

ep. 19

We're back. Welcome to Ordinary Faith, a podcast where we talk about faith, which is ordinary, which is the faith of you, the person listening to this podcast. I don't know what I'm trying to do, guys.

I don't know, man. That was pretty good. I was just like, I was following you.

I thought you were going to go something like Ordinary Faith with an Extraordinary God. That would have been a really, that would have been super spiritual. That might have been profound.

It wasn't. I know. Welcome in.

Yeah. And I'm back. I'm back.

I've been gone a little bit. We did take a few weeks off. We had some pastoral vacation happening, which is necessary.

Thank you, church, for that. It is a very, very good thing that we are here. Episode 19, we're covering all the past four weeks.

I'm just kidding. We're doing just this past Sunday, talking about Pharisees. Yeah, absolutely.

This week and next week, Jesus cuts to the heart of things, literally. Before we really get into it, I've got a really serious question. Do you really take stuff off the Bible every time you see it? Yes.

If I notice it, I do. What about that piece of paper sitting on the Bible? Yeah, but that is part of my notes. That's my notes.

By the way, this Sunday, y'all are just kidding. This Sunday, I had, right after church, one of our students, young students, came up to us. Shout out to Micah Long.

He came up with his mom, and she said, at least she said, Pastor Jamin, Micah's got a question for you. I was like, shoot, buddy. He was kind of hesitant, and he said, is it okay to set your Bible on a Bible? I was like, yes, you're okay with that.

A couple of things. I was glad that actually someone was listening to my sermon, and they were thinking through that. Can I sit the message on the Bible? Yeah.

Then, I had another. I'll move on. I had another friend, member, that I used the illustration of kind of how things that are traditions, they cannot necessarily be bad, but you can let a tradition become equal with the Word of God.

I was sharing how, when I was a kid, you couldn't wear shorts out in public. I couldn't wear them out for a span of time, but I played basketball. I made a reference that I play.

I couldn't wear them out every day, but I could wear them playing in front of 1,000 people basketball. One of my members lovingly texted me and said, do you really want us to believe that 1,000 people came to watch you play basketball? I was like, well, thank you. I would never call Paul Terrell's name out, but thank you, Paul.

I appreciate you giving me a complex about my athletic agility and ability back in the day. I got to get some laughter in here. Do you got any laughter? Oh, we do need that.

We got the cricket. Yeah, you're good with that one on me. We've got several of those really, really well.

Anyway, hey, jumping into it, Mark chapter 7, and hope that you enjoy the time as we kind of jump in and look at some things that Jesus speaks to matters of the heart. All right, so yeah, we're going to kind of jump into Mark chapter 7 here and just kind of recap what we talked about on Sunday, but just kind of setting the scene a little bit. This is kind of after Jesus does some pretty miraculous things.

We see him walk on water in the end of chapter 6, and then we also see him healing some people at the very end of chapter 6. But then we get to chapter 7, and Jesus is kind of just hanging out, and these Pharisees come up to him and kind of try to trap him in this very, very silly question, honestly. But you see kind of the heart of the Pharisees and the scribes where they're trying to entrap Jesus with these religious rules, and that's where we get into it in our lives, is we can see how our religious rules, how our habits and things that we've done, our traditions kind of get in the way of what Jesus is truly wanting to do in our life. So yeah, let's jump into it.

What did y'all have first thoughts? I had a thought, how far is Nazareth from Jerusalem? Because it said the Pharisees came from Jerusalem. Yeah, it was, well, we're here with computers. You want the exact? Yeah, sure.

I'm just thinking like they went, it seems like, kind of far out of their way to cause a ruckus. About 65 miles. Yeah, which back in the day you didn't have a car, you know, like that's a good little walk or camel ride or whatever.

Yeah, if you think that's probably like a couple of hours driving, like, because it's not like probably a straight shot. I mean, you think about how long that was. And I think that's one of the things like for me is, you know, some of the things that I always try to be careful of reading into it, but it was pretty clear that, you know, they had come to, they had already predetermined.

