

# Calvary Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109  
Tel: 303.663.2514 • Web: [www.cbccastlerock.org](http://www.cbccastlerock.org)



---

**Mark: The Servant Gospel, NT352**

**Part II cont. The Servant's Work: Not to be Ministered to, But to Do Ministry. Chapters 1:14–10:52**

**Class 6**

**Chapter 6 cont. and chapters 7 & 8**

**Joey: Contrary Winds Soften Hearts and Reveal The Servant**

v.45 **Immediately He forcefully made** His disciples get into the boat and go before Him to the other side, to Bethsaida (*house of fishing or hunting*), while He sent the multitude away.

v.46 And when He had sent them away, He departed *into (the interior of)* the mountain to pray.

v.47 Now when evening came, the boat was in the middle of the sea; and He was alone on the land.

v.48 **Then He saw them straining, tormented at rowing,** for the wind was against or contrary to them.

Now about the fourth watch (*3am*) of the night He came to them, walking on the sea, and would have passed them by.

v.49 And when they saw Him walking on the sea, they supposed it was a ghost (*phantasma*), and cried out;

v.50 for they all saw Him and were troubled. But immediately He talked with them and said to them, "**Be of good cheer! It is I, I AM or I AM; do not or stop being afraid.**"

v.51 **Then He went up into the boat to them, and the wind ceased. And they were greatly amazed in themselves beyond measure, and marveled.**

v.52 **For they had not understood about the loaves, because their heart was hardened.**

-They did not understand who He is: The I AM manifest in the flesh ...

-They thought of Him as a teacher a prophet even the Son of God, but not the I AM manifest in the flesh

---

---

---

---

Matthew's Account, 14:22-33

**John: Wellness Requires Touching The Servant**

v.53 **When they had crossed over,**

-They crossed over not only the Sea, but crossed over into a greater understanding of who this Man is-God manifest in the flesh. The 'Human I AM'

-The cross over included great agony in contrary winds

-The torment issued in great revelation that could not come in any other way

-They could have quit-If they were the microwave culture would they have quit and missed the revelation

-The revelation, the enlightenment, the understanding was well worth the torment and pain

-Do any of us believe that in hind sight that they would not have gone thru the torment if it meant not receiving the revelation of the I AM in physical form?

v.53 cont. ....they came to the land of Gennesaret (*'Garden of the Prince', eight miles south of Bethesda, v.45*) and anchored there.

-What anchored stability they had now versus when they left perhaps 12 hours before.

-**ISBE** on the meaning of **Gennesaret**: others treat it as a compound of Heb. gan (garden) with a proper name, or even Heb. Gan-ha-śar, "garden of the prince."... Josephus described it as an area in which "there is not a plant which its fertile soil refuses to produce," with a climate "so well-tempered that it suits the most opposite varieties."

v.54 And when they came out of the boat, immediately the people recognized Him,

-Under-rowers are seldom recognized just the coxswain... as it should be.

-But what did they recognize Him as?

-Who was He to them?

v.55 they ran through that whole surrounding region, and began to carry about on beds those who were sick to wherever they heard He was (*which means He was on the move, not stopping very long*).

v.56 Wherever He entered into villages, cities, or in the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made **Matt**. Adds: **perfectly** or **thoroughly well**.

-There is not a word recorded that was spoken by Him or His disciples or the multitude

-He spoke volumes on the Sea of Galilee and now the revealed human I AM need only be touched for healing to come forth!

-Is there any limit? Will healing run out in the I AM?

---

---

---

Matthew's Account, 14:34-36

## Chapter 7

### Joey: Servants Who Perform the Washings of Men May Remain Defiled

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

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

-They did not see Jesus eating so they could not criticize Him.

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.

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.

Now they bring their fault findings to Jesus ....

5 Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, (*nothing here about the tradition of the Torah*) but eat bread with unwashed hands?"

6 He answered and said to them, "**Well** or how beautifully **did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, but their heart is far from Me.**

-The ultimate description of a spiritual hypocrite or actor!

-This is a quote from **Isaiah 29:13**. The complete quote reads:

"Inasmuch as these people draw near with their mouths

And honor Me with their lips,

But they have removed their hearts far from Me,

And their fear toward Me is taught (*not out of love or reverence*) by the commandment of men,

-Their fear of God is taught in *hypokrites* or 'acting school'!

-The teachers would say: "Remember to look and act this way when at the Temple or around seriously religious people!" Also maintain a pious aire!

-**Edwards:** It would be a mistake to assume that in calling the Pharisees “hypocrites” Jesus accuses them of lack of dedication. In the judgment of Jesus they were gravely mistaken in the course they pursued, but they were not, as far as we can tell, either superficial or uncommitted. On the contrary, it was their commitment to the oral tradition—and Jesus’ equal commitment to recovering the intent of the written law— that made their differences so earnest.  
-They had a zeal but not according to correct knowledge or heart!

**7 And in vain they worship Me, Teaching as doctrines the commandments of men.'**

**8 "For laying aside or rejecting the commandment of God, you hold the tradition of men--the washing of pitchers and cups, and many other such things you do."**

**9 He said to them, "All too well you continuously reject (same as 'laying aside' in v.8) the commandment of God, that you may continuously keep your tradition.**

For Example .....

**10 For Moses said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'**

**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 dedicated gift to God, and therefore I cannot give it to you to help you),**

**12 then you no longer let him (the son) do anything for his father or his mother,**

-Because the money the son would use to help mom and dad would no longer go to the temple or synagogue (that is to God), and thus to the pockets of the Scribes or Pharisees.

