

## Chapter 7

### JESUS REBUKED THOSE WHO SET THE INJUNCTIONS OF THE GOD ASIDE IN ORDER TO KEEP THEIR TRADITIONS

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

2 And, having seen some of the Disciples *that were* His <sup>1</sup> eating<sup>2</sup> loaves of flatbread<sup>3</sup> with common<sup>4</sup> hands – that is, with unwashed hands, they were finding fault<sup>5</sup>.

3 For, the Pharisees and all the Jews do not eat, if ever they might not wash the hands, holding fast the Tradition of the Elders.

4 And, *when they come* from the marketplace, if ever they might not baptize<sup>6</sup> themselves, they do not eat.

And, *there* are other things - many of *them!* – which they have received to hold fast – *for example*, baptisms<sup>7</sup> of

- cups, and
- pitchers, and
- bronze things<sup>8</sup>, and
- dining couches<sup>9</sup>.

5 Thereupon <sup>10</sup> the Pharisees and the Scribes asked Him, “For what reason are the disciples *that are Yours* not walking in accord with the Tradition of the Elders? Rather, with unwashed<sup>11</sup> hands they

are eating the *loaf of flatbread!*”

6 Now, the Jesus, responding,<sup>12</sup> said to them, “Well did Isaiah prophesy concerning you – the hypocrites, as it has been lastingly written: **‘This, the People, with the lips honors Me. Now, the heart that is theirs is far from Me. 7 Now, in vain they worship Me, the ones who are teaching teachings – injunctions of men.’**<sup>13</sup>

8 For<sup>14</sup>, having dismissed the Injunction of the God, you are holding fast the tradition of the men – *for example*, baptisms of pitchers and cups, etc. And, otherwise, you are doing many other such things.<sup>15</sup>

9 And, He was saying to them, “*All too* well you are setting aside the Injunction of the God, in order that you might keep<sup>16</sup> the tradition *that is yours*.”

10 For *example*, Moses<sup>17</sup> said, ‘**Keep on honoring the father that is yours and the mother that is yours;**’<sup>18</sup> and, ‘**The one who reviles father or mother – let him be put to death.**’<sup>19</sup>

11 Now, you, for your part, are saying, ‘If ever a man might say to the father or to the mother, ‘Whatever thing from me *from which* you might have benefitted is Corban (that is, a gift to God).’ 12 And,<sup>20</sup> you no longer allow him to do anything for the father *that is* his<sup>21</sup> or for the mother *that is* his<sup>22</sup>!

13 *You are* those who are making the Word of the God without *supreme* authority by means of the tradition *that is yours*, which you have handed down. And, you are doing many similar things such as

<sup>1</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ‘that’ here.

<sup>2</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the present participle ‘eating’ here instead of the imperfect verb ‘they were eating’.

<sup>3</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), do not have a definite article before this noun.

<sup>4</sup> ‘common’ – that is, ‘unholy’ or ‘desecrated’

<sup>5</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘they were finding fault’ here.

<sup>6</sup> ‘baptize’ – a transliteration of the Greek word here meaning simply ‘wash.’

<sup>7</sup> ‘baptisms’ – a transliteration of the Greek word here meaning simply ‘washings’, not necessarily by immersion. Note the various things baptized and the various ways they would likely be ‘baptized’.

<sup>8</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘bronze things’ here instead of ‘bronze vessels’. Of course, these could include bronze vessels.

<sup>9</sup> 99.3% of the Greek manuscripts, including the best line of transmission (f35), include ‘and dining couches’ (or, ‘beds’) here. On the basis of two manuscripts (0.5%) the NU omits these words.

<sup>10</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Thereupon’ here instead of ‘And.’

<sup>11</sup> 96% of the Greek manuscripts, including the best line of

transmission (f35), have ‘unwashed’ here instead of ‘common’.

<sup>12</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘responding,’ here.

<sup>13</sup> A reference to Isaiah 29:13

<sup>14</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘For,’ here.

<sup>15</sup> 98.3% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘baptisms of pitchers and cups, etc. And otherwise, you are doing many other such things’ here.

<sup>16</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘keep’ here. Based on 0.7% the NU has ‘establish’.

<sup>17</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-ouses’.

<sup>18</sup> A reference to Exodus 20:12

<sup>19</sup> A reference to Exodus 21:17

<sup>20</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘And’ here.

<sup>21</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘that is his’ here.

<sup>22</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘that is his’ here.

these.”

*JESUS TAUGHT WHAT REALLY DEFILES THE MAN*

14 And, having called all<sup>23</sup> the throng to Himself, He was saying to them, “Keep on hearing<sup>24</sup> Me, everyone; and, keep on understanding<sup>25</sup> : 15 Nothing from outside the person that is going into him is able to make him common<sup>26</sup>. Rather, the things which are coming out from him – those<sup>27</sup> are the things that are making the person common<sup>28</sup>.

16 If anyone has ears to hear, let him hear!”<sup>29</sup>

17 And, when He had entered a house away from the throng, the Disciples *that were* His *were* asking Him concerning the parable<sup>30</sup>.

18 And, He says to them, “In this way are you, for your part, also those without understanding? Do you NOT perceive that everything which is entering from outside into the person is not able to make him common<sup>31</sup>? 19 Because, it is not entering him into the Heart; rather, into the belly. And, it goes out into the toilet – a purging<sup>32</sup> of all the things that are eaten.”

20 Now, He was saying, “The thing that is going out from the man – THAT makes the person common<sup>33</sup>.

21 For, from within, out of the heart of the People the considerations – *namely*, the bad ones – are going out, *including*:

- adulteries,
- fornications,
- murders,

<sup>23</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘all’ here instead of ‘again’.

