

3/4/18

Matthew 15

Jesus has received the news of His cousin John being beheaded, fed 5,000, walked on the water with Peter and crossing to the west side at Gennesaret He healed many.

Now Jesus is confronted by a delegation from the Sanhedrin in Jerusalem who are unbelieving and antagonistic.

There are three Passovers recorded in John, shortly after the confession of Peter in chapter 15 Jesus will set His face toward Jerusalem! Jn. 2:13; 6:4; 11:55

15:1-20 The disciples accused of breaking tradition of the elders.

15:1-2 The Scribes and Pharisee

* “Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying.”

1) The Jewish leaders are identified, “Then the scribes and Pharisees.” vs. 1a

a) A Scribe “gramateus”, means a clerk, secretary or recorder, the interpreters and teachers of the Mosaic law.

* The Scribes had interpreted in “the halaca” 613 rules as a fence around the law to protect it, but ended up revering the fence, not God’s word.

b) A Pharisees “Pharisaioi” means distinct or separate ones, who recognized the oral law of traditions focusing on the outward observances of external rites and outward forms of piety.

1)) They appeared after the Babylonian exile and were the ritualists and self-righteous.

2)) Some of these were ceremonial washing, fastings, prayers, alms giving, priding themselves in the outward good works.

2) The Scribes and Pharisees traveled to Galilee, “Who were from Jerusalem came to Jesus. vs. 1b

a) They were from Jerusalem, the Capital of Israel and the center of worship at the Temple.

b) These religious men were delegates from the Sanhedrin and considered themselves superior to those in the Galilee area.

1)) The Pharisees were at the baptisms of John the Baptist and rebuked as a “Brood of vipers”. Matt. 3:7

2)) The Pharisees constantly opposed Jesus and He exposed as hypocrites, Matt. 7:1-23; Gal. 2:12

a)) “For I say to you, that unless your **righteousness** exceeds *the righteousness* of the scribes and

- Pharisees, you will by no means enter the kingdom of heaven.” Matt. 5:20
- b)) Parallel passages. Matt. 9:11; 12:2, 14, 24, 38
- 3) Jesus is confronted by the Jewish leaders and accuse His disciples, “Saying, “Why do Your disciples transgress the tradition of the elders?” vs. 1c-2a
- a) They held Jesus responsible for what they practiced, being their teacher.
- 1)) Jesus constantly exposed the corrupt teaching of the Pharisees.
- 2)) They were no friends of Jesus.
- b) The charges were declared, “transgress the traditions of the elders.” vs. 2a
- 1)) The tradition “paradosis” was the ordinances of their interpretation of the Law handed down and observed by the religious rulers.
- 2)) These included the Talmud and Mishnah, the oral interpretation and codifying of the law and commentary.
- 4) Jesus is given the specific violation, “For they do not wash their hands when they eat bread.” vs. 2b
- a) Mark says they saw the disciples eat without washing. Mk. 7:2
- b) This involved their addition to the ceremonial law, not moral. Lev. 11-13
- c) A minimum of water, a quart of a log, about half an egg shell was to be poured,

the hands tilted up so the water run out the waist, then tilt the hands down towards the finger tips and repeat the pouring of the water.

- 1)) Paul was zealous for it before Christ. Gal. 1:14
- 2)) We are not to add to God’s word. Deut. 4:2; Prov. 30:5-6; Rev. 22:18

15:3-6 The accusation by the Jewish leaders is turned on them by Jesus.

- 1) Jesus rather than responding accuses them of breaking God’s commandment by their tradition, “He answered and said to them, “Why do you also transgress the commandment of God because of your tradition?” vs. 3
- a) He disarming them completely and put them on the defense.
- b) Jesus was a greater authority than they.
- c) The accusation against them is more severe transgressing the commandments.
- d) The Scribes and Pharisees had put the “traditions of the elders” as a greater authority than the commandments of God.
- 2) Jesus presented them with their violation of the Commandment. vs. 4
- a) The Fifth Commandment, “For God commanded, saying, ‘Honor your father and your mother.’” vs. 4a-c

