

9/20/20

## What Defiles a Man?

**Mk. 7:1-23**

Religious people are always enslaved by outward rituals to present themselves righteous before others and feel good about themselves, not realizing that the real problem is their sin nature, the heart!

\* My mom was instantly present before the Lord at 2:30A.M. Sunday, March 4, 2018, but even with her dementia she manifested her sin-nature!

We want to look at the teaching of Jesus on what defiles a man laid out in three movements. Mk. 7:1-23

\* The parallel passage. Matt. 15:1-20

**I.** The traditions about defilement. vs. 1-4

**II.** The corrections about defilement. vs. 5-13

**III.** The clarification about defilement vs. 14-23

### **I. The traditions about defilement. vs. 1-4**

**A.** The visitation of the Jewish leaders. vs. 1

**1.** The two groups are identified, "Then the Pharisees and some of the scribes came together to Him." vs. 1a

**a.** Jesus has healed many in Gennasaret, just south of Capernaum 4-5 miles, when a delegation of Pharisees and Scribes came from Jerusalem to Jesus.

**b.** The Pharisees were the religious rulers of the day that originated after of the Babylonian captivity and meticulously observed the law to guard the law.

**1)** The word Pharisee "Pharisaios", means separate ones, they built a fence around the law with traditions, resulting in honoring the outward fence of observations and rites more than the law.

**2)** So the word Pharisee became synonymous with hypocrisy, actors.

**c.** The scribes were the lawyers of the law .

**1)** The word scribe "grammateus", means a clerk, secretary or recorder.

**2)** The scribes interpreted the law of Moses, expanding it to many volumes in later years in the oral traditions in the written oral tradition, such as the Mishnah, Talmud and Gemara.

**3)** The Rabbis divided the Torah into 613 separate decrees, 365 prohibitions, 248 positive directives.

**2.** The place of their origin is indicated, "having come from Jerusalem." vs. 1b

**a.** Jerusalem was the religious center of the Jews and sent by the Sanhedrin.

**1)** The city God had chosen for Himself. 2Chron. 7:12

**2)** It is mentioned more than any city, 776 times in the Old and New Testament.

- b.** Jerusalem was called the city of David.  
2Sam. 5:7; 6:10  
 \* Jerusalem was the capital of Israel.

- B.** The visitation of the Jewish leaders had ill intent. vs. 2-4
- 1.** To bring some charge against the disciples. vs. 2
    - a.** The observation, “Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault.” vs. 2a-c
      - 1)** The disciples of Jesus did not follow their ceremonial rites of washing before eating.
      - 2)** The violation was of their traditions.
    - b.** The accusation, “they found fault.” vs. 2d
      - 1)** The word fault “memphomai, means to blame.
      - 2)** These religious men had come before this occasion, “And the scribes who came down from Jerusalem said, “He has Beelzebub,” and, “By the ruler of the demons He casts out demons.”  
Mk. 3:22
  - 2.** The tradition of washing explained, “For the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the tradition of the elders.” vs. 3
    - a.** The washing was in a special “pugme” way, meaning method, a prescribed ritual

- of washing to ensure spiritual cleansing. Literally with the fist.
- b.** The word tradition “paradosis”, means what was handed or delivered down to them by the elders, their interpretations, not what the Law taught. Lev. 11-13
    - 1)** They had added and commanded that a minimum water of a quart of a log, about half an egg shell.
    - 2)** They were to pour this amount on 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.
    - 3)** The Mishnah had a division called “Tohoroth”, meaning uncleanness.
  - 3.** The explanation on their washing traditions. vs. 4
    - a.** When a Jew went to the market, “*When they come* from the marketplace, they do not eat unless they wash.” vs. 4a-b
      - 1)** The Pharisees saw themselves as defiled by the touch of Gentiles or other defiled individuals.
      - 2)** They washed themselves in the middle voice to cleanse ceremonially.
    - b.** When objects were defiled, “And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches.” vs. 4c-g