So it wasn't like we're coming to be odd with everything that has happened. It's like we're coming to confront and we're coming to catch you. And I think, and I try, I don't know what you guys think.

I like going back into some of the history, like even with the scribes, because I think that lets you lean into, you know, if you think about it, it wasn't necessarily a bad thing. A scribe that was a

copyist that wanted to teach. And even back in the day of Israel, like, hey, the people have forgotten and had not practiced following just the principles of God's word.

And so they would get up and read it and have people to explain it and walk along with them. That is a very great thing to do, but it just morphed into, hey, let me add a little bit more to this. And then let me add a little bit more.

And then I think this, and that's the whole matter throughout this passage of, you know, Jesus as he's talking about, you know, is it God's word or traditions? And I think when you begin to like think through that, and that's kind of where we landed toward the end of, we might not be in church traditions as much as we were back in the day, because even you guys, and maybe y'all were in some churches younger that had some traditions or a denomination that had some traditions, but, you know, it morphed and morphed and morphed to where there were things added on. And literally that's where I believe you had people of the day back in Jesus' day is, I mean, there's no way I can, like, I can do this. And there again, that's where we refer to where he talks about his yoke is easy.

And in Matthew, he says, my, you know, it's easy. My burden is light. It's not like what everybody else is trying to do.

And so I think that's why, you know, when you start elevating things to the level of God's word, you become, you get in dangerous territory. Now, I think the other issue, and we'll probably talk about this next week a little bit, is when we don't elevate certain things to the level they need to be, and we minimize those. On that thought, I think it's, you know, I think in our culture right now, we may be not elevating other things to the point of the Bible, but we might be, like, lowering the Bible to the standard of the world, you know? Absolutely.

Like, we don't really read the Bible enough to know what it says, so that, I think it says something like that. So, the Bible says, you know, what are those, like, Christianisms that they're not really in the Bible? You know what I'm talking about? Oh, yeah. Like, cleanliness is next to godliness.

Right. Those who serve themselves or something like that, you know what I'm talking about? Oh, yeah. They're not real scriptures, like, and I think it's because we have a low view of the Bible that we get to that point where we don't really know what it says.

And that's the thing that's always, you know, it's been convicting for me, but sometimes it can be frustrating because a lot of times in ministry, and I'm sure you guys have encountered this as well, people come for counseling, and honestly, there's times that I want to look and say, if you just read the Word of God, like, you would answer 90 percent of your questions. Yeah. But the problem is, sometimes we know what the Word of God says, we want somebody just to condone what we're doing.

Well, that's what, I guess, what a good pastor or shepherd is, is somebody who leads you to the

food, you know, leads you to the table, you know, like that, there's that little book on shepherding, it talks about Psalm 23, and it says, you set a table before me. Well, it's talking about, like, when the shepherd would bring the sheep into a field that was good to eat. They're like, here's the table, you know, and so, like, that's what we are called to do, you know, is point people to that Word you're talking about.

Yeah, I like the, you know, you've heard the old phrase, you can take a horse to water, but you can't make them drink. But I heard an old preacher say one time, he said, I might not can make them drink, but I ought to make it, I ought to make it real salty where they want to drink. And I think that's the thing, is when you start getting in the Word and looking at it, it challenges us in a lot of different ways.

Yeah, I had a quick thought, this is kind of going back to adding and taking away of Scripture, and I was thinking about this Sunday whenever you were preaching, but I want to know y'all's thoughts on this, because this is at the end of the Bible, Revelation 22, it says, I warn everyone who hears the words of the prophecy of this book, so it's talking about Revelation, but I think it applies to the rest of the Bible. If anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book. Do you think that is kind of directly, because, I mean, when you study the oral tradition of the Jewish people, like, they added, like, so much.