**13 making the word of God of no effect or void through your tradition which you have handed down (in the example to the son who wanted to help out mom, but was not given permission to do so because he had dedicated that money to God already). And many such things you do."**

**The multitudes it seems have stood back while Jesus talked with the Pharisees and Scribes**

Jesus now addresses the original question of outward versus inward cleanliness

**14 When He had called all the multitude to Himself, He said to them, "Hear Me, everyone, and understand:**

**15 There is nothing that enters a man from outside which can spiritually defile him; but the things which come out of him, those are the things that spiritually defile a man.**

**16 If anyone has ears to hear, let him hear!"**

---

---

---

Matthew's Account, 15:1-11

**John: Servants Understand the 'Ins' and 'Outs' of Defilement**

**17 When He had entered a house away from or by leaving the crowd, His disciples asked Him concerning the parable.**

-Parable in that there is a meaning deeper than the words or narrative itself.

**18 So He said to them, "Are you thus without understanding also (lack capacity for insight)?**

-With earthly ears we sense a certain level of frustration from the Lord

-By His question we sense that He expected them to know this, but they didn't.

-This gives me great hope here and it brings caution to me as well.

-I may perceive Him being impatient, but the truth is He cannot be impatient in a sinful way

-BUT I need to handle my impatience with people as He did.

-How? by patiently instructing them as He did.

-Paul in the future would say this of extremely obstinate people in the church: **1Tim. 2:24-26**

24 And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient,

25 in humility correcting those who are in opposition, if God (*not me!*) perhaps will grant them repentance, so that they may know the truth,

26 and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.

-These verses are very difficult for me to do! 😞 🙏

*v.18 cont. ....* **Do you not perceive** (*thought thru spiritually, that this physical act cannot touch the spiritual heart*) **that whatever enters a man from outside cannot defile him,**

**19 because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?"**

- 'thus purifying all foods' is here speaking of their spiritual defilement, because foods do not enter the spiritual heart.

-Does this statement of 'all foods are pure' pave the way for the 'future' statement to Peter in a dream:

**Acts 10:12-15**

12 In it (*a great sheet from Heaven*) were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.

13 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."

15 And a voice spoke to him again the second time, "What God has cleansed you must not call common."

20 And He said, "**What comes out of a man** (*his heart, not his stomach*), **that defiles a man.**

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

**22 thefts, covetousness, wickedness, deceit, lewdness, an evil** (*poneros*) **or a 'sexual eye', blasphemy** (*against God*), **pride, foolishness** (*shutting off understanding and thus being foolish*).

**23 All these evil things** *originate and come from within* (*from the heart*) **and defile** (*10 of 15 uses in this account, both Matt./Mark*) **a man."**

---

---

---

Matthew's Account, 15:12-20

**Joey: The Servant Understands that Faith is Not Racial**

24 From there He arose and went to the region of Tyre and Sidon. **And He entered a house** (*by Jewish tradition an unclean house, BUT Jesus prior to this has wiped away any concept of outward sourced physical defilement of the heart*) **and wanted no one to know it, but He could not be hidden.**

-The summary of His early ministry: Don't tell anyone BUT He could not stay hidden!

25 For a woman whose young daughter had an unclean spirit (*had gone around and*) heard about Him, and she came (**Matt. 15:22** Adds) **cried out to Him, and she fell at His feet.**

-Matt. The Gospel of the Messiah, the King of Israel says here that she approached on Jewish ground, though she was a gentile .....

.... **saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed."**

Who is this woman, is she a Jew living across the border? ... no ...

**26 The woman was a Greek (by culture), a Syro-Phoenician by birth (by ethnos), and she continuously kept on asking Him to cast the demon out of her daughter.**

**-Matt.** Adds here and this is important:

**23 But He answered her not a word.**

**And His disciples came and urged Him, saying, "Send her away, for she cries out after us."**

**24 But He answered (both her and the disciples) and said, "I was not sent except to the lost sheep of the house of Israel."**

**25 Then she came and worshiped Him, saying, "Lord (His universal title, with no Jewish specificity), help me!"**

**27 But Jesus said to her, "Let the children be filled first (He did not say only the children, but first), for it is not good or correct to take the children's bread and throw it to the little pet dogs."**

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

**29 Then He said to her,**

**Matt.** Adds here:

**27 And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table (in the natural course of feeding the children first)."**

-Where does your dog park under the table, by the adults or the kids?

-I know that our time as gentiles has not come yet, it will.

-That time will come but crumbs do fall from the table as you are first feeding the children of Israel. I ask that a crumb would fall now and you would not be violating your 'to the Jew first principle!

**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.**

-Had she heard about the long-distance healing of a Roman Centurion's servant?

**v.29 cont. ... "For this saying go your way; the demon has gone out of your daughter."**

-No hands laid on her, no words spoken to the demon-but gone within the hour!

**30 And when she had come to her house, she found the demon gone out (his presence was very visible as well as auditory), and her daughter had been lying comfortably on the bed.**

---

---

---

---

Matthew's Account, 15:21-28

**John: The Best Servant Looked to Heaven and Groaned and Still Serves**

**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 (eastern side).**

**-Edwards:** From the region of Tyre Jesus travels over twenty miles north to Sidon, then southeast across the River Leontes, and from there further south through Caesarea Philippi to the Decapolis on the east side of the Sea of Galilee. The horseshoe-shaped itinerary is not a step shy of 120 miles in length.