- 1)) The first Commandment of the second table, the foundational commandment for man's relation to man, the horizontal plane. Ex. 20:12; Deut. 5:16
- 2)) This was the first Commandment with promise of long life. Eph. 6:2
- b) The breaking of the Fifth Commandment was capital punishment, "and, 'He who curses father or mother, let him be put to death.'" vs. 4d-f
 - 1)) Rebellious children. Ex. 21:17; Lev. 20:9; Duet. 21:18-23; 27:16
 - 2)) The children who dishonored or struck their parents were stoned to death.
 - 3)) The 5th commandment deals with attitude not mere obedience. Ex. 20:12; Deut. 5:16; Eph. 6:2; Col 3:20
- 3) Jesus quoted their tradition that violated the Fifth Commandment. vs. 5-6
 - a) Their traditions circumvent the law Jesus said, "But you say, 'Whoever says to his father or mother, 'Whatever profit you might have received from me *is* a gift to God.'" vs. 5
 - 1)) Holding them as the higher authority permitting the violation, "But you say" is emphatic.
 - 2)) The right of transfer is indicated, "it is a gift to God now", it could no

- longer benefit his parents in their old age, making it null and void, yet he could spend it on himself.
- 3)) The word gift "opphileo", means to profit, assist, useful or advantageous, Mark has Corban, Aramaic. Mk. 7:11
 - b) Their goal was accomplish, "then he need not honor his father or mother." vs. 6a
 - 1) The motive of the religious rulers and the son was greed, relieved from parental responsibilities and receiving a gift for the temple.
 - 2) Both were unethical and immoral, a believer is responsible to provide for his own house and help family members in need. 1Tim. 5:8, 16
 - c) The conclusion is stated, "Thus you have made the commandment of God of no effect by your tradition." vs. 6b
 - 1) The word no effect "akuroo", means disannulled, to render void, literally to deprive the force and authority of God, to that day of the fifth Commandment.
 - 2) Jesus said, "Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye." Matt. 7:5

15:7-9 The castigation of the Jewish leaders by Jesus.

- 1) They were false, “Hypocrites! Well did Isaiah prophesy about you, saying: vs. 7
 - a) They were hypocrites passing themselves off as something they were not, actors with a mask, to cover up their evil.
 - b) Isaiah prophecied to the people of his day and long-term of the Pharisees and Scribes. Is. 29:13
- 2) They were pretenders by outward formality, “These people draw near to Me with their mouth, And honor Me with *their* lips, But their heart is far from Me.” vs. 8
 - a) The paralellism gives emphasis to their duplicity, “their mouth and lips” and “draw near to Me and honor Me” marking the outward formality.
 - b) The reality was, “But their heart is far from Me”.
- 3) They were spiritually destructive. “And in vain they worship Me, Teaching *as* doctrines the commandments of men.” vs. 9
 - a) Their public worship of God before men were deceiving themselves. vs. 9a
 - 1)) The word vain “maten” means fruitless, empty, etc.
 - 2)) Worship “sebomai”, means to revere.

3)) Isaiah said, “And their fear toward Me is taught by the commandment of men.” Is. 29:13d

- b) They were duplicating themselves by decieving others by their traditions as the commandments of God. vs. 9b
 - 1)) The doctrines “didaskalia” of God are revelation, inerrant and infallible and of the highest authority.
 - 2)) The commandment “entalma”, the precepts of man are errant and fallible, a low authority, being traditions of man

15:10-11 The instructions of Jesus to the multitudes.

- 1) Jesus summoned the crowds commanding two things, “When He had called the multitude to *Himself*, He said to them, “Hear and understand.” vs. 10
- 2) Jesus clearly stated that food defiles no one regarding God, but man’s words “Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man.” vs. 11
 - a) The Old Testament food prohibitions was a dietary law for health and hygiene.
 - b) Paul and James confirm the teaching of Jesus. Rom. 3:10-18; Ja. 3:6-12

15:12 The disciples informed Jesus of the offense to the Pharisees.

- 1) Perhaps the disciples were personally concerned, “Then His disciples came and said to Him.” vs 12a
- 2) Jesus knew all things, “Do You know that the Pharisees were offended when they heard this saying?” vs. 12b

15:13-14 The instruction of Jesus to His disciples.

- 1) Jesus told them they were not His, “But He answered and said, “Every plant which My heavenly Father has not planted will be uprooted.” vs. 13
 - a) False teachers.
 - b) False disciple.
 - c) Uprooted- “ekrizoo” means plucked up by the roots, rejected.
- 2) Jesus told them the disciples they were spiritual deceivers, “Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.” vs. 14
 - a) This is at times after repeated conviction.
 - b) Their condition is spiritual blindness.
 - c) Their accountability is that they lead others to continue in spiritual blindness and into a pit.

15:15 The request of Peter for Jesus to explain the parable to them.