I even had an encounter one time, this was, like, right after I became student pastor here, I had a student come up to me asking me why I didn't wear tassels around my shirt, why I ate shellfish, why I ate pork, and, like, basically was condemning me for not following the Old Testament, but it was, like, all these, and she was talking about all these other traditions, too, that were held by the oral tradition, so do you think, like, John is really hitting at maybe the oral traditions that were brought up for a long time, or is that, I don't know, that was just a random thought that I had, and I thought it kind of applied, but I don't know, maybe it doesn't. My first thought would be that he's probably telling us to avoid trying to act like we know exactly what it means, like, we have full understanding, because that's where those traditions come from, like, oh, I've read Moses enough to know that what he actually meant was we need to tithe our mint and our dill and our cumin, you know, which I don't- which isn't what Moses was saying back in the day when it came to tithing. He's saying, like, give the first of your harvest, you know, and I think here the tendency for a lot of people, specifically with Revelation, is to say, oh, I for sure know what this, that, and the other is, the seven trumpets and the bowls and everything, like, that's this and this and this, and there's so many guys you can look back at.

Jamin talks about it often, about, you know, the 88 reasons Jesus is coming back in 88, and he didn't, you know, because that's adding to what it says or trying to take away from it, you know? Yeah. So I would just say it's probably a warning to say, like, let the Holy Spirit be your teacher and don't claim to be, like, an expert in all these things. Yeah.

Yeah, that's good. Yeah. You sure to get, like, my mind's going down a rabbit hole now.

Sorry. I didn't mean to, like, open the can of worms of Revelation. Like, literally, I'm in my next message, my next passage right now that I'm going to preach on Sunday, and it's actually addressing, you know, that just the matters of the heart and what you know.

And literally, Jesus, he's talking about what comes out defiles a person, not what goes in. And literally, there in Mark 7, 19, he says he declares all foods clean. And so I think that, and a lot of times we equate it with Peter and his dream when, you know, he had the sheets and the corners and all of that.

But I would go back to what we're talking about, the tradition, some of the things to not eat of those when God looked at that is you have to know that he was looking at what was best for the people and doing those things. And like I said, there's a long way we could spend a lot of time on that, but you've got different types of law back in the Old Testament. You've got moral law, you've got ceremonial law and how that applies.

And so, you know, there again, what is the purpose of doing these things? The purpose of the law ultimately was to show us that you can't keep it all. You cannot do it all. But I think where people have strayed is kind of what you tipped your hat to is, hey, I want to understand and I want to, when I look at the word of God, am I looking at it to justify what I'm doing? Am I looking at it to use it as a standard, a mark for my spirituality and how the other people are failing? Or am I looking at the word of God to say, hey, these are the very words of God and Holy Spirit, which, you know, when Jesus promised us and we have his spirit, would you let your spirit, God, take your word and penetrate my heart and shape me and mold me and conform me to look like you? And I think that's part of this whole thing that's happening here in 7 is they had established to a very high level what had come to be the norm with the rules and the regulations that made them look good.

And that norm was being challenged because it was not a matter of spirituality. It was not a matter of what God's law said. It was a matter of what they said, because that's what we talked about, how they said, you know, they didn't come and say, hey, your disciples are not following God's word.

It's like, you're not following our stuff. You're not doing it our way. And I think that's neat how Jesus just, he comes in and he uses, you know, a couple of different illustrations with them.

And I mean, he talks about their heart. He talks about not only that, but the Sabbath, he uses that, which is, you know, it's, he busts them right across the chops, literally, because he's saying, look, you want to act like you're so spiritual, but you're really using these laws to circumvent the intent of them so you can actually pad your pockets and do it in the guise of, hey, I'm doing God's will. And I think they were like operating in this like spirit of fear, you know, like fear of, I think it

probably started with like fear of God and what happened with the exile and like, you know, we got to do, we got to, to a T, do these things.

And then it turned into like, we're going to make everybody else be afraid. Well, and I think fear too in that is, hey, are we going to lose our job? Are we going to lose our power? And I think that's a really, that's a great question to ask even church leaders today is we ought to, we ought to be working to equip the people to pursue Christ in such a way that it's, you know, it's not the American Christian culture or the, let me rephrase it, the American religious culture of, man, I got to go and I hope I hear a good message so I can understand, which there again, that's what we're here to do is to preach and to help and to walk and explain, but where you're truly striving to know God's word and walk along in it. So, you know, it's, you're not elevating man to a position where, you know, almost priest-like where, you know, I've got to come to get told what I need to do because look, here's the thing about it is when I start doing the things that man does and checklists and all that, it was kind of like we talked about at the first, a part of, you know, some of the things that I do.