**-Lane:** Jesus remained in territory with strong Gentile associations. The location of the episode in the Decapolis, however, proves nothing as to the participants since there were sizeable colonies of Jews in nearly all of the ten cities, amongst the many gentiles.

-Since Mark is seemingly written to gentiles, and this passage is unique to Mark, do his readers get the sense that Jesus is laying the foundations for the inclusion of gentiles in His Kingdom plans?

-**Edwards** says this: The journey deep into Gentile territory—indeed notorious Gentile territory—indicates his willful inclusion of the non-Jewish world in his ministry.

**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.**

**33 And He took him aside from the multitude (again trying to be private), and put His fingers in his ears, and He spat and touched his tongue.**

**34 Then, looking up to heaven, He sighed or groaned, and said to him, "Ephphatha," (Aramaic) that is, "Be opened."**

-What is the significance of His sigh or groan?

-In the future we will learn that this word for sigh or groan is only used here in the Gospels

-But it will be used of the Holy Spirit by a guy named Paul in **Rom. 8:26**

**26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered or they are wordless.**

-Note here the 'Looking up to Heaven', to the Father and then the groan coming out of Jesus. Could this be the Spirit groaning within Him to the Father?

**Secondly:**

-Groanings will also be uttered with a view to wanting to get on with the better life, the better body, the better presence, and perhaps in the case of Jesus a desire to get on with the permanent cure!

-In the future a Physician named Luke will quote Jesus in **Luke 12:50**

**50 But I have a baptism to be baptized with; and how am I straitened or held back till it be accomplished!**

-He groaned!

**Back to our narrative ...**

**35 Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly (without a speech impediment).**

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

-How many times have we heard this ... and isn't this just the opposite of what we are to do on this side of the cross?

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

-**Is. 35:5-6** says this to the nations (Is.34:1):

**5 Then the eyes of the blind shall be opened,  
And the ears of the deaf shall be unstopped.**

**6 Then the lame shall leap like a deer,  
And the tongue of the dumb sing.**

**For waters shall burst forth in the wilderness,  
And streams in the desert.**

---

---

---

---

No Matthew Account

## Chapter 8

### Joey: His Servants Have More in their Inventory than They Counted

1 In those days, the multitude being very great and having nothing to eat, Jesus called His disciples to Him and said to them,

2 **"I have compassion on the multitude, because they have now continued** (*physically & in Fellowship*) **with Me three days and have nothing to eat.**

3 **And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar."**

### Not Remembering the Feeding of the 5,000, Unbelief repeats itself ....

4 Then His disciples answered Him, "How can one satisfy these people with bread here in the wilderness?" (*Have you ever heard of Bread from Heaven in the wilderness, aka Manna?*)

5 He asked them, "How many loaves or breads do you have?" And they said, "Seven."

6 So He commanded the multitude to sit down on the ground. And He took the seven loaves and gave thanks, broke them and gave them to His disciples to set before them (*the disciples*); and they set them before the multitude.

7 They also had a few small fish; and having blessed them, (**Matt. Adds and broke them**) He said to set them also before them.

8 So they ate and were filled (*same word as satisfy in v.4*), and they took up seven large baskets of leftover fragments.

9a Now those who had eaten were about four thousand, (**Matt. Adds: 'men, besides women and children'**).

-Why the two accounts of feeding large numbers of people?

-He had compassion on both groups.

-It appears that this group was predominantly gentile

-But the 5,000+ came first and the four thousand + came second: To The Jew first then the gentiles!

-This came after the rejection by the Jewish leadership: Declaring He does miracles by the Devil!

-**Edwards:** From the church fathers onward the church has rightly perceived that in the feeding of the four thousand Jesus brings saving bread to the Gentiles, as he brought it earlier to the Jews in the feeding of the five thousand. The journey to the Gentiles in 7:24–8:9 has evinced *or evidenced* that they are neither beyond the reach of salvation nor inured *or accustomed* to it. Like the book of Jonah, the three vignettes in Mark 7:24–8:9 reveal that supposed Gentile outsiders are in fact surprisingly receptive to the word of God in Jesus. The journey of Jesus to Tyre, Sidon, and the Decapolis proves that although the Gentiles are ostracized by the Jews, they are not ostracized by God. Jewish invective against the Gentiles does not reflect a divine invective. There is a lesson here for the people of God in every age, that its enemies are neither forsaken by God nor beyond the compassion of Jesus. On the contrary, the Gentiles, like others "a long distance" away, are the objects of Jesus' compassion.

---

---

---

---

Matthew's Account, 15:32-39a

### John: Seeking Signs May Not Mean You Are Seeking The Servant

9b **And He sent them** (*the multitude*) **away** (*now that they were well fed*),

10 **immediately got into the boat with His disciples, and came to the region of Dalmanutha** (*probably near Magdala, western shore, as noted in Matt. 15:39*).

11 Then the Pharisees came out as an aggressive opposition and began to dispute or argue with Him, seeking from Him a sign from heaven (visible on earth), testing Him as if He were on trial.

-Sign from Heaven like the following:

**-2Kings 1:10** (this sign was to gentile soldiers)

10 So Elijah answered and said to the captain of fifty, "If I am a man of God, then let fire come down from heaven and consume you and your fifty men." And fire came down from heaven and consumed him and his fifty. (this happened again in v.12)

**-1Kings 18:36-38**

36 And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "LORD God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word.