- 1) All this was ceremonial cleanness and purification to present themselves as righteous.
- 2) Even being so meticulous to pay tithes from the smallest of spices, while omitting the weightier matters of the Law! Matt. 23:23

### Illustration

“The prophet who has a dream, let him tell a dream; And he who has My word, let him speak My word faithfully. What *is* the chaff to the **wheat**?” says the LORD. *Is* not My word like a fire?” says the LORD, “And like a hammer *that* breaks the rock in pieces?” Jer. 23:28-29

### Application

1. Many of the Judaizers attempted to make Christianity an extension of Judaism and make the Gentiles to keep the law, contrary to Scripture.
  - a. “So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ. Let no one cheat you of your reward, taking delight in *false* humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase *that is* from God. Therefore, if

you died with Christ from the basic principles of the world, why, as *though* living in the world, do you subject yourselves to regulations-- “Do **not touch**, do **not** taste, do **not** handle,” which all concern things which perish with the using--according to the commandments and doctrines of men? These things indeed have an appearance of wisdom in self-imposed religion, *false* humility, and neglect of the body, *but are* of no value against the indulgence of the flesh.” Col. 2:16-23: Rom. 14:3-6

- b. The first church council sent out letters to deny the false teaching of the Judaizers. Acts 15
  - c. Paul rebuked Peter for his hypocrisy of separating himself to the Jews at Antioch. Gal. 2:11-12
2. The Catholic Church has many traditional dogmas that are contrary to the Bible and yet honored equal to or more than the Bible.
    - a. Infant baptism to take away original sin.
    - b. First holy communion and confirmation.
    - c. Praying to saints and the virgin Mary.
    - d. The veneration and worship of idols.
      - \* “Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I **perceive** that in all things you are very religious.” Acts 17:22
  3. The Pentecostals hand down some traditions that have absolutely no scriptural basis.
    - a. They believe a person can be slain in the Spirit.

- b. They believe a Christian can be possessed by a demon.
- c. They believe everybody must speak in tongues as evidence of the Baptism of the Spirit.
- d. They believe the Pastor can be interrupted in his preaching or teaching as one prophecies or speaks in tongues and saying they could not stop and blame the Spirit for their unbiblical conduct.

\* “And the spirits of the prophets are subject to the prophets. For God is not *the author of confusion* but of peace, as in all the churches of the saints.” 1Cor. 14:32-33

4. The protestant churches have had some very strong traditions that are not Biblical.

- a. They looked down on a person not wearing a suit on Sunday morning.
- b. They would not except men with long hair.
- c. They believed that only an organ can be used for worship, not guitars, drums, etc.
- d. That a Pator must wear a tie at the pulpit.

\* Man looks on the outside, God looks at the heart. 1Sam. 16:7

*The traditions about defilement were unscriptural!*

## II. The corrections about defilement. vs. 5-13

A. The rebuke by Jesus for their hypocrisy. vs. 5-9

1. The confrontation of Jesus for accusing His disciples, “Then the Pharisees and scribes

asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?” vs. 5

a. The attack was indirectly against Jesus, “Why do Your disciples?”

\* Matthew says, “Why do your disciples transgress the tradition of the elders?” Matt. 15:2

b. The accusation again has nothing to do with the Scriptures.

\* As we said the The Rabbis divided the Torah into 613 separate decrees, 365 prohibitions, 248 positive directives.

2. The accusation of Jesus against the Jewish leaders was over their hypocrisy, “He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written: ‘This people honors Me with *their* lips, But their heart is far from Me.” vs. 6

a. Jesus does not even bother to answer their question.

b. Jesus accuses them directly as the fulfilment of the prophecy of Isaiah about the having no heart relation to God. Is. 29:13

1) Their lip service was divorced from any heart reality.

2) The heart speaks of the inner man, moral character.

3) The place of the intellect, emotions and will.