And, and if you weren't here Sunday, I talked about how, you know, growing up, whether it was, it was just through the culture that I grew up in that I never said anything on my Bible, which is good. I mean, I think that's a very good thing. The Bible should be holy and you should, you know, you should guard that.

But, you know, to the point that if anybody said anything on it, I would, I got the place where it's like, Hey, you need to take that off. You need to do this. And eternally, there was a little bit of me like, Hey, I'm probably more spiritual than you because I reverence the word of God more.

But then sometimes when I would look down deep in my heart, there would be some very glaring, wicked things that I would have to address in motives. And it's like, you know, when the Holy Spirit truly convicted me like, yes, I'm glad you honor and reverence my word, but far more, I want you, like, I want your heart to be that. And, and I think that's, I don't think that's clearly where Jesus is going.

Yeah. So like, what might a modern sense of that word Corbin, you know, counted as Corbin, what does that look like where good religious activity avoids clear biblical responsibility? Yeah, I think, I think it's a, it's a really fine line because it's not necessarily a particular religious activity. It's where you've elevated it.

I'll give you, for instance, I've got, I've got really close friends that, for instance, they go out and do witnessing. And they would, they go to go out and share the gospel, which biblically we're commanded, the great commission to go and make disciples, baptizing them in the name of the Father, Son, Holy Spirit. We see that clearly in Matthew.

But what happens is if you're not careful, you know, I think John Michael, me and you talked

about an instance where, you know, you encountered somebody that that was their badge. And because a church don't have an official time that you go out, well, you're not as spiritual as we are. Well, the whole heart of it is to live in such a way that people see Jesus in my life.

And then as I have those opportunities to share him with others, I mean, you know, once again, I came out of the culture where you went, there was Thursday night visitation or Tuesday night visitation. I did Saturday visitation and those things are great. I mean, they're not bad in any way, shape or form.

But if you get to the place where it's like, hey, y'all look what I do. This is, this is my this is my, you know, hey, I'm doing this. And all the while when I'm going, you know, let's say I go out on a Saturday.

I'm just like, let's say I've got something with my wife and my kids. And like, I haven't seen them in a long time. But hey, I'm going to go out and do this because I've got to go do this visitation because this is what I do.

So I can tell people, but my house, my home is in a wreck. You know, there's, I think that's a matter of the heart there. Now, there again, I can come back and I can say, well, I don't have to do anything because I just I want to have my heart right and all.

So it's not that it's wrong, but it's where's my heart? Why do I do it? Do I want to go share Jesus because like I want to pat on the back? Or do I, man, do I, am I broken that people that don't know Christ are going to spend an attorney apart from him? Yeah. What about student ministry? You know, you work with a lot of students, John Michael. How would you say that students, you know, might be trying to like say, well, I do this, so I'm good, right? Yeah.

I will say, Tori, this past week we had, we're going through the book of Acts with our students. And this past week we talked about the moment when all the apostles and the people around, when they were changed by Jesus, they began to serve and give, you know, with their time, with their possessions and all the things. And Tori, your daughter, who is my wife, who is very blunt and very loving in a lot of ways, but we had small groups afterwards.

And some of the times in the small groups, like she said, that we were encouraging our students to look at how they serve others and how they give of their time. And like, are they doing it out of an abundance or like, are they doing it at all? And I think a lot from what Tori said, a lot of our students basically saw like Sunday morning and Wednesday night as their service. Like that's, them doing that was enough.

Like, and Tori, she said, she got frustrated because she was like, look, like Sunday mornings and Wednesday nights are good, but like, that's the minimum of what you should be doing. Like, that's where you come to be filled. That's the time where you come to learn about Christ and then you are to go out.

So I think a lot of times our students see like our Wednesday nights, our Sunday mornings, our retreats, our camps, or like that's the finish line. Yeah. Like that's the core.