37 Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again."

38 Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench.

-The result of this long term is that very few of the people turned from Baal, despite the sign from Heaven!

-See 1 Kings 19:14-18 for verification.

-The generation Jesus is speaking to is just like the generation of Elijah that have forsaken the covenant, and killed your prophets.

-How do we know this?

-Luke in the future will say this of this generation: **Luke 11:47-48**

47 Woe to you! For you build the tombs of the prophets, and your fathers killed them.

48 In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.

-The sign from Heaven did no good with Elijah's generation and it would not with this one either!

-Matthew adds this here, telling them they should know the signs of the times already given ...

**-Matt. 16:1-4**

1 Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven.

2 He answered and said to them, "When it is evening you say, 'It will be fair weather, for the sky is red';

3 and in the morning, 'It will be foul weather today, for the sky is red and threatening.'

Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times.

4 A wicked and adulterous generation (what was Elijah's generation?) seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah."

12 But He sighed deeply (intensive anguished groaning, in the presence of intense unbelief) in His spirit, and said, "Why does this generation seek a sign? **Assuredly, I say to you, no sign shall be given to this generation.**"

13 And He left them, and getting into the boat again, departed to the other side.

---

---

---

---

Matthew's Account, 15:39, 16:1-4

**Joey: When Observing the Physical Servants Must Think Spiritually**

14 Now the disciples had forgotten to take bread (they left the left overs, but they took the bread maker!), and they did not have more than one loaf with them in the boat.



15 Then He charged them, saying, "**Take heed, beware of the leaven of the Pharisees** (*hypocritical religion without relationship*) **and the leaven of Herod** (*pride, immorality & worldliness*)."

16 And they reasoned among themselves, saying, "It is because we have no bread."

**They should be getting this spiritually ....**

17 But Jesus, being aware of it, said to them, "**Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened?**

18 **Having eyes, do you not see? And having ears, do you not hear? And do you not remember?**

19 **When I broke the five loaves for the five thousand, how many (*small*) baskets full of fragments did you take up?"** They said to Him, "Twelve."

-A number associated with Israel and governance

20 **"Also, when I broke the seven for the four thousand, how many large *hamper sized* baskets full of fragments did you take up?"** And they said, "Seven."

-Seven the number of completeness, without the gentiles the Kingdom wouldn't be complete!

21 So He said to them, "**How is it you do not understand?"**

---

---

---

---

Matthew's Account, 16:5-12

## Calvary Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109

Tel: 303.663.2514 • Web: [www.cbccastlerock.org](http://www.cbccastlerock.org)



---

### Mark: The Servant Gospel, NT352

#### Part II *cont.* The Servant's Work: Not to be Ministered to, But to Do Ministry. Chapters 1:14–10:52

#### Class 6

#### Chapter 6 *cont.* and Chapters 7 & 8

#### Contrary Winds Soften Hearts and Reveal The Servant – Joey

45 Immediately He made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He sent the multitude away.

In the last scene, He had compassion on the multitude...Now, He is sending them away... Why did Jesus shut this down so quickly?

- They might seek to make them their Wonder Bread King, their vending machine, instead of their Savior

46 And when He had sent them away, He departed to the mountain to pray.

- Time alone with the Father to ask Him what's next
  - There are times to meet a need, distribute bread, organize, times to rest
    - BUT every day is a time to be alone with the Father
      - I think we've mastered the asking part, I don't think we have mastered the listening part

Who do you think he was praying for?

- Probably the disciples
  - It's encouraging to me that Jesus prays for us

47 Now when evening came, the boat was in the middle of the sea; and He was alone on the land. v.48 Then He saw (to know or understand) them straining, (severe distress or torment)

- Jesus knows that they are in severe distress

tormented **at rowing**, for the wind was against or contrary to them. Now about the fourth watch (3am) of the night He came to them, walking on the sea,

they were straining to make headway

- because Jesus saw them distressed, He came to them.
  - that's love and that's the care of our Savior!

This is also a picture of perseverance. They encounter this strong head wind and they are rowing against it about 9 hours

Why did they strain for so long?

- The easy thing to do would be to give up and let the wind take them back to where they were.
  - Because Jesus didn't want them to go back to where they were, he wanted to take them to go in a different direction and to another location
    - **get into the boat and go before Him to the other side, to Bethsaida,**
      - This is picture of long obedience in the right direction
        - What do you feel like giving up on tonight?
        - What's your easy way out?
- Sometimes in this faith walk that we've been called to...God is going to allow us to strain in the midst of the storm in order to develop perseverance in us
- He's not going to come to our immediate rescue...for our benefit
  - Stay in the boat and keep rowing with your brothers and sisters in Christ
    - Jesus will help you get to the other side

**and would have passed them by.**

Since Jesus was coming to his disciples because he had seen their distress, why would he now intend to pass by them?

- The statement 'he intended to pass by them' describes how it appeared to the disciples, but not what Jesus actually planned to do. The disciples thought that he was going to pass by them because Jesus was not walking directly toward the boat. As Jesus approached the boat, He changed His course as to walk past until his disciples recognized Him and asked Him to come into the boat with them. He would have passed by the boat and left the disciples if they had failed to take Him in. He did this to test their faith.

#### 49 And when they saw Him walking on the sea,

- All things are underneath His feet. He has authority over storms & contrary winds they supposed it was a ghost (*phantasma*), and cried out; a phantom or a ghost

A common Jewish superstition in that day was that the appearance of a 'spirit of the night' brought disaster. They had not yet recognized Jesus.

