

**MARK 7 (NASB)**

**7** The Pharisees and some of the scribes \*gathered to Him after they came from Jerusalem, <sup>2</sup> and saw that some of His disciples were eating their bread with unholy hands, that is, unwashed. <sup>3</sup> (For the Pharisees and all the other Jews do not eat unless they carefully wash their hands, thereby holding firmly to the tradition of the elders; <sup>4</sup> and when they come from the marketplace, they do not eat unless they completely cleanse themselves; and there are many other things which they have received as traditions to firmly hold, such as the washing of cups, pitchers, and copper pots.) <sup>5</sup> And the Pharisees and the scribes \*asked Him, “Why do Your disciples not walk in accordance with the tradition of the elders, but eat their bread with unholy hands?” <sup>6</sup> But He said to them, “Rightly did Isaiah prophesy about you hypocrites, as it is written:

‘THIS PEOPLE HONORS ME WITH THEIR LIPS,  
BUT THEIR HEART IS FAR AWAY FROM ME.

<sup>7</sup> AND IN VAIN DO THEY WORSHIP ME,  
TEACHING AS DOCTRINES THE COMMANDMENTS OF  
MEN.’

<sup>8</sup> Neglecting the commandment of God, you hold to the tradition of men.” <sup>9</sup> He was also saying to them, “You are experts at setting aside the commandment of God in order to keep your tradition. <sup>10</sup> For Moses said, ‘HONOR YOUR FATHER AND YOUR MOTHER’; and, ‘THE ONE WHO SPEAKS EVIL OF FATHER OR MOTHER, IS <sup>11</sup> CERTAINLY TO BE PUT TO DEATH’; <sup>11</sup> but you say, ‘If a person says to his father or his mother, whatever I have that would help you is Corban (that is, given to God),’ <sup>12</sup> you no longer allow him to do anything for his father or his mother; <sup>13</sup> thereby invalidating the word of God by your tradition which you have handed down; and you do many things such as that.”

<sup>14</sup> After He called the crowd to Him again, He began saying to them, “Listen to Me, all of you, and understand: <sup>15</sup> there is nothing outside the person which can defile him if it goes into him;

but the things which come out of the person are what defile the person.”

<sup>17</sup> And when He later entered a house, away from the crowd, His disciples asked Him about the parable. <sup>18</sup> And He \*said to them, “Are you so lacking in understanding as well? Do you not understand that whatever goes into the person from outside cannot defile him, <sup>19</sup> because it does not go into his heart, but into his stomach, and is eliminated?” (Thereby He declared all foods clean.) <sup>20</sup> And He was saying, “That which comes out of the person, that is what defiles the person. <sup>21</sup> For from within, out of the hearts of people, come the evil thoughts, acts of sexual immorality, thefts, murders, acts of adultery, <sup>22</sup> deeds of greed, wickedness, deceit, indecent behavior, envy, slander, pride, and foolishness. <sup>23</sup> All these evil things come from within and defile the person.”

<sup>24</sup> Now Jesus got up and went from there to the region of Tyre. And when He had entered a house, He wanted no one to know about it; and yet He could not escape notice. <sup>25</sup> But after hearing about Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet. <sup>26</sup> Now the woman was a Gentile, of Syrophoenician descent. And she repeatedly asked Him to cast the demon out of her daughter. <sup>27</sup> 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.” <sup>28</sup> But she answered and said to Him, “Yes, Lord, but even the dogs under the table feed on the children’s crumbs.” <sup>29</sup> And He said to her, “Because of this answer, go; the demon has gone out of your daughter.” <sup>30</sup> And after going back to her home, she found the child lying on the bed, and the demon gone.

<sup>31</sup> Again He left the region of Tyre and came through Sidon to the Sea of Galilee, within the region of Decapolis. <sup>32</sup> And they brought to Him one who was deaf and had difficulty speaking, and they begged Him to lay His hand on him. <sup>33</sup> And Jesus took him aside from the crowd, by himself, and put His fingers in his ears, and after spitting, He touched his tongue with the

saliva;<sup>34</sup> and looking up to heaven with a deep sigh, He \*said to him, "Ephphatha!" that is, "Be opened!"<sup>35</sup> And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly.<sup>36</sup> And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it.<sup>37</sup> And they were utterly astonished, saying, "He has done all things well; He makes even those who are deaf hear, and those who are unable to talk, speak."

**Opening Discussion Questions**

- a. What is one of your favorite traditions?
- b. What discipline practice do you wish you had or admire?

**Bible Study Questions**

1. What are some benefits to traditions? What can be harmful about them?  
*(Jeremiah 10:2-5, Prov.30:5-6, Col. 2:8, Matt 23:1-13)*

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2. Why would Jesus not care about the washing of hands before eating? *(Matt 6:1-7, Acts 10:9-28, Mark 2:18-19)*

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3. What are some excuses people make for not following God's word? Could it ever be necessary to look for a loophole?  
*(Joshua 22:7,10-31, Matt 5:18-19, I Sam 21:1-5, Mark 2:25-26, II Sam 2:6, Mark 3:1-6)*

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4. What are some practices today that people use to define someone's holiness? Why would these be useful? How could they be harmful?

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5. What does Jesus say will defile a person? Do you feel any of these are greatly overlooked today? *(Matt 5:21-22, 27-30, Gal 5:16-21, Eph. 4:17-32)*

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6. What would make Jesus' healing of the Syrophenician woman significant enough to include in Mark's gospel?  
*(I Kings 17:17-24, Luke 4:25-26)*

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7. What would make Jesus' healing of the deaf man significant enough to include in Mark's gospel?

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