<sup>24</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘keep on hearing’ (present imperative) here instead of ‘hear’ (aorist imperative).

<sup>25</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘keep on understanding’ (present imperative) here instead of ‘understand’ (aorist imperative).

<sup>26</sup> ‘make common’ – that is, ‘make unholy, desecrate’

<sup>27</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘the things which are coming out from him – those’ here instead of ‘the things which are coming out of the person’.

<sup>28</sup> ‘make common’ – that is, ‘make unholy, desecrate’

<sup>29</sup> 98.8% of the Greek manuscripts, including the best line of transmission (f35), include verse 16 here. The NU omits it.

<sup>30</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘concerning the parable’ here instead of ‘the parable’.

<sup>31</sup> ‘make common’ – that is, ‘make unholy, desecrate’

<sup>32</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘a purging’ (a neuter present participle) here instead of ‘a purging’ (a masculine present participle).

<sup>33</sup> ‘make common’ – that is, ‘make unholy, desecrate’

- 22 thefts<sup>34</sup>,
- covetings,
- wickednesses,
- deceit,
- licentiousness,
- an evil eye,
- blasphemy,
- pride,
- foolishness.

23 All these evil things are coming out from within and are making the person common<sup>35</sup>.”

*JESUS HEALED A GENTILE WOMAN'S DAUGHTER*

24 And,<sup>36</sup> from there, having arisen, He departed into the border areas between<sup>37</sup> Tyre and Sidon<sup>38</sup>.

And, having entered into a house, He was wanting no one to know *it*. And, He was not able to be hidden.

25 For, having heard<sup>39</sup> about Him, a woman whose little daughter had an unclean spirit, having come, fell at His feet.

26 Now, the woman was a Greek – Syro-Phoenician by birth. And, she kept on asking Him, in order that He might cast the demon out of the daughter *that was* hers.

27 Now, the Jesus said<sup>40</sup> to her, “Permit the children to be filled first. For, it is not excellent to take the bread of the children and to throw *it* to the puppies.”

28 Now, she responded and says to Him, “Yes,<sup>41</sup> Lord! For<sup>42</sup>, even the puppies under the table – it

<sup>34</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘adulteries, fornications, murders, thefts’ instead of ‘fornications, thefts, murders, adulteries’ here.

<sup>35</sup> ‘make common’ – that is, ‘make unholy, desecrate’

<sup>36</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ here instead of ‘Now,’.

<sup>37</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘the border areas between’ here instead of ‘boundaries of’

<sup>38</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Tyre and Sidon’ here instead of ‘Tyre’ only.

<sup>39</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘For, having heard’ here instead of ‘Rather, immediately, having heard’.

<sup>40</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the Jesus said’ here instead of ‘And He was saying’.

<sup>41</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘Yes,’ here.

<sup>42</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘For’ here.

eats<sup>43</sup> from the crumbs of the children.”

29 And, He said to her, “Because of this – the word – be going. The demon has lastingly come out of the daughter *that is* yours.”

30 And, having departed to the house *that was* hers, she found *that* the demon had lastingly come out and the daughter having been lastingly laid on the bed<sup>44</sup>.

JESUS WENT TO THE REGION OF DECAPOLIS

31 And, again, the Jesus<sup>45</sup>, having come out of the region of Tyre and Sidon, went<sup>46</sup>, with reference to<sup>47</sup> the Sea of Galilee, into the interior of the region of Decapolis.

JESUS HEALED A DEAF-MUTE

32 And, they are bringing to Him *one who was* deaf<sup>48</sup>, *with* an impediment in his speech. And, they are begging Him in order that He might lay the Hand on him.

33 And, taking him away from the throng to Himself privately, He put the fingers *that are* His into the ears *that were* his. And, having spit, He touched the tongue *that was* his. 34 And, having looked up into the Heaven, He sighed. And, He says to him, “Ephphatha!” – that is, “Be thoroughly opened.”

35 And, immediately<sup>49</sup> the ears *that were* his were thoroughly opened<sup>50</sup>. And, the fetter of the tongue *that was* his was loosed. And, he was speaking plainly.

36 And, He commanded them that to no one they might tell<sup>51</sup> *it*. Now, the more He<sup>52</sup> was

<sup>43</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘it eats’ here instead of ‘they eat’.

<sup>44</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the demon having lastingly come out and the daughter having been lastingly laid on the bed’ here instead of ‘the child having been lastingly laid on the bed and the demon having lastingly come out’.

<sup>45</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus’ here.

<sup>46</sup> 98.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘and Sidon, came’ here instead of ‘He came through Sidon’.

<sup>47</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘in reference to’ here instead of ‘in regard to’.

<sup>48</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘and’ here.

<sup>49</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘immediately’ here.

<sup>50</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘were thoroughly opened’ here instead of ‘were opened’.

<sup>51</sup> 98% of the Greek manuscripts, including the best line of

commanding them, the more widely they<sup>53</sup> were heralding *it*.

37 And, they were astonished beyond measure, saying, “He has lastingly done all things EXCELLENTLY!” and, “He makes the deaf ones to hear and the<sup>54</sup> speechless ones to speak!”

transmission (f35), have ‘might tell’ here instead of ‘might keep telling’.

<sup>52</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the the pronoun ‘He’ here.

<sup>53</sup> In 98% of the Greek manuscripts, including the best line of transmission (f35), ‘they’ is implied in the verb instead of adding the personal pronoun ‘they’ here.

<sup>54</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.