

## **Matthew is the Gospel of the King**

### **Chapters:**

1. Genealogy and Birth of the King
2. Protection of the King
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**15:1. Then, the Pharisees and the scribes who were from Jerusalem came to Jesus, saying,**

Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες,

The scribes and the Pharisees are often mentioned together since both groups were religious Jewish unbelievers. The Pharisees were the political party in the Sanhedrin which believed that religion ought to rule the state, whereas the scribes concentrated on theology and studied the Old Testament extensively and often became Pharisees.

These hostile, religious unbelievers came in opposition and immediately their opposition is expressed, as is often the case, by a question. It is very interesting that religious people often appear to be very interested in the Scripture and seekers of truth, but they are not seekers at all, but are

simply looking for an opportunity to express opposition. These people came to Jesus, as it were, seeking information, seeking enlightenment by way of a question.

**15:2. Why do your disciples transgress the tradition of the elders? For they do not wash their hands before they eat.**

Διὰ τί οἱ μαθηταί σου παραβαίνουν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν.

The tradition of the elders is the oral law handed down in Israel. When it was reduced to writing, it was called the Mishnah. Washing the hands before eating is not part of the Mosaic Law but became a commandment in the Mishnah. These were taboos; some were useful, but most were not. Whatever the benefits of sanitation, they do not extend into the spiritual realm. This is a situation where religion takes something good and makes a false issue out of it. Again, washing the hands is a sanitary precaution, but not a spiritual matter. The disciples obviously did not observe this taboo. The only possible exception to this may have been Judas Iscariot for he was from the tribe of Judah. The people from Galilee generally did not observe this sanitary principle, but the Judeans did for the most part.

The scribes and Pharisees were criticizing the Lord since he did not enforce this taboo and that took a lot of audacity. Religion always looks for an opportunity to criticize those who teach the truth even God who is the truth.

**15:3. But He answered and said to them, ‘Why do you also transgress the commandment of God [Exodus 20:12: honor your father and mother] because of your tradition [namely the Corban gimmick]?’**

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

Jesus answers a question with a question. Jesus is going to show them that one of their traditions namely ‘corban’ violated Scripture. Corban was a tradition related to giving. A gimmick that allowed a young man to avoid his financial responsibility toward his parents and by so doing dishonored his parents.

Corban was a gimmick by which the religious leaders, and a young man could benefit at the expense of his parents. A Hebrew word adopted into the Greek of the New Testament and left untranslated. It occurs only once (Mark 7:11). It means a gift or offering consecrated to God. Anything over which this word was once pronounced was irrevocably dedicated to the temple. Though dedicated to the temple, the young man who had pronounced Corban over his wealth could use his monies for his own personal needs until his death but was not allowed to spend any of these funds on his parents. Apparently, he could avoid some taxes as well, for example not having to give to the poor of the Land every 3<sup>rd</sup> year. Upon the death of the young man, the funds would go to the temple. Our Lord condemns the Pharisees for their false doctrine, which effectively destroyed the commandment which requires children to honor their father and mother, giving them an excuse for not helping their parents by the device of pronouncing "Corban" over their goods, thus reserving them to their (the priests and the young man) own selfish use.

**15:4. For God said, ‘Honor your father and mother’ and ‘he who speaks evil of [curses] father or mother [a teenager who is incorrigible], must be put to death [to be executed by stoning].”**

ὁ γὰρ θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·

They emphasized their traditions over the Word of God. The Lord will make this issue clear. So, Jesus reminds them of the 5<sup>th</sup> commandment. Exodus 20:12 states, “Honor your father and your mother with the result that your life span will be long in the land which the Lord your God gives

to you.” Honor refers to respecting and obeying one’s parents, and to provide for their needs when necessary.

Deuteronomy 21:18-21, “If someone has a stubborn and rebellious son [a young son living in the home of his parents] who does not obey his father and mother and will not listen to them when they discipline him, <sup>19</sup>his father and mother shall take hold of him and bring him to the elders at the gate of his town. <sup>20</sup>They shall say to the elders, “This son of ours is stubborn and rebellious. He will not obey us [totally incorrigible]. He is a glutton and a drunkard.” <sup>21</sup>Then all the men of his town are to stone him to death. You must purge the evil from among you. All Israel will hear of it and be afraid.”

