

**Change My Heart O God**  
**Matthew 15:1-20**  
**(cf. Mark 7:1-23; Ps. 51:16-17)**

**I. An A** \_\_\_\_\_ (vs. 1-2)

- a. This most likely occurred around the time of Jesus healing the crowds in Gennesaret (cf. Matt. 14; John 7:1)
- b. These **Pharisees & scribes** were very likely an official delegation sent from the Sanhedrin in **Jerusalem**
- c. The **tradition of the elders** was an oral collection of rabbinic teaching from the Babylonian Captivity until it was written down in the 2<sup>nd</sup> century AD in the Mishnah.
  - i. It was meant to be a wall to protect the Scriptures, but instead it hid and imprisoned it behind layers of man-made rules and regulations (i.e. Legalism)
- d. The Old Testament NEVER commands the ceremonial handwashing the Pharisees and scribes accuse Jesus' disciples of breaking (cf. Ex. 30:19; Lev. 12-15, 22; Luke 11:38)
- e. Legalism may start out with the best of intentions and a desire to be close to God, but it ends up taking people away from God!

**II. A C** \_\_\_\_\_ (vs. 3-9)

- a. Jesus did not debate or even argue with the delegation, He went right on the offensive and accused them of breaking **the commandment of God for the sake of your tradition**
- b. He quoted the 5<sup>th</sup> Commandment and God's prescribed punishment of death (cf. Ex. 20:12; 21:17; Lev. 20:9; Deut. 5:16)
- c. **Corban** was a so-called "vow" that allowed adult kids to hide their assets, so they didn't need to take care of their parents (cf. Num. 30:2; Deut. 23:21-23; Ezek. 20:28; Mark 7:11)

- d. **Hypocrite** = *hypokritēs* (ὑποκρίτης) "one who pretends to be other than he really is" (cf. Matt. 7:15)
- e. Their spiritual dishonesty fulfilled Isaiah's 800 year old prophecy (cf. Isa. 29:13)

**III. A P** \_\_\_\_\_ (vs. 10-11)

- a. It is more of a short illustration than a parable, but its implications are huge!
- b. Jesus wanted the crowds to understand why He and His disciples didn't follow **the traditions of the elders**

**IV. A C** \_\_\_\_\_ (vs. 12-14)

- a. Mark tells us they had left the crowds and "**entered the house**" potentially Peter's in nearby Capernaum (cf. Mark 7:17)
- b. The **Pharisees** were considered the most religious and righteous people of all, so the disciples are confused and shocked that Jesus **offended** them
- c. He gave them a threefold Condemnation:
  - i. They were **planted** by Satan and would be **uprooted** in judgment (cf. Matt. 5:20; 7:21-23; 13:24-30, 36-43; Isa. 5:1-7; 60:21)
  - ii. He wanted His disciples to **let them alone** and not risk the pollution of their sinful leaven (cf. Jude 22-23; Matt. 16:6; Rom. 1:18-32; Hosea 4:17)
  - iii. They were **blind guides of the blind**, leading them both into **the pit** of destruction (cf. Rom. 2:19-20; Isa. 24:18; Jer. 48:44; Matt. 25:30; 1 Tim. 6:20; 2 John 8-11)
- d. The God of Compassion is also the God of Condemnation (Rev. 19:11-16; Ex. 34:6-7)

**V. An E** \_\_\_\_\_ (vs. 15-20)

- a. Peter and the disciples may have understood the short parable, but they could not accept it, so they asked for clarification

- b. That is because as Mark adds Jesus had abolished the Old Testament dietary laws, "***Thus He declared all foods clean***" (Mark 7:19)
  - i. Peter could especially not accept this and God had to later convince him before sending him to the Gentiles (cf. Acts 10:15ff; Gal. 2:11–12)
- c. The dietary laws were merely a picture of what was come; an outward superficial holiness (***hagios / ἅγιος***), a setting apart for God that would be replaced with an internal righteousness of Christ in the human heart (cf. Heb. 8:5; 9:9; 10:1, 22)
- d. ***defile = koinoō (κοινόω)*** = "to cause something to become unclean, profane, or ritually unacceptable," "to make common"
- e. Jesus gives a literal explanation of this truth that what goes into your mouth will not defile you; but what comes out of your mouth (Mark 7:15 adds "***the man***"), out of your heart is what defiles you!
  - i. He then quotes the 6<sup>th</sup> to 9<sup>th</sup> Commandment in a horrible vice list as proof!