- 4) Jesus declared seven “woes” of judgment to the scribes. Matt. 23
3. The emptiness of their religious worship follows, “And in vain they worship Me, Teaching *as* doctrines the commandments of men.” vs. 7
- a. Their worship was empty because they were teaching man’s commandments as God’s teaching.
- 1) The word worship “sebomai”, means to revere, do obeisance and honor.
  - 2) The word vain “maten”, means fruitless and hollow.
- b. They ignored God’s word and exalted their own words, “teaching as doctrine the commandments of men.”
- 1) The choosing of man’s instructions over God’s word.
  - 2) Valuing the commandments “entole” the prescribed rules of men of more value than the prescribed word of God.
  - 3) The text in Isaiah says, “And their fear toward Me is taught by the commandment of men.” Is. 29:13d
4. The particular accusation by Jesus of violating the word of God, “For laying aside the commandment of God, you hold the tradition of men--the washing of pitchers and cups, and many other such things you do.” vs. 8

- a. Their decision was no accident, but a conscious choice.
- 1) The phrase laying aside “aphiemi”, means to bid going away or depart, to send forth or yield up.
  - 2) This is a participial aorist active tense, a fact of their decision of the will to leave God’s word.
- b. They valued men’s traditions more than God’s word.
- 1) The word hold “krateo”, it has the idea of a powerful grip on something.
  - 2) The tense is the present active, they had sent away the word of God and preferred to uphold the traditions of man, being men pleasers.
  - 3) These entire list of ritualistic cleansings that were useless.
5. The summary statement by Jesus, “He said to them, “*All too* well you reject the commandment of God, that you may keep your tradition.” vs. 9
- 1) The word well “kalos”, means beautifully, excellently or comfortably rejected God’s word, revealing their heart attitude.
  - 2) The purpose was to keep “tereo”, the aorist active tense, to guard and attend carefully to their own traditions to the present day .

- 3) The reason being, they held the traditions more valuable than the word of God!

**B.** The example Jesus picked from the law to confirm their violation. vs. 10-13

1. The quote of Jesus is from Moses that was synonymous with the Law, “For Moses said, ‘Honor your father and your mother’; and, ‘He who curses father or mother, let him be put to death.’” vs. 10
  - a. The quote from the LXX the fifth commandment. Ex. 20:12; Deut. 5:16
  - b. The second quote was commanded death to whoever cursed parents. Ex. 21:17; Lev. 20:9
  - c. Matthew says “God commanded”, evidence of divine origine and Inspiration to preserve the record. Matt. 15:4
2. The quote of Jesus next is from their traditions, “But you say, ‘If a man says to his father or mother, “Whatever profit you might have received from me *is* Corban”--’ (that is, a gift *to God*).” vs. 11
  - a. The contrast is obvious, “But you say” emphatic in the present tense, to what God has said.
    - 1) The Pharisees exalted themselves in authority above God.
    - 2) The Pharisees placed themselves in the place of God.

- b. The words of these religious men with legal language canceled or circumvented a sons responsibility to take care of his perents in their later years.
  - 1) The word corban “korban”, means a gift dedicated or offered to God.
  - 2) The Pharisees provided an escape clause of caring for the parents in their old age by simply saying to his parents that the money he had been giving to them to help them, was now going to be given to God.
3. The violation of the law of God is stated by Jesus. vs. 12-13
  - a. Jesus held the religious men responsible due to their teaching, “then you no longer let him do anything for his father or his mother.” vs. 12
    - 1) Jesus said the primary culprits were the Pharisees for providing this escape clause.
    - 2) Secondly, if a man regretted it and asked for the gift to be void, the Pharisees and scribe refused him.
  - b. Jesus accused them of substituting the word of God, “making the word of God of no effect through your tradition which you have handed down. And many such things you do.” vs. 13
    - 1) The religious rulers circumvented a person’s responsibility to provide for

their parents by the teaching of their traditions.

\* The phrase, of no affect “akuroo” means to render void.