Although this passage regarding stoning does not apply to a young man dishonoring his parents via Corban, it does emphasize the importance of honoring one’s parents, and the evil of the religious leaders encouraging the dishonoring of parents.

Stability in family life leads to stability in national life, and as goes the families of the nation so goes the nation itself. Therefore, instability in family life leads to instability in national life.

The Divine Institutions are as follows: the Individual, Marriage, Family and Nation. The authority of the individual is his volition; the authority in marriage is the husband and the authority over the nation is the government. So, the state of the individual affects the marriage, and marriages in a nation affect the nation, but it all starts with the individual. This explains why the integrity of the individual or lack of it, is so important in a nation. It further explains why the Jews were commanded to execute arrogant teenagers who had become incorrigible. Incorrigible teenagers would become adults and produce unhappy marriages and families, and unhappy marriages and families would lead to national decline.

**15:5. But you say** [tradition from the Mishnah], **“Whosoever shall say** [some adult son or possibly even a daughter] **to father or mother, ‘whatever you might have received from me as financial aid is [now] a gift to God [Corban].’**

ὁμοῖς δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον ὃ ἐστὶν ἐξ ἐμοῦ ὠφεληθῆς,

**15:6. and in no way does he honor his father or his mother. And you** [scribes and Pharisees] **nullified** [voided, invalidated] **the Law** [commandment] **of God for the sake of your tradition.**

οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ· καὶ ἡκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

Legalism is always opposed to doctrine and the grace of God, and religion always places emphasis on money.

Verses 7-9 the indictment:

**15:7. Hypocrites! Well, did Isaiah prophesy of you saying** [Isaiah 29:13],

ὕποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων,

Jesus is talking to the spiritual hierarchy of Israel whom He denigrates and not in whispers.

**15:8. ‘This people** [the Jews] **honor Me with their lips** [in religious worship], **but their heart** [mentality of their soul] **is far from Me** [there is no truth in their souls].’

Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπὸ ἐμοῦ·

**15:9. But in vain they worship Me [ritual but no reality], teaching [as] doctrines the precepts of men."**

μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

You cannot teach human traditions as if they were doctrine from God.

Verses 10-20: the condemnation of religion:

**15:10. And He called the crowd and said to them, ‘Hear and understand.’**

Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε·

In verses 10 and 11 the Lord wants the people to understand that their religious leaders are hypocrites. He wants to warn them against religion with a parable in the following verse. A parable is an ordinary event in life which illustrates doctrine. All one needs to know is the doctrine, then listen to the parable and put the two together.

**15:11. Not that which goes into the mouth defiles a man [this takes us back to the disciples eating without washing their hands]; but what comes out of the mouth, this defiles a man.**

οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.

Our spiritual life is not related to sanitation and health. This statement in the above verse takes us right back to the washing of hands. So, the disciples didn't wash their hands, and this means that their food was possibly defiled, especially if they handled their food with their fingers as they habitually did. So, they eat something that is perhaps going to cause them some trouble physically; "but that which cometh out of the mouth, this defiles the man." In other words, it isn't what you eat that is going to destroy your relationship with God, it is what you say, and what you say

is what you think. Words are formed in the mind, and so speaking is inevitably what you think. And if you are thinking envy and jealousy then you are going to malign and gossip; and if you are thinking hostility and implacability then you are going to run down someone else. So, what one speaks through his mouth merely indicates what is being thought.

Religion always places the emphasis on the externals, not on what one thinks or how one is motivated. The scribes and Pharisees were placing the emphasis on dirty hands whereas the Lord put the emphasis on dirty souls.

**15:12. Then His disciples came and said to Him, ‘Do You know that the Pharisees were offended when they heard this saying?’**

Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;

Rather than being influenced by the teaching of Christ, the disciples are bothered by His criticism of the scribes and Pharisees. The disciples were not impressed with the Lord’s doctrine but offended by the criticism. People who will not accept doctrine are offended by doctrine. Religion rejects doctrine, therefore religion fights doctrine. Legalism and religion try to obscure and phase out Bible doctrine, always. And even these disciples have been touched by religion. Instead of being influenced by what Jesus just said, doctrine, these disciples were bothered by the criticism of the scribes and Pharisees. The disciples were not impressed with the doctrine that Jesus gave, rather the disciples were bothered by the Lord’s criticism of the Pharisees.