- 1) “Then Peter answered and said to Him, “Explain this parable to us.” vs. 15
- 2) Peter is almost always the spokesman.

15:16-17 Jesus gives a The mild reproof of Jesus and direct answer.

- 1) Jesus reproves them for their lack of comprehension, “So Jesus said, “Are you also still without understanding?. vs. 16
- 2) Jesus repeats food does not defile a person, “Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated?”. vs. 17

15:18-20 The detailed explanation of Jesus about the parable.

- 1) The problem of man is his evil heart, “But those things which proceed out of the mouth come from the heart, and they defile a man.” vs. 18
 - * The source of the heart is evident by his words defiling him, inward. Jer. 17:9;
Prov 4:23
- 2) The evil capacity of the heart is immense, “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” vs. 19
 - a) The bridge between my heart and members are my thoughts. 2Cor. 10:3-5;
Phil. 2:5; 4:8; Rom. 12:1-2

- b) Murders, adulteries, fornications, theft, false witness, blasphemies, outward.
- 3) The summary statement of the parable, “These are *the things* which defile a man, but to eat with unwashed hands does not defile a man.” vs. 20
 - a) The things stated defile a person.
 - b) Eating with unwashed hands do not defile a person, as the religious leaders taught by demons on your hands.
 - * “He who trusts in his heart is a fool.” Prov. 28:26a

15:21-28 The deliveranc of the daughter of the woman from Canaan.

15:21-22 The woman sought out Jesus.

- 1) Jesus left the Galilee into Gentile territory, “Then Jesus went out from there and departed to the region of Tyre and Sidon.” vs. 21
 - a) This is the only time Jesus left the land of Israel.
 - b) Tyre and Sidon was the area of Phynicia, today modern Lebanon, Gentile territory.
- 2) The woman’s cry of desparation. vs. 22
 - a) Her appearance was sudden and notable by the expression, “And behold, a woman of Canaan came from that region and cried out to Him.” vs. 22a-b
 - b) The Canaanite woman was of the original inhabitants of the land of Isreal before

God gave and conquered the land for them in the area of Phynicia.

* Mark says Greek. Mk. 7:24-30

- c) The woman pleaded with Jesus to help her by a two-fold acknowledgment. vs. 22c-f
 - 1)) That Jesus was the Savior of all mankind, “saying, “Have mercy on me, O Lord,” vs. 22c-e
 - * Mercy “eleeo”, compassion and pity to one unable to help her daughter.
 - 2)) That Jesus was the Messiah of the Jews, “Son of David!” vs. 22f
- d) The particular petition of the woman, “My daughter is severely demon-possessed.” vs. 22f
 - * She was under the power of Satan!

15:23-24 The response of Jesus and the disciples.

- 1) Jesus seemed to ignore her plead, “But He answered her not a word.” vs. 23a
 - a) We know Jesus healed other Gentiles, as the servant of the Centurion, Jairus’ daughter, etc.
 - b) We are not told why Jesus was silent, but we know it was not because she was a Gentile.
- 2) The disciples wanted Jesus to get rid of her, “And His disciples came and urged Him, saying, “Send her away, for she cries out after us.” vs. 23b-d

* Literally, dismiss her, bid her to depart!

3) Jesus But He answered and said, “I was not sent except to the lost sheep of the house of Israel.” vs. 24

a) The mission of Jesus first was to the Jews, the house of Israel, in priority of time.

1)) The Jews had the greater accountability, He came to His own but they received Him not. Jn. 1:11; Rom. 1:16; 2:9, 10

2)) Yet He had other sheep...one flock and shepherd. Jn. 10:16

b) They were lost sheep, as the Gentiles.

15:25-28 The woman persisted in her petition.

1) The woman demonstrated her faith and trust in Jesus outwardly, “Then she came and worshiped Him.” vs. 25a

a) The word worshiped “proskuneo” means prostrate oneself before another as a token of reverence, be it by kissing the hand, kneeling or bowing among Persians and others. Him,

b) Jesus received it as sincere from her heart, not just because of her need!

2) The woman’s words repeated her desperate need, “saying, “Lord, help me!” vs. 25b-d

* Lord “Kurios” Master and owner.