- 2) The Pharisee dishonored God and did irreparable damage to the parents.
- 3) The Pharisee cause the son to dishonor God and his parents, violating his conscience.
- 4) The religious men would be the one’s to benefit directly from the offering to the temple.
- 5) The religious leaders were canceling out the word of God by their traditions, while making themselves appear are spiritual and godly, when in fact the opposite was true.

### Illustration

Whenever your watch is off you have to correct it so you can stay on track with the hour of the day to be able to be on time for your appointments, otherwise no matter how right on time you think you are, you will be late.

\* The same with the word of God!

### Application

1. Whenever someone teaches something as biblical doctrine we must examine it to be so.

- a. Today some teach that they are apostles and prophets as in the New Testament with the same authority.
- b. They teach they receive new revelation equal in authority to Scripture.
- c. They teach one can lay on the tumbs of Godly men of old aquiring their anointing for ministry.
- d. If what is being taught from the puplit or pew cannot be varified by the Scripture in context, we are not to excpet it as the word of God or doctrine.

\* “Take heed to yourself and to the **doctrine**. Continue in them, for in doing this you will save both yourself and those who hear you.”

1Tim. 4:16

2. There have been plenty of examples of unbiblical teaching in the last 46 year since I became a Christian, 43 as a Pastor-teacher.
  - a. The faith or positive confession teaching, the prosperity doctrine as our divine right and that we a “little gods”.
  - b. The signs and wonder movement of the late John Wimber that went beyond Scripture contradicting the Scriptures for mircles.
  - c. The latter rain movement of the prophets of the the Toronto Blessing.
  - d. The Seeker Friendly movement of Rick Warren, a social gospel.
  - e. The Emergent Church movement that rejects the objective truth of God’s word and making it culturally relative.

\* “These (the Bereans) were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily *to find out* whether these things were so.” Acts 17:11

*The corrections about defilement were Scriptural!*

### III. The clarification about defilement. vs. 14-23

- A. The public teaching of Jesus to the people about ceremonial defilement. vs. 14-16
1. The summoning of the crowds, “When He had called all the multitude to *Himself*, He said to them, “Hear Me, everyone, and understand.” vs. 14
    - a. Jesus declared Himself to be the ultimate authority, “Hear Me, everyone.”
    - b. Jesus knew they were able to understand, otherwise it would be mockery of them.
  2. The correct clear teaching to the crowd to be applied to their lives, “There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man.” vs. 15
    - a. The context regarding anything from the outside is food that cannot defile a person, nothing a person eats can defile them spiritually. Rom. 14:1-13; Col. 2:16-23

\* The Scribes and Pharisees by their tradition of the elders taught that if demons sat on the hands of people and if they did not wash them they would partake of them and be defiled.

b. The things that defile man are those “thing that come out of him”.

\* This doesn’t mean that drugs, alcohol or sex doesn’t defile us for these are moral issues, the Scriptures are clear. 1Cor. 6 15-20, 2Cor. 6:14-18

3. The strong exhortation to the crowd, “If anyone has ears to hear, let him hear!” vs. 16
    - a. The command implies the ability to hear “akouo”, to attend, consider and perceive, Jesus repeated this often.
    - b. The responsibility is to each individual person, to hear, learn and obey or not.
- B. The private teaching of Jesus to His disciples about ceremonial defilement. vs. 17-23
1. The time of the occasion, “When He had entered a house away from the crowd, His disciples asked Him concerning the parable.” vs. 17
    - a. Matthew tells us, “Then His disciples came and said to Him, “Do You know that the Pharisees were offended when they heard this saying?”. Matt. 15:12