**15:13. But He answered and said, ‘Every plant which My heavenly Father has not planted [namely the unbelievers like the tares of the Parable of the Wheat and Tares] shall be rooted up [at the Last Judgment].’**

ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.

The person who believes in the Lord Jesus Christ is the plant. If a person does not believe in the Lord Jesus Christ, he will be rooted up at the Last Judgment namely, he will stand before Christ at the Great White Throne Judgment. So, disciples, get your priorities straight. These scribes and Pharisees will be rooted-up.

The plant which the heavenly Father plants is any person who believes in Jesus Christ. Regeneration is the planting which cannot be rooted-up. It is in the aorist tense, indicating a once and for all planting. If you are not planted by the heavenly Father through regeneration, then you are going to be rooted up and face the Great White Throne Judgment.

Revelation 20:11-15, “Then, I saw [constative aorist: the eschatological vision of the last courtroom of human history] a great [the importance of the judge] white [the integrity of the judge] throne, and he [the Lord Jesus Christ] who was sitting on it [the judgment bench] from whose presence [face] planet earth and heaven [earth’s atmosphere and stellar space] fled [ingressive aorist: will attempt to escape figuratively from the justice of the Lord. Since the earth and heaven were the locations of many sins, pseudo good and evil, they must be destroyed.] Consequently, no place was found for them [culminative aorist: The earth and heaven (earth’s atmosphere and stellar space) will be destroyed. They will be replaced by the New Heaven and the New Earth]. (12) Then I saw the dead [all unbelievers of human history arraigned before the Supreme court in heaven], the great [famous and successful] and the insignificant [losers in history] standing [unbelievers in their resurrection bodies as a result of the 2nd Resurrection] before the throne [the Great White Throne]. Then, the books [which register the deeds of the unbelievers] were opened (to function as evidence that they are not righteous enough), and another book was opened which is the Book of Life [to verify that they do not possess eternal life]. Then, the dead [unbelievers] were judged from the things which had been written in the books according to their deeds [good deeds

and accomplishments]. (13) Then, the sea [the sea prison of the Nephilim: half human-half angelic] gave up their dead which were in it, also Death [apparently those unbelievers, involved in the Gog-Magog revolution upon death (1st death) are changed from their mortal bodies directly into their eternal bodies (no need for them to be sent to Torments and given interim bodies, and then a short time later have their interim bodies changed into everlasting bodies) are arraigned before the Great White Throne Judgment ] and Hades [all unbelievers in Torments will be changed from their interim bodies to their everlasting bodies] gave up the dead which were in them [two locations: Death and Hades] and they were judged each one of them [individually] on the basis of their deeds [good deeds]. See R. B. Thieme Jr's Revelation series 457, lessons 673-674. (14) Then Death [apparently those unbelievers, involved in the Gog-Magog revolution upon death (1st death) are changed from their mortal bodies directly into their eternal bodies (no need for them to be sent to Torments and given interim bodies) are arraigned before the Great White Throne Judgment] and Hades (the temporary location of the unbelievers now in their eternal bodies) were thrown into the Lake of Fire. This is the 2nd death, the Lake of Fire. (15) And, if anyone's name having been written in the Book of Life [at birth] was not found in the Book of Life [at the Great White Throne Judgment], he was thrown into the Lake of Fire."

**15:14. Let them alone** [separate yourselves from them]. **They are blind leaders** [scribes and Pharisees] **of the blind** [at that time the disciples]. **And if the blind lead the blind, both shall fall into the ditch** [The scribes and Pharisees led many astray].

ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοί· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέρω εἰς βόθυνον πεσοῦνται.

This is an analogy to religion. As believers we are commanded to stay away from legalistic unbelievers or legalistic believers. Don't have anything to do with legalistic people. They will influence you in the wrong way as the disciples were influenced temporarily. The scribes and Pharisees fell into the ditch of unbelief, and the disciples were on track to

fall into the ditch of failure in their spiritual lives if they had continued listening to the blind scribes and Pharisees.

