book.

<sup>24</sup> And from **there He** arose, and went away into the **region** of Tyre and Sidon. And **having** entered into a house, **He was wishing no one** to know it; and **He** could not be hid.

<sup>25</sup> But **straightaway** a woman, whose little daughter had an unclean spirit, having heard **about Him, having** come, fell down at **His** feet.

<sup>26</sup> Now the woman was a Greek, Syrophenician by race, and **kept asking Him** that **He** would cast the demon out of her daughter.

<sup>27</sup> And **He** said to her, Let the children first be filled; for it is not **proper** to take the children’s bread and **cast** it to the dogs.

<sup>28</sup> But she answered and **says to Him, Yes, Lord**; even the dogs under the table eat of the children’s crumbs.

<sup>29</sup> And **He** said to her, **Because of** this saying **depart**; the demon **has** gone out of **your** daughter.

<sup>30</sup> And **having gone** away to her home, **she** found the child laid **on** 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 clearly see that the Lord was tired. He knew ahead that this woman would come, but the Lord did not change the plan where He would stay. In the verse, we can notice the word “hid”; when the Lord was tired, He wanted to be alone to pray, but mercy for humans is more important than His feeling; for showing mercy to this woman, He let her know where He was, and she came to Him with her problems. All humans should do the same and come to the Lord Jesus with all the problems we have. Here, the Lord was tired, but He received this woman, and the Lord will do the same for all. Come to 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 describe similar outcomes but in different words. The common thing is that a gentile woman came to the Lord Jesus to ask for mercy to heal her daughter, who had an unclean spirit. In Matthew, it is written that this woman came to the Lord Jesus and said, “Lord, Son of David,” while in Mark, it 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 Jesus answered the woman. In Matthew, He told her that He was sent to the “lost sheep of the house of Israel,” and in Mark, He said, “Let the children first be filled,” which both have the same meaning (See Comments Matthew 15:24).

**Mark 7:25b, Matthew 15:25.** Sometimes, the same thing is told in different spots of the verse or section, but when all of them are combined, they are complete. These verses show that the woman was submissive (See Comments Matthew 15:25).

**Mark 7:27b, Matthew 15:26.** We have the same meaning in these verses. Notice the word used here for the Gentiles as “dogs.” Do not be offended by this word; 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. The Lord Jesus has many Gentiles who have faith and are following Him, not only the Jews. The “dog” is also 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 being the “dog” of the Lord, you will stay under the table and always 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 passages of Scripture tell that the Lord commended 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. 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.

<sup>31</sup> And again **having departed** from the **region** of Tyre, **He** came through Sidon, **to** the Sea of Galilee through the midst of the **region** of Decapolis.

<sup>32</sup> And they bring **to Him** one that was deaf, and had an impediment in his speech; and they **implored Him that He might lay the hand on him.**

<sup>33</sup> And **having taken** him aside from the multitude privately, **He** put **His** fingers into his ears, and **having spit, He** touched his tongue;

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

<sup>35</sup> And his ears were opened, and the bond of his tongue was loosed, and he **spoke plainly.**

<sup>36</sup> And **He instructed** them that they should tell no **one; however,** the more **He instructed** them, the more **abundantly they were proclaiming it.**

<sup>37</sup> And they were **above 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 the Lord Jesus returned from the region of Tyre.

#### Passage Analysis

**Mark 7:31.** This verse shows that the Lord Jesus always traveled.

**Mark 7:32.** The man wanted to come to the Lord, but people had different purposes. The man himself wanted to be healed, but the people who brought him wanted to see proof of what they had been hearing about the Lord Jesus.

**Mark 7:33. Q:** Why was the healing done privately? **A:** People did not need to see how the Lord did the work; they just needed to see the result. The proof was that the man was healed. People talked about what the Lord could do, but now people could see what the Lord can do; let them see the result but not the way it was 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 were opened, and then when He spat on His finger, a portion of the Lord healed the man. From within the Lord, it has the cure for all diseases, imperfect will be made perfect, from within the Lord can make it perfect; this is the proof that 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 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 verse shows that the Lord Jesus has communication with the Father. When the Lord was looking up to heaven, He saw His entire home; however, human eyes would see only the sky. The Lord had communication with the Father, and the will of the Father for the man to be healed was proven; the mercy was poured down. People should remember that the Lord first contacted the Father, and then the mercy was poured down; that was the mercy of the Father. But, people picture the Father in a wrong way. But the Father is gentle and merciful beyond the human mind can imagine; the proof is in the death of His Son for humans; how much more mercy the Father needs to show for disobedient humans? He gave His own Son for the things He created. Remember human who you are: you are just a dust of the earth, but you are a 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 opened: it means it has been closed; that is why the Lord put His spit to create the bridge between the human body and the Lord. The human body is from the Lord, and by His spit, the man’s body was connected to the Lord.

**Mark 7:35.** Also, the Lord gave this man a gift. The man who never spoke—think of babies learning to speak—spoke plainly, not baby talk. This is a gift.

**Mark 7:36.** “The more He instructed them ...” meaning He instructed the multitude. **Q:** Why did He ask the multitude not to talk about this healing? **A:** The Lord Jesus did not come to be famous. He came just to show mercy. Therefore, the Lord did not want people to come to Him with the wrong ideas: coming only to receive something. The Lord wants them to come for His Word because they heard and believed, not to see miraculous things. (See also Comments Matthew 12:16).

**Mark 7:37.** The meaning of this verse is clear.

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