- b. Matthew also says, “Then Peter answered and said to Him, “Explain this parable to us.” Matt. 15:15
- c. Jesus explains his teaching in private to His disciples often. Matt. 24:2; Mk. 9:23
- 2. The rebuke of Jesus, “So He said to them, “Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him.” vs. 18
  - a. The word without understanding “*asunetos*”, means unintelligent, stupid.
  - b. The words of Jesus implies they should have understood the parable.
  - c. The disciples were as dull of spiritual insight as the Pharisees, food has no natural element to defile a person!
- 3. The reason food does not defile a person is stated by Jesus, “because it does not enter his heart but his stomach, and is eliminated, *thus* purifying all foods?” vs. 19
  - a. Food goes straight into the stomach.
  - b. After the extraction of all nourishment from food for the body, the rest is eliminated from the body.
- 4. The thing that defiles a person is from within, “And He said, “What comes out of a man, that defiles a man.” vs. 20
  - a. The expression “what comes out” is not referring to the food elimination.
  - b. The word “that” is emphatic, Jesus gives the explanation in the next two verses.

- 5. The explanation of the source of defilement, “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.” vs. 21-22
  - a. The phrase “from within” is identified as the heart “*kardia*” denotes the center of all physical and spiritual life.
  - b. The seat of intellect, emotions and the will ruled by sin nature, as fallen beings.
  - c. Only when a sinner is born again can they please God and live out the word and will of God!
    - 1) Evil thoughts, this is the root of all other sins, where sinful thoughts are conceived, planned and carried out.
    - 2) Adulteries is having sex with someone you are not married to.
    - 3) Fornication is sex before marriage or single after one is divorced.
    - 4) Murders, is the taking of a person’s life, premeditated.
    - 5) Thefts are taking what is not yours.
    - 6) Covetousness is the desire to have what another has.
    - 7) Wickedness refers to an active evil character.
    - 8) Deceit is dishonesty to lure and bait a person, keeping them in the dark bringing injury to them by treachery.

- 9) Lewdness is unbridled lust, excessive outrageous shameless abandonment.
  - 10) An evil eye refers to malicious and injurious intents or grudges.
  - 11) Blasphemy is speaking reproachfully, profane or injurious to God or man.
  - 12) Pride is an attitude of haughty, arrogance, having too high opinion of oneself.
  - 13) Foolishness is the lack of sense, thoughtless, senselessness and recklessness.
6. The conclusive summary statement, “All these evil things come from within and defile a man.” vs. 23
- a. The heart of man is dectietful and desparately wiched. Jer. 17:9
  - b. The list is found many places. Rom. 1:18-32; 1Cor. 5:9-11; Gal. 5:19-21

### Illustration

At not better time in our lives have we had a clearer example of man’s evil heart than with the anarchist attempting to destroy our nation at any cost!

A plumb-line is never crooked, it is always the wall.

\* The word of God is the plumb-line for our lives.

Amos 7:7, 8; Zech. 4:10

### Application

1. The church is to be the place of teaching the people of God the word of God.

- a. To teach the believer in order to do the work of minist, united in Christ as mature saints the work of ministry, to not be tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head--Christ—each person being an affect part of the body for the edifying of itself in love. Eph. 4:11-17
  - b. To our own destruction as a nation some Pastors in America the last 70 year failed to teach the word of God, now it is the norm.
    - \* “The prophets prophesy falsely, And the priests rule by their *own* power; And My people **love to have it so**. But what will you do in the end?” Jer. 5:31
2. The believer is responsible to study God’s word.
    - \* “Be diligent to present yourself **approved** to God, a worker who does not need to be ashamed, rightly dividing the word of truth.” 2Tim. 2:15
  3. The believer is to know the word of God to answer questions about God and the things of God.
    - \* “But sanctify the Lord God in your hearts, and always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.” 1Pet. 3:15-16

4. Nothing that you eat can defile you.
- a. Only what comes out of your heart by your old sin nature.
  - b. Only what you do immorally or unethically.
  - c. Only acknowledging, confessing and abandoning our sin are we restored to our fellowship with Jesus.
- \* "My little **children**, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous." 1Jn. 2:2

*The clarification about defilement was spiritual!*

### **Conclusion**

The teaching of Jesus on what defiles a man was depicted in three movements.

- I. The traditions about defilement were unscriptural!
- II. The correction about defilement were scriptural!
- III. The clarification about defilement was spiritual!