2 Timothy 3:1-7, “But know this that in the last days [periods of apostasy in the Church Age; the entire 7 years of the Tribulation] difficult times are imminent. (2) For persons [believers] will be lovers of self, lovers of money, boastful, arrogant, slanderers, disobedient to parents, ungrateful ones and anti-establishment [totally irresponsible]. (3) Unloving [no capacity for love], implacable, malicious gossips, without self-control, violent and brutal [unreasonable in thinking and action], not lovers of intrinsic good [no spiritual values and skills] (4) treacherous [disloyal], thoughtless types [insensitive], having become pumped up with arrogance, lovers of pleasure rather than lovers of God [false priorities]. (5) Holding to a superficial form [outward appearance] of the spiritual life, but they themselves have disregarded its power; avoid such ones as these. (6) For among them are those [immoral Christian men] who creep into homes [slyly enter the homes] and seduce [captivate] silly women [morally weak women because there is no doctrine in their souls] who are overwhelmed by their sins and are carried away by various lusts. (7) Always learning [these women], but they are never able to come to an epignosis knowledge of the truth.”

**15:15. Then, Peter answered [in his mind] and said to Him, ‘Explain this parable to us.’** (this parable of verse 11)

Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολήν.

**15:16. And Jesus said, ‘Are you also still without understanding?’**

ὁ δὲ εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

The Lord is surprised that Peter and the others did not understand the parable.

**15:17. Do you not yet understand that whatever enters in at the mouth goes into the stomach, and is cast out into the latrine [the toilet]?**

οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;

**15:18. But the things which come out of the mouth come from the heart [the mentality], and they defile the man [the sins of the tongue express the sins of mental attitude].**

τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν ἄνθρωπον.

**15:19. For out of the heart [the mentality of the soul] comes evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;**

ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.

Evil thoughts of the soul produce evil decisions and actions expressed through the mouth.

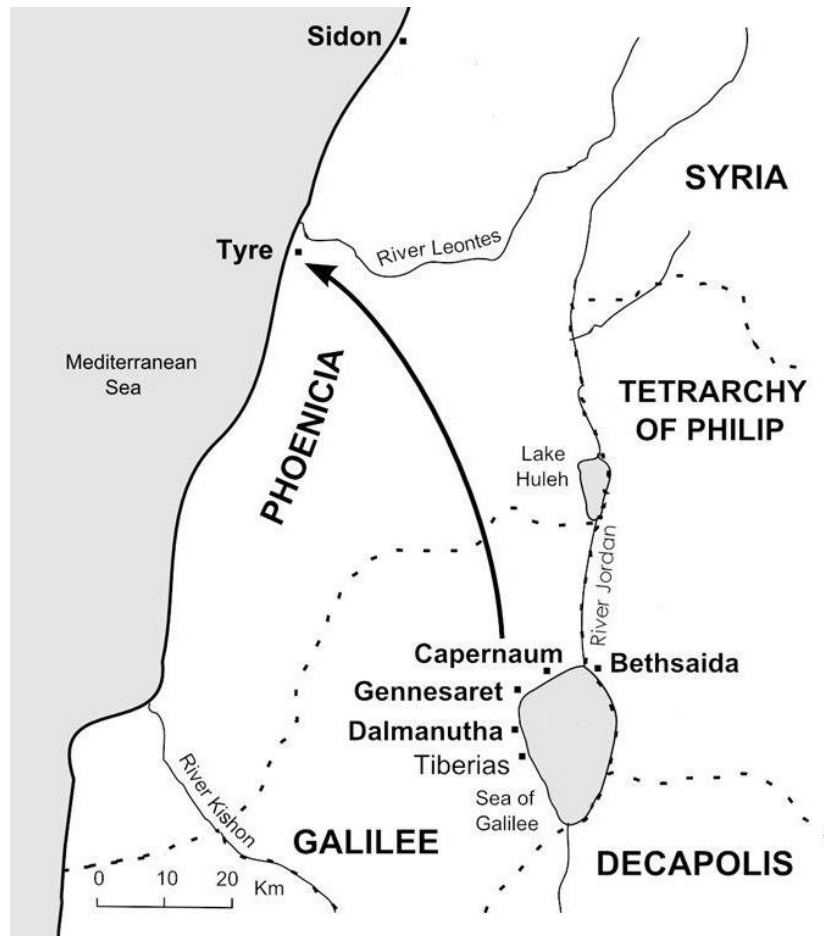
**15:20 These are the things which defile a man, but to eat with unwashed hands does not defile a man.**

ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

Which is worse to have dirty minds and clean hands or the opposite? The Pharisees and scribes had clean hands, but dirty minds. Jesus is saying that it is better to have dirty hands and a clean mind than to have the reverse.