3) The response of Jesus, “But He answered and said, “It is not good to take the

children’s bread and throw *it* to the little dogs.” vs. 26

a) Jesus clearly repeated the Jewish priority, good “kalos”, means suitable in terms of time to focus on the Gentiles.

b) The little dogs “kunarion” were house dogs that were fed the scraps, in contrast to scavenger dogs, there is no insult intended.

c) Dogs was a term for the Gentiles, those that roamed wild in packs by the Jews. Phil. 3:2

4) The confident faith of the woman, while acknowledging her unworthiness, “And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.” vs. 27

a) Jesus was wooing the woman to cast her need entirely on Him.

b) She acknowledges her unworthiness, but pleaded and cast herself on His mercy.

5) The granting of her petition by Jesus, “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.” vs. 28

a) Why did Jesus put her off?

b) He knew who would heal her daughter.

c) He met her need at the right time.

d) He drew out of her need for Him and faith.

15:29-39 The healing and feeding of the multitudes by Jesus.

15:29-31 The miraculous healings.

- 1) Jesus returned to Galilee, “Jesus departed from there, skirted the Sea of Galilee, and went up on the mountain and sat down there.” vs. 29
 - a) This is the area of the decapolis on the east side of the Lake. Mk 7:31
 - b) This is predominately Gentile territory.
- 2) Jesus again was sought out by the people, “Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus’ feet, and He healed them.” vs. 30
 - a) The category of physical maldies and other problems was no problem to Jesus.
 - b) They laid them at His feet and He healed them all.
- 3) The response of the people was to give God the credit, “So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel.” vs. 31
 - a) The word marveled “thaumazo”, mean to wonder in admiration and be amazed.
 - b) They gave the glory to the God of Israel.

15:32-39 The feeding of the four-thousand.

15:32-34 The delemma of feeding so many was voiced by the disciples.

- 1) Jesus instruced the disciples, “Now Jesus called His disciples to *Himself* and said, “I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way.” vs. 32
 - a) Jesus again is marked by compassion.
 - b) They have followed Jesus for three days.
 - c) They have no food at this point.
 - d) Jesus did not want to send them back to their home and pass out on the eay.
- 2) The disciples saw this as a problme, “Then His disciples said to Him, “Where could we get enough bread in the wilderness to fill such a great multitude?” vs. 33
 - a) The disciples were perplexed about feeding the multitudes.
 - b) The disciples were looking to natural resources, when Jesus gave a super-nartural command.
- 3) Jesus asked a familiar question, “Jesus said to them, “How many loaves do you have?” And they said, “Seven, and a few little fish.” vs. 34
 - a) Disciples were still dull forgetting the 5,000. Matt. 14:13-21

- b) They had five loaves and two fish. Matt. 14:19
- c) The feeding of the 5,000 is recorded in all four gospels with 12 basket left over. Matt. 14:20-21; Mk. 6:44; Lk. 9:14; Jn. 6:10

15:35-37 The provisions by the hand of Jesus.

- 1) Jesus once again take control of the situation, “So He commanded the multitude to sit down on the ground.” vs. 35
 - a) He gave the order for the people to sit.
 - b) He had them sit on the ground, not grass, it is not past Spring, there is no green grass.
- 2) Jesus once again takes what is available, “And He took the seven loaves and the fish and gave thanks, broke *them* and gave *them* to His disciples; and the disciples *gave* to the multitude.” vs. 36
 - a) Jesus thanked His Father for the food and miracle.
 - b) Jesus kept multiplying the bread as He gave it to the disciples.
- 3) Jesus once again causes it to be sufficient for all, “So they all ate and were filled, and they took up seven large baskets full of the fragments that were left.” vs. 37
 - a) All is everyone.
 - b) All were filled “chortazo”, gluttoned and used to fatten animals.

15:38-39 The summary statement of the feeding of the four-thousand.

- 1) The number of people are recorded, “Now those who ate were four thousand men, besides women and children.” vs. 38
 - a) Add one woman and two children conservatively, it would be 16,000.
 - b) The feeding of the 4,000 is only here and in Mark. Mk. 8:1-9
- 2) The people were sent home, “And He sent away the multitude.” vs. 39a
- 3) The cross over the Sea again, “got into the boat, and came to the region of Magdala.” vs. 39
 - a) Magdala “a tower” was about three miles south of Capernaum on the west side of the lake.
 - * Mark tells us Jesus got into the boat, probably the same one they came on with His disciples to Dalmanutha “slow firebrand”, near Magdala. Mk. 8:10
 - b) This is where Mary Magdalene was from.
 - 1) Jesus had cast out seven demons out of her. Mk. 16:9
 - 2) The Catholic Church always presents her as a prostitute mistakenly!