In the little light there was, they saw the form of a man coming toward them, but they didn't believe that it really was a man since humans can't walk on water. They did not recognize Jesus in the dark and could not believe that the figure on the water could be anything solid.

Had they seen this before? NO

- Every day they are learning new and incredible things about Jesus
  - He is revealing a little more about Himself and His mission.

v.50 for they all saw Him and were troubled (frightened). But immediately He talked with them and said to them, "**Be of good cheer! It is I, I AM or I AM; do not or stop being afraid.**"

How do you stay in the boat and keep rowing in the midst of storms?

- Hear the voice of Jesus and recognize who He is...The great I Am
  - What do we need to be afraid of in the presence of the I AM?

51 Then He went up into the boat to them, and the wind ceased. And they were greatly amazed in themselves beyond measure, and marveled.

- Would they have experienced this if they would not have persevered?
  - What amazing things might you miss out on because you want to quit?
  - You can persevere because He gets in there with you (**into the boat**) and tells you, you can't do it on your own, but you can do it through me!

52 For they had not understood about the loaves, because their heart was hardened.

understand meaning, 'to gain an insight from', 'to understand the significance of' Why couldn't they? **because their heart was hardened.**

What didn't they gain insight from or understand the significance of?

They did not yet understand that Jesus was the Son of God, so they didn't realize how much power He possessed. If they had understood, they **would not** have feared the danger they had met in the boat and they **would not** have been surprised and astonished when He did something about it

---

---

---

---

---

Matthew's Account, 14:22-33

**Wellness Requires Touching The Servant - John**

53 When they had crossed over, they came to the land of Gennesaret (*eight miles south of Bethesda, v.45*) and anchored there.

- The region that had previously asked Jesus to leave

54 And when they came out of the boat, immediately the people recognized Him,  
55 ran through that whole surrounding region, and began to carry about on beds those who were sick to wherever they heard He was.

56 Wherever He entered into villages, cities, or in the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made well.

- o The demoniac got the word out what Jesus had done for him and now people knew that they could bring their brokenness.
  - o How are you sharing what Jesus has done for you, so that others can experience that same healing touch?
- 
- 
- 
- 
- 

Matthew's Account, 14:34-36

**Chapter 7**

**Servants Who Perform the Washings of Men May Remain Defiled - Joey**

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

The word 'scribes' refers to law experts who studied, interpreted, and taught the OT Law. The word 'Pharisees' refers to a sect of Israelites who tried to live in strict accordance with scribal teaching and many of the scribes were Pharisees

- These 2 groups were motivated by their own concern to counteract the popularity of Jesus and they voluntarily came to confront Jesus with the wrong motive. They want to entrap Him not get to know Him.

**2 Now when they saw some of His disciples eat bread with defiled, that is, with unwashed (unclean) hands, they found fault. 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.**

Their 1st observation of Christ and His disciples: They don't wash their hands appropriately. They are "fault finders". All they saw was unwashed hands. They have the wrong focus, so can we when we look through their "fault finding eyes" and with the wrong motive. Judging people based on what we see outwardly rather than getting to know them inwardly.

What did they mean by unwashed "unclean" hands?

The word 'unclean' does not refer to a failure to wash one's hands for hygienic purposes. The complaint was that they had not followed the ritual cleansing ceremonies that the Pharisees had developed. The Pharisees considered the hands of the disciples to be "ritually unclean" because they had not been "ceremonially washed" before eating.

This ceremonial washing was done in order to purify one's hands by removing the defilement caused by contact with profane things.

The Old Testament law does not require ordinary meals to be eaten in a state of purity. Only priests eating sacrificial offerings (Lev. 22:3–9) and laypersons eating their portion of their fellowship offerings (Mark 7:20–21) must eat in a state of purity. The Pharisees have broadened the law to include all Jews eating anything at any time.

- Mishnah – written form of the oral Jewish Law dedicated 65 pages to how to wash your hands appropriately before you ate.
  - Religion often adds extra "biblical rules" to God's Word
  - Religion often focuses on how you look on the outside (cleaning up the outside) rather than what Jesus will tell us his focus is in **vs. 15**
    - We don't take away or add to The Word of God

**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.**

Those who had been socializing with all sorts of people in the marketplace would have been exposed to possible sources of ritual impurity, so they would have to purify themselves before eating

- They are washing everything...not just their hands a certain way
  - This is a lot of work...where's the joy in that for something God never commanded that we do?

A wrong observation leads to an incorrect confrontation.

**5 Then the Pharisees and scribes asked Him (Jesus), "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"**

- What's their motive?
  - Entrapment...they don't want clarification or have a heart to learn

**6 He (Jesus) answered and said to them (the Pharisees and scribes), "Well (beautifully) did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, but their heart is far from Me.'**

What did Jesus call them?

- **Hypocrites** – *means actor*
  - Why that word?
- The Pharisees were religious actors, so to speak, in that they pretended to be on the outside, what they were not on the inside

-This is a quote from **Isaiah 29:13...** Jesus is saying Isaiah is talking about you guys

**"Inasmuch as these people draw near with their mouths  
And honor Me with their lips,**

- Lip service that sounded good

**But *they* have removed their hearts far from Me,**

- their heart is a million miles away from Him
  - We can say all the right Christainese, but are our words disconnected from our heart
  - Before we judge them too harshly, it would be hard for me to believe that we haven't played the role of a hypocrite before

**And their fear toward Me is taught (not out of love or reverence) by the commandment of men,**

Wuest Translation. And He said to them; Excellently did Isaiah prophecy concerning you, the hypocrites, as it stands written; This people is constantly honoring Me with their lips. But their heart holds at a great distance from Me.