**15:21. And going out from there, Jesus withdrew to the district of Tyre and Sidon** [Phoenician cities on the coast of the Mediterranean Sea].

Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.



These two Phoenician cities had been conquered by Alexander the Great. Sidon capitulated, and Tyre was taken after a long battle. You might find the following tidbit interesting. The Carthaginians of Carthage, a colonial city of Phoenicia, discovered the Americas even landing off the coast of Maryland at the time of the Second Punic War with Rome. However, for some reason the political rulers of Carthage decided that this information

should not be known and so, they murdered the sea captains and everyone on those ships.

**15:22. And behold, a woman of Canaan [a Phoenician] coming out of same coasts kept calling out to Him [importunity: troublesomely urgent from the viewpoint of the disciples], saying, ‘Have mercy on me [apply grace to me], O Lord [as a believer, she recognizes the deity of Christ], Son of David! My daughter is horribly [implies that some illness was related to this possession] demon possessed.’**

καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα, Ἐλέησόν με, κύριε, υἱὸς Δαυίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

The Phoenicians knew of David and his line. In this way, she not only recognizes Him as the God-Man, but also the rightful ruler of Israel. She also knows that only Jesus Christ has the answer. In requesting mercy, she knows her rights as a believer.

She understood that her daughter couldn't believe in the Lord Jesus Christ while demon possessed. Furthermore, her daughter was apparently seriously ill due to demon possession.

**15:23. But He did not answer her a word. And His disciples came and kept on begging Him, saying, ‘Send her away, for she keeps on calling out after us.’**

ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.

Here is a woman in distress and even though the Lord is the quintessence of a gentleman, He ignores her that He might test His disciples which test the disciples failed completely. The disciples should have concluded that this was a knowledgeable believer and needed help.

The disciples were embarrassed and inconvenienced by her importunity. This was very embarrassing for these Jewish men to be followed by a gentle woman who kept on calling out to them for help. However, if they had listened to her words, they could have saved themselves a greater embarrassment. They had their eyes on themselves and so were embarrassed. The disciples found it rather embarrassing to have some woman following them and constantly beseeching them. After all, someone might get the wrong idea!

**15:24. But He answered and said [to the Canaanite woman], I am not sent except to the lost sheep [unbelievers] of the house of Israel.**

ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

The Lord clearly states that his mission is to the unbelievers of Israel. By stating his mission, he clearly states that she does not qualify for the Lord's attention since she is neither an unbeliever nor a Jew. This is a challenge to the woman's grace orientation and knowledge and to the disciples listening. Have they learned anything? Have they developed any compassion? What is their mental attitude in an embarrassing situation? And, above all, are they relaxed?

**15:25. Then she came and worshiped Him, saying, Lord, help me!**

ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοήθει μοι.

She not only knew of the Lord's purpose in the First Advent, but also knew that this purpose did not exclude her rights as a believer and did not exclude his mercy toward her. So, even though his doctrinal mission was to the lost sheep of Israel, grace excludes no one, a higher law. She knew that the Lord, her Savior deals with individuals even though he was fulfilling an overall plan which plan brought him to the area of the Phoenicians.

**15:26. But He answered and said, “It is not fitting to take the children's [Jew's] bread [grace provision] and to throw it to the little dogs [Psalm 22: gentiles].”**

ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

Jesus Christ has just amplified his mission statement. Not only was He not sent to the Gentiles, but also, He was not to share their provision with the dogs namely the Gentiles. The Jews considered the gentiles as dogs since the gentiles ate pork, oysters, and shrimp etc. In the ancient world the dog was not man's best friend and normally had to obtain his own provisions since most were wild and not provided for. So, he had to fight with the rats of the city over the food left on the streets. These dogs were dirty and sometimes quite vicious because of their ill treatment. So, to call someone a dog was not to be complimented!

**15:27. And she said, ‘True, O Lord; but even the little dogs [*kunarion* is the diminutive of *kuon* which means dog] eat of the crumbs [provision] which fall from their masters' tables.’**

ἡ δὲ εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

She was smart, objective and could think well under pressure. She didn't argue with the Lord, nor did she make an issue of being called a dog. Rather, she made an issue out of a little dog's provision. She understood and knew that all believers fall under the concept of logistical grace provision which would include helping her daughter. (She used the Faith-rest Drill in her application of Logistical Grace).

