

Mark Dispensationally Considered

Mark 7:10-23: What Defiles a Man?

Mark 7:10-13

- Mark 7:10—Christ is now going to give us an example of how the Pharisees reject the commandment of God in favor of their own tradition.
- In order to make his point Jesus makes references to two different passages in the Mosaic Law.
 - Exodus 20:12 (95)—Honour thy father and thy mother
 - Exodus 21:17—Whoso Curseth father and mother, let him die the death
- Mark 7:11—Jesus now tells us what the Pharisees say. The word Corban means a gift offered to God.
 - Matthew 27:6 (1037)—treasury
- In others words the Pharisees are excepting a financial gift on behalf of one's parents.

Mark 7:10-13

- Mark 7:12—the leadership of Israel had developed a tradition where if one made a donation to the treasury they were excused from honoring or supporting their father or mother.
 - Matthew 15:3-7 (1019)
- Mark 7:13—the religious leadership of Israel was holding many tradition that were making the word of God of none effect.

Mark 7:14-23

- Mark 7:14—after this exchange with the Pharisees, Jesus calls all the people together to harken or listen to him so that they might understand. Christ is going to teach them something that they need to understand.
- Mark 7:15—in this verse Christ tells his listeners what truly defiles a man.
 - Mark 7:2—remember the Pharisees found fault and charged the disciples with eating bread with defiled or unwashed hands. Please remember that the Greek word translated “defiled” means common, ordinary, unhallowed, profane, or unclean according to the standards of the Levitical Law. See Acts 10:14, 28
 - “Without a man”—means from outside, i.e., there is nothing from outside of a man that entering into him can defile him.
 - “Come out of him”—Christ says that a man is defiled by what comes out of him. In other words men are defiled not by what they put into their bodies from outside but what originates from within and comes out.

Mark 7:14-23

- Mark 7:16—Christ once again uses this common expression to call his listeners to hear and understand what he is saying.
- Matthew 15:10-14—offers some details not discussed in Mark about this exchange.
- Verse 10—after calling the Pharisees out for promoting vain worship by teaching for doctrine the commandments of men Jesus calls the multitude to hear and understand.
- Verse 11—it is not that which goes into the mouth from the outside but rather that which comes out of the mouth that defiles a man.
- Verse 12—the disciples express concern to Christ that the Pharisees were offended by what Christ had just said.

Mark 7:14-23

- Verses 13—the Pharisees were adding things to God the Father's original instructions to the nation. These additional plants i.e., traditions of the fathers are going to be rooted up.
- Verse 14—Christ tells the disciples to leave the Pharisees alone because they are blind leaders of the blind. They don't know what they are doing because they made the commandment of God of no effect through their tradition. In other words, the Pharisees don't know what they are doing and should just be ignored. (1 Tim. 1:6-7)
- Matthew 23:23-33 (1032)—the Pharisees judge things by the outward appearance. The point here is that spirituality is primarily internal not external.

Mark 7:14-23

- Mark 7:17—the disciples did not get the point so they ask Christ about it after entering into a house and leaving the multitude.
- Mark 7:18—after rebuking them for not understanding, Jesus begins to explain that a man is not defiled by things from without entering into him i.e., bread eaten with unwashed hands. Why not?
- Mark 7:19—because when put into the body it does not enter the heart but the belly. The natural process of digestion removes or purges the meat from the belly into the draught (sink or drain).
- Mark 7:20-21—it is that which comes out of man that defiles him because it reveals the condition of his heart.
 - Isaiah 29:13 (738)—once again Israel was just being religious. They were saying and doing all the right things but their heart was far removed from God. Once again God is more concerned with the internal not the external.

Mark 7:14-23

- Jeremiah 17:9 (790)—our heart is so deceitful that it is capable of deceiving us as to our true motivations and intentions. This is why as believers we need to guard our hearts not follow our hearts.
- Hebrews 4:12 (1294)—the Word of God will lay bare and discern the thoughts and intents of your heart if you really let it. It alone is capable of reading the sinful heart of man.
- Matthew 12:34-36 (1013)—do you know the fastest way to discern the heart of a person? Listen to how and what they talk about. The things people say and the manner in which they say them reveal the condition of their heart.

Mark 7:14-23

- Mark 7:21-22—out of the heart of man proceeds the following thoughts, attitudes, and actions:
 - Evil Thoughts—the word “evil” means of a bad nature i.e., base, wrong, wicked, troublesome, injurious, pernicious, destructive, baneful.
 - Adulteries
 - Fornications—I Thessalonians 4:3-4
 - Murders
 - Thefts
 - Covetousness
 - Wickedness
 - Deceit
 - Lasciviousness—unbridled lust, excess, wantonness, outrageousness, shamelessness, insolence
 - Evil Eye
 - Blasphemy
 - Pride
 - Foolishness

Mark 7:14-23

- Galatians 5:19-21 (1247)—our flesh will produce these thoughts, attitudes, and actions on its own without you or I even needing to break a sweat.
- Mark 7:23—all these evil things that our flesh produces on its own are what defiles a man not whether or not we following some manmade religious tradition. Like eating bread with unwashed hands.
- Matthew 15:18-20
- If one were the judge based upon the criteria of the Pharisees which church/churches would have received the better grade the Corinthians or the Galatians? Without a doubt the Galatians.
- Galatians 4:20 (1246)—because the Galatians had placed themselves back under the performance system of the Law Paul questions whether or not they had even got saved to begin with. He never says this to the Corinthians who were involved in all sorts of gross immorality.