**7 And in vain** (empty or meaningless to God) **they worship Me,**

- Not only wrong motive, but also wrong worship
  - Our worship can be meaningless to God if our words are disconnected from our heart.

**Teaching as doctrines the commandments of men.'**

- These hypocrites have the wrong focus, wrong worship and wrong teaching
  - They are taking the traditions of men and are presenting them as the **doctrine** of God. (doctrine: teachings about who God is and how He wants us to live our earthly and spiritual life)
    - Presenting man's traditions as "thus sayeth the Lord"
      - God wants you to wash yourself and your stuff this way contained in this 65-page document.

**8 "For laying aside (rejecting) the commandment of God, you hold the tradition of men--the washing of pitchers and cups, and many other such things you do."**

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

you rejected the commandment of God in order to obey the traditions of men.

You guys, who are supposed to represent My Father, are not teaching His commandments, but you're teaching your traditions as if they were commandments

We have to be very careful not to merge our traditions with God's Word and push our traditions on people as if they were God's Word

Jesus gives them an example of how they have rejected God's teaching and substituted it with their own teaching

**10 For Moses said, 'Honor your father and your mother'; and, 'He who curses to speak ill of, revile or verbally abuse...) father or mother, let him be put to death.'**

- They would be a lot of kids biting the dust in our world today

We need to remind our kids to be very thankful that they live under grace now and not the law

- This was God's commandment that He gave through Moses



- These are two direct quotes from the Septuagint Greek translation of the Torah. The first is from Exodus 20:12 and the second is from Exodus 21:17 In Judaism, one of the most important duties of a person was to honor his parents
  - The religious leaders already know this...but look at how they change it in vs. 11

**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),  
12 then you no longer let him do anything for his father or his mother,  
13 making the word of God of no effect through your tradition which you have handed down. And many such things you do."**

Jesus illustrated how the fifth commandment was broken by the Pharisees in observing the “traditions of the elders.” Part of honoring one’s mother and father in the Jewish family was to take care of their needs when they got older. But, one of the ingenious ways to get around this command was to pronounce something as Corban. The word Corban literally means “an offering or gift dedicated to God.” and here is how it worked.

According to this tradition, if a person pronounced over any property or money the word Corban, it could not be given to any other person—even your parents. But here was the real kicker. The money or property dedicated to God could still be used by its owner for personal gain and gratification. Therefore, by keeping the traditions of the elders a person was breaking one of the Ten Commandments—God’s law. Even if people who claimed Corban had a change of heart and wanted to help their parents, they could not

This is what Jesus meant when he said in verse 12, You no longer let him do anything for his father or mother. If a person were to go to one of the religious leaders to undo or arbitrate his case so he could help his parents, he would be turned down because of this vow to God in dedicating his goods. The religious leaders based their rigidity in this matter on Numbers 30:1–10. Numbers 30 speaks of making vows to God. It teaches that a vow made to God supersedes any personal commitments, including parents. Jesus categorically rejected the practice of using one biblical text to negate another. He showed how we can make the Bible say whatever we want if we do not take the time to understand the spirit and purpose of the law.

Application: Don't take what God has clearly said in His Word and find a way to manipulate it, so it fits our worldview, our opinions or lifestyle choices.

14 When He had called all the multitude to Himself, He said to them, "**Hear Me, everyone, and understand:**

**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.**

**Wuest Translation.** There is not even one thing that from the outside of the man, entering into him, is able to defile him. But the things proceeding out from the man are those that defile the man.

- Jesus teaches that the purity of a person is not determined by external actions but by an internal right heart attitude.
  - o The problem is in me; not the things that are outside of me.

**16 If anyone has ears to hear, let him hear!"**

Jesus is going to elaborate on this truth of internal defilement in the next section...

---

---

---

---

---

Matthew's Account, 15:1-11

**Servants Understand the 'Ins' and 'Outs' of Defilement - John**

17 When He had entered a house away from the crowd, His disciples asked Him concerning the parable. 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,**

**19 because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?"**

20 And He said, "**What comes out of a man, that defiles a man.**

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

**22 thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.**

**23 All these evil things come from within and defile a man."**

---

---

---

---

---

## **The Servant Understands that Faith is Not Racial – Joey**

### **Joey: The Servant Understands that Faith is Not Racial**

**7:24 From there He arose and went to the region of Tyre and Sidon. And He entered a house** *(by Jewish tradition an unclean house, BUT Jesus wiped away any concept of outward defilement of the heart in the last 2 sections)* **and wanted no one to know it, but He could not be hidden.**

Jesus just wanted to go to a place where no one knew Him, but knowledge of Him and what He could do had spread beyond the borders of Israel into pagan country

-The summary of Jesus' early ministry: Don't tell anyone BUT He could not stay hidden!

**25 For a woman whose young daughter had an unclean spirit heard about Him, and she came** (**Matthew 15:22** Adds) **cried out to Him,**

-Matt. The Gospel of the Messiah, the King of Israel says here that she approached on Jewish ground, though she was a gentile ....