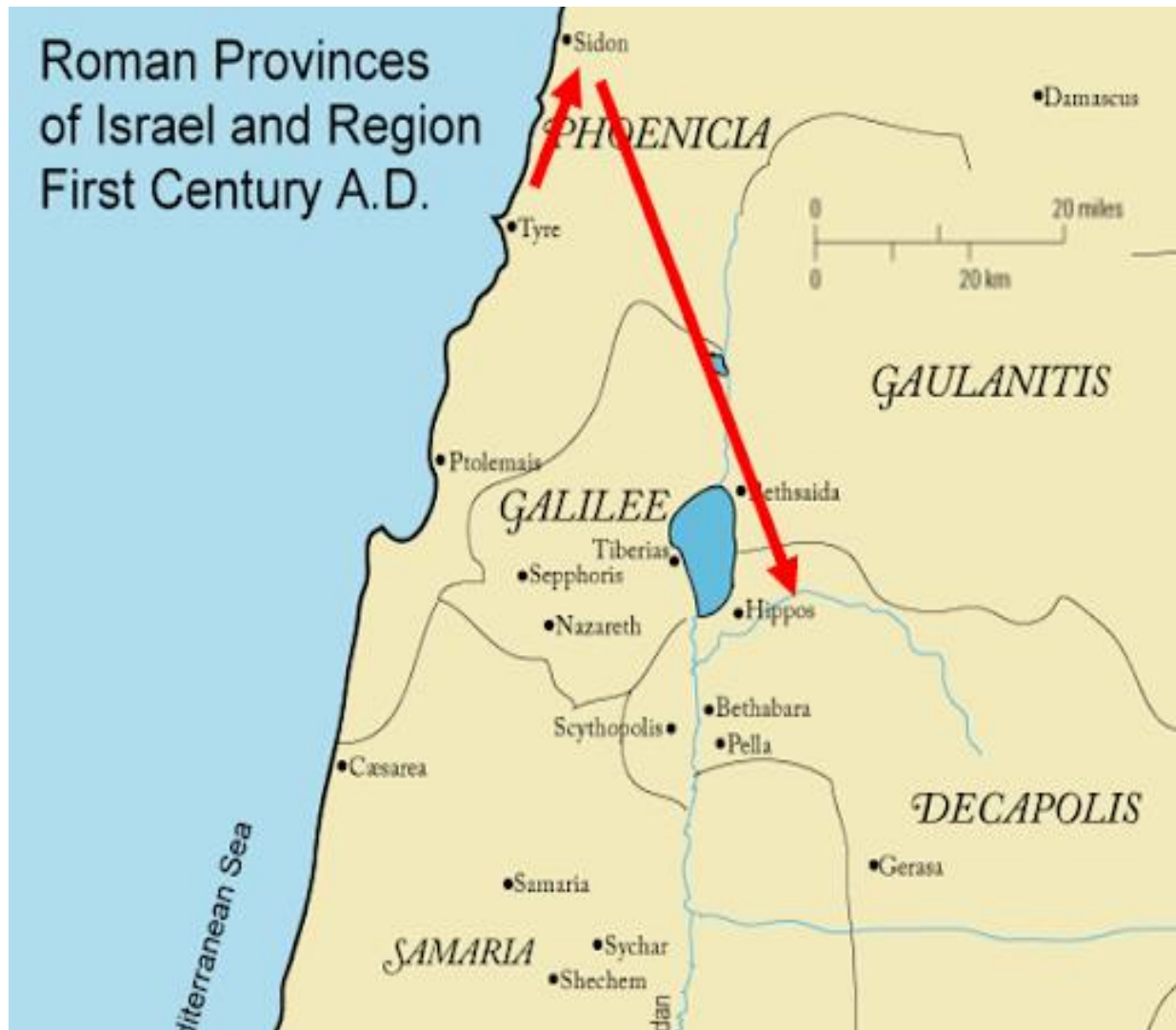
**15:28. Then Jesus answered and said to her, ‘O woman, great is your faith! So be it to you even as you wish.’ And her daughter was healed from that very hour,**

τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὡ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

**15:29. and moving-on from there [leaving Phoenicia] Jesus came beside the Sea of Galilee [in the region of Decapolis]. And He went up into a mountain and sat there [relaxed].**

Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

Mark 7:31, “Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis.”



