

6. "Covetings:" Inordinate desire, "ruthless greed," in violation of the tenth commandment.
 7. "Wickedness:" Malice, ill-will, an evil disposition, caused by standing and/or walking in "the counsel of the wicked."
 8. "Deceit:" Wickedness disguised, or covered; fraud.
 9. "Lasciviousness:" Lewdness, sensuality, unrestrained lust, indecency; that which tends to produce uncontrolled or wanton words, looks, gestures and adultery: licentiousness.
 10. "An evil eye:" Envy; covetous glances; "eyes full of adultery;" etc. Saul had an evil eye toward David (1 Samuel 18:9).
 11. "Railing:" Abusive, injurious, slanderous, blasphemous speech--against either God or man.
 12. "Pride:" Arrogance; conceit; inordinate self-esteem; unjustified self-confidence.
 13. "Foolishness:" Imprudence; folly; senselessness; absurd, ridiculous behaviour.
- B. "All these evil things proceed from within, and defile the man" (23).
1. Evil deeds are merely the outward expression of evil thoughts.
 2. They are born of, and produced by, an evil heart.
 3. No one is ever polluted by any one of the things listed here by the Lord until he entertains the thought and permits it to grow in the soil of his soul, the heart.
 4. Such, not eating with unwashed hands, is what makes sinners and destroys fellowship with God.

STUDIES IN MARK--LESSON EIGHTEEN
The Christian and The Thoughts of His Heart
Mark 7:14-23

INTRODUCTION -

- I. There is no greater challenge than the sobering truth that "as he thinketh within himself, so is he" (Proverbs 23:7).
- II. The importance of habitual right thinking is tremendous for everyone, and especially for young people whose character is still being formed.
- III. The Bible clearly and repeatedly teaches, so as to leave no doubt, that one's conduct, character, life and destiny are determined by the nature of his heart or habitual thinking: The heart is the fountain of both good and evil (Matthew 12:33-35; Proverbs 4:23).
- IV. Some Jews thought men were defiled chiefly by disregarding the traditions of the elders, in eating with unwashed hands, etc.
 - A. Jesus did not respect the authority of traditions which make void God's word.
 - B. In Mark 7:1-13 he shows that God's authority must be above mere human tradition.
- V. Entirely too many who profess to believe in the importance of a pure mind are permitting their minds to be filled with the filth and trash of evil literature, etc., in our society.

DISCUSSION -

- I. CHRIST'S PRINCIPLE OF UNCLEANNES (7:14,15).
 - A. Hear and understand: "And he called to him the multitude again, and said unto them, Hear me all of you and understand" (14).
 1. Having exposed the evil of respecting the authority of tradition, which his disciples were accused of breaking, Jesus now calls the multitude together to hear and understand a vital principle of life.
 2. He is to set before them God's law of moral uncleanness, which struck at the root of the problem of meat-eating, etc.
 - B. Nothing going into can defile: "There is nothing from without the man, that going into him can defile him (15a).

1. The rabbis had added many stringent rules to God's law of ceremonial uncleanness in the matter of foods.
 2. The teaching of Christ is that the emphasis must be placed upon a pure heart rather than upon pure food or clean hands; upon moral purity rather than ceremonial cleanness.
 3. That which one eats does not necessarily defile or render him morally impure.
- C. Things which come out defile: "But the things which proceed out of the man are those that defile the man" (15b).
1. Impure things which come out of impure hearts render men impure.
 2. Jesus does not speak against the law of Moses but against its abuse.
 3. This is the Christian doctrine of uncleanness, or moral pollution.

II. THE DISCIPLES ASK FOR UNDERSTANDING (7:17-20).

- A. Asked of him the parable: "And when he was entered into the house from the multitude, his disciples asked of him the parable" (17).
1. "The parable" is the figure used in verse 15.
 2. He gave his disciples, in private, an explanation of his remarks to the multitude, which all had found difficult to understand.
- B. It cannot defile: "And he saith unto them, are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him..." (18)?
1. "Are ye still void of understanding"?--Clarke, Vol. V, p. 164.
 2. "Perceive ye not:" Are you so dull you cannot see and understand this? "Are my disciples, so highly favored, still without this knowledge?"
 3. Let us all learn from this how slow we are to learn and change long cherished views, and be careful to study, see and understand God's spiritual laws for us that we may know what offends God and defiles men in God's sight.
- C. It goes into his belly: "Because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean" (19).

1. Being of such nature, it cannot enter the mind and heart or pollute the soul.
2. What man eats passes through the digestive systems, and what is not nutritious is evacuated.
3. "Making all meats clean:" "In this entire paragraph Jesus treats of that which the uncleanness of the law typified, and not of legal uncleanness itself.....Jesus corrects this mistake, and in giving the true significance of the type, gives the true conception of uncleanness under the Christian dispensation"--McGarvey, Commentary on Matthew-Mark, 136, 137. See also The Fourfold Gospel, p. 397,398.

- D. That defiles: "And he said, That which proceedeth out of the man, that defileth the man" (20).
1. That which comes out of the heart, the mind and emotional nature, the garden of the soul or life, is what pollutes man and is offensive to God.
 2. Just as a corrupt fountain sends forth a corrupt stream, evil thoughts, words and deeds flow from an evil heart and render man corrupt in God's sight.

III. THE FOUNTAIN OF GOOD AND EVIL (7:21-23).

- A. "For from within, out of the heart of man..." (21,22).
1. "Evil thoughts proceed": Wicked dialogues with one's heart; evil surmisings. Without proper guarding, evil thoughts enter the mind and are quickly transformed into evil words and deeds, unless speedily driven out. "Watch and pray..." (Matt. 26:41).
 2. "Fornications": No one will commit this sin unless he first allows the thought to grow in that garden of the soul, the heart.
 3. "Thefts": Taking anything which belongs to another--a violation of the eighth commandment, because of a covetous heart.
 4. "Murders": Violations of the sixth commandment, resulting from hate, malice or war in the heart (1 John 3:15; James 4:1).
 5. "Adulteries": Violations of the marriage vow and the seventh commandment, which come from impure thought.