.... **saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed."**  
**and she fell at His feet.**

Who is this woman, is she a Jew living across the border ... no she is not a Jew

**26 The woman was a Greek** *(by culture)*, **a Syro-Phoenician by birth** *(by ethnos)*, **and she continuously kept on asking Him to cast the demon out of her daughter.**

-**Matthew** Adds here and this is important:

**23 But He answered her not a word.**

**And His disciples came and urged Him, saying, "Send her away, for she cries out after us."**

**24 But He answered** (both her and the disciples) **and said, "I was not sent except to the lost sheep of the house of Israel."**

**25 Then she came and worshiped Him, saying, "Lord** *(His universal title, with no Jewish specificity)*, **help me!"**

**27 But Jesus said to her, "Let the children be filled first** *(He did not say only the children, but first)*, **for it is not good or correct to take the children's bread and throw it to the little pet dogs."**

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

29 Then He said to her,

**Matt.** Adds here:

**27 And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table (in the natural course of feeding the children first)."**

-I know that our time as gentiles has not come yet, but it will after the nation rejects Jesus

-That time will come, but crumbs do fall from the table as you are feeding the children of Israel first. I ask that a crumb would fall now and you would not be violating your 'to the Jew first principle!

**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.**

-Had she heard about the long-distance healing of a Roman Centurion's servant?

*v.29 cont. ...* "For this saying go your way; the demon has gone out of your daughter."

-No hands laid on her, no words spoken to the demon-gone within the hour!

**30 And when she had come to her house, she found the demon gone out (his presence was very visible as well as auditory), and her daughter had been lying comfortably on the bed.**

---

---

---

---

---

Matthew's Account, 15:21-28

### **The Best Servant Looked to Heaven and Groaned and Still Serves – John**

**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.**

**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.**

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

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

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

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

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

---

---

---

---

---

No Matthew Account

## Chapter 8

### His Servants Have More in their Inventory than They Counted – Joey

This is the feeding of the four thousand account.

1 In those days, the multitude being very great and having nothing to eat, Jesus called His disciples to Him and said to them, 2 "I have compassion (my heart goes out to them) **the multitude, because they have now continued with Me**

The verb **continued** speaks of more than just a physical position.

prosmenō, menō (μενω) "to continue with, to abide with," and pros (προς) "facing," speaking of fellowship. They are walking with Jesus not only in the physical sense, but also in a relational sense.

For how long?

**three days**

- And we might complain about sitting in church for an hour and a half

What's the condition of these people?

**have nothing to eat** (for 3 days) Jesus brought their hunger up...they didn't

They were content to spent time with Him and listen to Him teach for 3 days

- We would have been HANGREY....
- Jesus...you just talked about In and Out, so let's go In and Out to get some food.

This situation was similar to the feeding of the five thousand. In both accounts, we see a hungry multitude and a compassionate Jesus, so Jesus presented the dilemma to the disciples: what do we do?

If we don't do anything...this is the outcome in vs. 3

**3 And if I send them away hungry to their own houses, they will faint** (collapse from fatigue) **on the way; for some of them have come from afar."**

- They are not going to be able to make it home without some food.

***A failed test in understanding usually leads to a re-test***

- Remember that they didn't not understand the meaning of the loaves in the feeding of the 5,000 because of hardness of their hearts.
  - They didn't understand that Jesus was claiming to be God in the flesh

Now, with this new faith challenge in front of them, surely, they are going to past with flying colors in vs. 4

And the disciples answered Jesus' what do we do question in vs. 4

- Jesus we've seen this before. "You did this before. You can do the same kind of work again." We'll go collect a few things again, so you can do your multiplication by division miracle thing again. Off we go...
  - Is that what your bible says? NO.... look at vs. 4

**4 Then His disciples answered Him, "How can one satisfy these people with bread here in the wilderness?"** (*Have you ever heard of Bread from Heaven in the OT?*)

- What does physical location have to do with anything when you have seen with your physical eyes what Jesus is capable of doing?
  - They are missing it
    - Still looking at the physical ability rather than His supernatural ability
- They didn't regard His past faithfulness as a promise to meet the present need of a crowd that Jesus had compassion on.

**5 He asked them, "How many loaves or breads do you have?" And they said, "Seven."**  
In the feeding of the 5,000 who resources did they use? A little's boys

Now who's resources are Jesus asking them about?

- The disciple's resources... "**How many loaves or breads do you have?"**
  - **What do you have that can feed this multitude?**
    - They have 7 loaves...Was it adequate to meet the need
      - Is that going to get it done?
      - What they had was inadequate to meet the need

- Jesus has a way of pointing out our weakness in order to rely on His strength
  - 2 Corinthians 12:9...His strength is made perfect in our weakness

**6 So He commanded the multitude to sit down on the ground. And He took the seven loaves and gave thanks,**

- Always give thanks and we have a lot to give thanks for
  - Is “thankful” an adjective people close to you would use to describe you?

**broke them and gave them to His disciples to set before them; and they set them before the multitude.**

- Jesus is teaching them faith, but also about servant leadership
  - There is more to leadership than just barking orders
    - A servant leader will humble themselves to food distribution in order to meet the need.
      - There is nothing that we should not be willing to do

**7 They also had a few small fish; and having blessed them, He said to set them also before them**

Jesus took what they had—seven loaves and a few small fish—blessed them, and gave them to the disciples to distribute.

As before, Jesus took a little and made much of it.

- In Jesus’ hands, there is no such thing as too little.