Yeah. When it's like, no, in actuality, like these are the moments where you're to be trained up and to go out into your schools and your teams and really make a difference. So that's one thing I've been wrestling with.

It's like, Hey, like, yes, I want you here on a Wednesday night, but that's not really the result. That's not the finish line of what we're trying to do here. Why do you think we equate spiritual activity, like religious activity with the spiritual life when the spiritual life really is living in the spirit, right? Because we've been told our whole life, that's it.

I mean, everything has been programmed into us. I mean, I'm sorry I jumped into that. You know, as I get older, by the way, guys, I'm losing my filter.

Go for it. Let's hear it. But I'm serious.

I mean, I tell you, come to this conference, come to this marriage thing, and I've been hammered. I mean, I get hammered for not having more in our church. And once again, that doesn't mean that you shouldn't, but it's like, I mean, go to this, go to that, go to that.

And when you do that, that attendance, you know, you're pleasing God, which, like you said, that's, you know, coming is where you get filled, and game day is Monday morning. You know, and I think Roger Martis alluded to that the week before is, you know, do you have, not your core group, but do you have people, projects that, like, man, you care about them, you're reaching them, you're having relationships with them. You know, I mean, there's some people at times that I've had relationships with that, you know, that I've tried to build a relationship with that sometimes in the church world, they would probably say, why are you hanging with them? You know, and it's because, man, they're very far from God.

And, you know, it's easy that we've been programmed to, hey, what we do here matters. You know, you need to come here because this is where it matters. And yes, it does matter.

But, you know, you're an axe, man. You get to the end of the axe, and it whittles it down pretty simple. They're coming together, eating, breaking bread, sharing the word, and living the life.

You know, it's not rocket science. Yeah. I'll say, kind of jumping off of that, looking back at the passage in Mark 7, the verse that really hit me hard was verse 6. And it said, and he 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 very far from me.

And I think a lot of times in ministry, I even find myself it's real easy to prep a sermon and do the religious thing. Not on Mark 7, 1 through 13. But man, like the Lord has just convicted me so

much over the last couple of weeks of just like, man, you're honoring me with your lips, like by preaching or going to first priority or, you know, getting lunch with a student.

But like, man, is your heart kind of far from me. Like, I mean, life has not been the easiest right now. I mean, Lord, we've been in and out of the hospital with Lizzie and Silas has been wide open.

And like, I find myself like going through the motions sometimes. And it's easy like in ministry to do that. And in real life, it's easy to come on a Sunday morning and get up and sing in the choir, play in the praise band, or even lead a small group.

And then the rest of your week is just a dumpster fire, you know? Well, and I think that's going back to what you were talking about. I think that's the cycle that's been programmed is when you go through that, instead of just coming to a place that you come before God and just like, hey, God, I need to be refreshed. I need you to renew my heart.

It's, hey, I'll just go to another service and that will take care of it. I think we do get caught in the loop of like trying to prove our spirituality, you know, trying to say, I've got to check the box, you know? And I turned over to Romans 8 earlier when we were talking. And I think the more we've talked, the more this little passage is sticking out to me.

It says, so then brothers and sisters, we're not obligated to the flesh to live according to the flesh. Because if you live according to the flesh, you're going to die. But if by the spirit, you put to death the deeds of the body, you will live.

For all those who are led by God's spirit are God's sons. You did not receive a spirit of slavery to fall back into fear. Instead, you receive the spirit of adoption by whom we cry out, Abba, Father.

And the spirit himself testifies together with our spirit that we are God's children. If God's children, we're also heirs, heirs of God, co-heirs with Christ. If indeed we suffer with him, so we may also be glorified with him.

I think we have to remind one another, we are called out of that spirit of slavery, out of the spirit of fear, into a father-child relationship with God. And I think a lot of times our spiritual religious activity, checking the boxes, sometimes we run to that when we feel like, oh, I've got to prove my spirituality. Because we realize we've sinned, or we've messed up, or we haven't been living the way we ought to, or reading, or praying.