Jesus probably sat down on a high point so that his disciples could look upon the Sea of Galilee and reflect upon the miracles which occurred there in Matthew 8 that is the calming of the storm, and then later when the Lord came to them walking on the Sea in Chapter 15.

**15:30. And great crowds came to Him** [from the eastern side of the Sea of Galilee near Decapolis], **having with them the lame, blind, dumb, maimed, and many others** [of different kinds of handicaps]. **And they laid them down at Jesus' feet. And He healed them,**

καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθί ἑαυτῶν χωλούς, τυφλούς, κυλλούς, κωφούς, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

**15:31. so much so that the crowd was amazed when they saw the dumb speak, the maimed sound, the lame walk, and the blind see. And they glorified the God of Israel.**

ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, καὶ χωλούς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

This crowd heard that Jesus Christ could heal, but then were surprised when the healing had taken place. ‘Glorifying the God of Israel’ might mean that they had responded to the gospel message. Most assuredly, the following verse would imply they were believers hungry for the Word of God.

**15:32. Then, Jesus called His disciples and said, I have compassion on the crowd because they continue with Me for three days now and have nothing to eat. And I will not send them away fasting** [no spiritual connotation; they were simply without food], **lest they faint on the way.**

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

After these people were healed, they remained to learn the Word of God. However, after remaining there for three days, they had run out of food and were becoming weak from hunger. The disciples had just witnessed the healing of all these people and just before that the Phoenician woman having trusted in the Lord to solve her problem. Have they learned anything?

**15:33. And His disciples said to Him, “From where should we get so many loaves in this remote area to feed such a crowd?”**

καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;

**15:34. And Jesus said to them, ‘How many loaves do you have?’ And they said, ‘Seven, and a few little fish.’** (*ichthudion* is the diminutive of *ichthus*, fish)

καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.

What is the difference whether these fish were little or big! They are piling unbelief on unbelief. Well, they learned one thing from the Phoenician woman for she used the diminutive of dog, now they use the diminutive of fish. She used it to express her faith in the Lord as the source of problem solving; they used it to express their disbelief.

**15:35. And He commanded the crowd to sit on the ground.**

καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν.

Sit down and do nothing. God does not help those who help themselves, but the helpless.

**15:36. And He took the seven loaves and the fish, and gave thanks, and broke, and kept on giving to His disciples. And the disciples kept on giving to the crowd.**

ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

**15:37. And they all ate and were satisfied; and they picked up seven large baskets full of the pieces that were left.**

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν, ἑπτὰ σφυρίδας πλήρεις.

The number seven should have reminded them of the grace of God. Genesis 2:2, “And on the seventh day God [the Holy Spirit] finished his work which he had done, and he rested on the seventh day [the Sabbath] from all his work which he had done.” Thus, the Jews were to rest on the Sabbath to commemorate the grace of God. Just as the Phoenician woman understood and applied the grace of God, so should have the 12 disciples. Unfortunately, the disciples not only failed to apply the grace of God, but also were so lacking in appreciating grace that they left their 7 baskets behind as per Matthew 16:5, “And the disciples came to the other side *of the sea*, but they had forgotten to bring the bread.”

**15:38. And those who ate were four thousand men, besides women and children [about ten thousand people].**

οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

**15:39. And sending the crowd away, He went into the boat and came into the borders of Magdala [same area as Dalmanutha].**

Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

Mark 8:8-10, “The people ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over. <sup>9</sup> About four thousand were present. After he had sent them away, <sup>10</sup> he got into the boat with his disciples and went to the region of Dalmanutha.”

Since chapter eight the disciples had been consistent, they had consistently fallen on their faces. Every time they had an opportunity to claim the promises of God and to use a little doctrine, they had consistently failed to use the faith-rest technique, they had consistently failed to apply doctrine, in fact they had consistently failed to learn doctrine. The most we can say about the disciples is that they were consistent!



Written by Claude M. Klein (Max)  
Pastor of Grace Bible Church of Corpus Christi, TX  
Contact: [curlymaxk@hotmail.com](mailto:curlymaxk@hotmail.com)

Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: [rbthieme.org](http://rbthieme.org)