I know of and see my inadequacies every day. My “I don’t know enoughs” and my” I could nevers”

- BUT...They don’t stop me from being the servant leader that God has called me to be. I’m trying to stay in the boat...keep rowing with guy (John) and my wife ... and keep learning.

**8 So they ate and were filled, and they took up seven large baskets of leftover fragments.**

How many were left over from the feeding of the 5,000? 12 baskets this time 7 baskets of leftovers

9 Now those who had eaten were about four thousand.

---

---

---

---

---

Matthew's Account, 15:32-39a

### Seeking Signs May Not Mean You Are Seeking The Servant - John

9b And He sent them away,

10 immediately got into the boat with His disciples, and came to the region of Dalmanutha.

11 Then the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, testing Him.

- Proof it! Through a miracle from heaven.

12 But He sighed deeply (*intensive groaning*) in His spirit, and said, "Why does this generation seek a sign? **Assuredly, I say to you, no sign shall be given to this generation.**"

- Groaning because of their unbelief!
  - o What's it going to take if you haven't believed to this point?

13 And He left them, and getting into the boat again, departed to the other side.

---

---

---

---

---

Matthew's Account, 15:39, 16:1-4

### When Observing the Physical, Servants Must Think Spiritually - Joey

14 Now the disciples had *completely forgotten to take bread*, and they did not have more than one loaf with them in the boat.

7 baskets of bread, but they only take one loaf with them

- Why?

These are men...women would have packed a picnic lunch to take with them

15 Then He *repeatedly charged them* (gave them an order) ...Does Jesus want them and us to pay attention to what He is about to say?



saying, "**Take heed,**

This verb means to take special notice of something. It calls for mental alertness. The idea is, 'keep your 'eye' (mind) on it so that you can avoid it'

Take notice of and avoid what? Realize the danger!!!

**the leaven of the Pharisees and the leaven of Herod."**

**Leaven** - yeast, that is added to dough to make it ferment and rise.

GUZIK: This leaven wasn't merely yeast, but a pinch of dough left over from the previous batch, as in the making of sourdough bread. This was how bread was commonly leavened in the ancient world, and a little pinch of dough from the old lump could make a whole new lump of dough rise and "puff up." So, the work of leaven was considered an illustration of the work of sin and pride. The presence of a little can corrupt a large amount.

leaven is a symbol of internal corruption, which has a tendency to multiply and spread like yeast. A little bit of yeast in the dough will make the whole thing rise because the yeast ferments and spreads throughout the entire lump of dough, making it all rise. Leaven symbolizes sin that corrupts and spreads.

**the leaven of the Pharisees** - The Pharisees were great at religion, but they made the word of God of no effect because they added to the word of God and took away from the Word of God. They were focused on the outward instead of the inward and their hearts were filled with unbelief.

- Hypocrisy (play acting), ritualism, self-righteous and bigotry.

**the leaven of the Hared** - Hared was into himself, sin and he loved the world

- immorality, worldliness and pride

Jesus want them and us to take notice of avoid all it because A little bit of compromise, a little bit of the wrong focus, and a little bit of false teaching can have a huge negative effect on us.

**16 And they reasoned among themselves, saying, "It is because we have no bread."**

The reasoned amongst themselves and came up with the wrong answer

## When Observing the Physical, Servants Must Think Spiritually

The disciples didn't relate the **leaven of the Pharisees and the leaven of Herod** to a spiritual idea at all.

What kind of bread were they thinking about?

- Physical bread...bread that goes in the stomach, not the bread that goes in the soul.
  - Jesus is not being intense because they forgot to bring lunch.
- He's being intense because He doesn't want what corrupted the Pharisees and Herod to corrupt them

**17 But Jesus, being aware of it, said to them, "Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened? 18 Having eyes, do you not see? And having ears, do you not hear? And do you not remember?"**

What's the issue?

- Slow learners and so are we at times

It is not their discussion which is being condemned, but the lack both of faith and of spiritual perceptiveness which had given rise to their discussion in the first place. They are still as blind and spiritually thickheaded as ever: this is what grieves Jesus.

**19 When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to Him, "Twelve." 20 "Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?" And they said, "Seven." 21 So He said to them, "How is it you do not understand?"**

The supernatural experience of God's provision of their physical needs during their preaching trip of chapter 6 **had left no mark on them.**

- We have to be careful not to be the same way when we see God move miraculously in our life and it has left no mark on us. It's old hat.

---

---

---

---

---

---

Matthew's Account, 16:5-12

# Calvary Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109  
Tel: 303.663.2514 • Web: [www.cbccastlerock.org](http://www.cbccastlerock.org)



Name: \_\_\_\_\_

---

## **Mark: The Servant Gospel, NT352 Homework for Class #6**

**List at least one personal application not mentioned in class under each of our paragraph headings.**

**7:1-16: Servants Who Perform the Washings of Men May Remain Defiled**

**7:17-23: Servants Understand the 'Ins' and 'Outs' of Defilement**

**7:24-30: The Servant Understands that Faith is Not Racial**

**7:31-37: The Best Servant Looked to Heaven and Groaned and Still Serves**

**8:1-9a: His Servants Have More in their Inventory than They Counted**

**8:9b-13: Seeking Signs May Not Mean You Are Seeking The Servant**

**8:14-21: When Observing the Physical Servants Must Think Spiritually**

**8:22-26: The Servant Often Heals Progressively to Get Us to Look Up**

**8:27-31: Servants Must Decide Who The Servant Is**

**8:32-38: Servants Must Choose Between the Things of God and the Things of Men**