And so, how do we repent from that and move toward Jesus instead of trying to keep that spiritual checklist? I would say, and I've seen this in my own life, it's like, man, it's just coming to terms of like, hey, I need to go to Christ to fix this. And knowing that he's not going to be frustrated with you, but it's going to take some humbling on your end to realize like, hey, I've been far from you, Lord. It's my fault.

You say in James, draw near to God, and he will draw near to you. But we have to take the first step. And it's like, we have to stop trying to fix our problem with events and things and actually fix it with the solution.

Like you were talking about, that may have been off air when we were talking about people in counseling. People come to a counselor to get solutions or to fix their problems, when in reality, all Jesus wants to do is come to his word, and all the answers are there. So I think it's really just humbling ourself and realizing like, hey, I need to make this right with the Lord.

Yeah. I had a convicting moment a couple weeks ago. I was sitting in my office, and it was Thursday.

And I was like, I'm just going to spend some time just praying, you know, or just guide me toward what we need to say on Sunday. And then I felt like as I was praying, and I don't know how you feel about this, but I felt like conviction in my spirit of like, why is the first time you're praying this week the last thing you're doing in the week? I was like, wow, that should be how I start my week in preparation is prayer. And yet, I've gotten so locked into, I've got to get on planning center and get the task list done and do all the things, make sure all the online stuff's ready.

And it's like I've pushed prayer to the back burner, trying to do all these religious things, even in my job. And I think like I've been convicted of that, like, how do I let spiritual, like, how do I just go to the Father first? And I think the answer is just go to the Father first. It's just do it.

Well, and I go back to John 21, when Peter is on the shore, Jesus is there. And, you know, he gets excited. They jump off, go there, Jesus prepares a meal for them.

And, you know, Jesus looks at Simon Peter and he says, hey, do you love me? You know, and I've talked about this a lot, but this is so huge in my life. And he says, do you love me agape? And Simon Peter goes, oh, I phileo you. And Jesus says a second time, do you agape me? And Simon Peter says, I phileo you.

And the third time Jesus says, do you phileo me? Do you even love me like a brother? And Simon, literally, he says, I phileo. In other words, like, this is all I've got. You know that.

Because Jesus, like, hey, do you love me like you think you love me? No, but I love you. And then Jesus comes back after he says that, and he doesn't say, well, tough luck. He says, hey, feed my sheep.

In other words, I really believe that Jesus is like, I know where you're at. And honestly, you know where you're at, but I need you to recognize where you're at. And when you recognize where you're at and you've got nothing to bring, I still want you.

Like, I still want you to follow me. I still want you to feed my sheep. And I think that's the big thing

for me is that when we go to Christ is just to be authentic and real.

He already knows. And just say, God, I need more of you, and I don't know what that looks like. I mean, sometimes my prayer in the day is, God, I'm overwhelmed and I'm anxious.

I mean, there's some Sunday mornings like, I don't know how this is going to come out, God. I just, there's times that it's, you know, life comes at you. And I know, you know, maybe this, I don't know if anybody will even listen to our podcast, but there's days I don't want to pastor, like I don't.

I mean, but it's those days that I come and say, hey, God, if you, whatever you want me to do, I want to do. I don't want to do what I'm doing just to do it. But I also want to do what you've called me to do, whether it's where I think it should be or whether it's not.

But man, I just, once again, I know you get tired of hearing this, which he doesn't, but I have nothing to bring. But I want more of you and you've got to restore my heart. You've got to restore my joy.

You've got to, you've got to do that work because I don't have it. And, and that's when, like you said, you just go to the father and he begins to, he just begins to do a work in and renew and refresh you. And I think that's, that's key in it because once again, that's where Jesus is going to get here.

And even more, he gets to the heart of the issue. I think that's a good place to stop there. Sounds good, brother.

Hey, join us Sunday as we hit the next passage there, we're going to be looking at Mark chapter seven. Go ahead and read it a little bit. If you want to verses 14 through 23 and, and we'll be back next week and kind of break it down, but we hope you have a great week.

Hey, we're praying for you. If we can do life with you, man, give us a shout and check us out at tbctrinity.org and join us 10 30 Sunday morning online or in person. We would love to get to know you and encourage you in what God has for you.