



## Mark 7:1-23

Now when the Pharisees gathered to him, with some of the scribes who had come from Jerusalem, 2 they saw that some of his disciples ate with hands that were defiled, that is, unwashed. 3 For the Pharisees and all the Jews do not eat unless they wash their hands properly, holding to the tradition of the elders 4 and when they come from the marketplace, they do not eat unless they wash.

# Mark 7:1-23

And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches.) 5 And the Pharisees and the scribes asked him, "Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?"

# Mark 7:1-23

6 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 far from me;

7 in vain do they worship me,

teaching as doctrines the commandments of men.'

8 You leave the commandment of God and hold to the tradition of men."

# Mark 7:1-23

9 And he said to them, "You have a fine way of rejecting the commandment of God in order to establish your tradition!

10 For Moses said, 'Honor your father and your mother';

and, 'Whoever reviles father or mother must surely die.' 11

But you say, 'If a man tells his father or his mother,

"Whatever you would have gained from me is Corban"' (that

is, given to God)— 12 then you no longer permit him to do

anything for his father or mother, 13 thus making void the

word of God by your tradition that you have handed down.

And many such things you do."

# Mark 7:1-23

14 And he called the people to him again and said to them, "Hear me, all of you, and understand: 15 There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him." 17 And when he had entered the house and left the people, his disciples asked him about the parable.

# Mark 7:1-23

18 And he said to them, "Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, 19 since it enters not his heart but his stomach, and is expelled?" (Thus he declared all foods clean.) 20 And he said, "What comes out of a person is what defiles him. 21 For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, 22 coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. 23 All these evil things come from within, and they defile a person."

# The Context

Now when the Pharisees gathered to him, with some of the scribes who had come from Jerusalem, 2 they saw that some of his disciples ate with hands that were defiled, that is, unwashed. 3 For the Pharisees and all the Jews do not eat unless they wash their hands properly, holding to the tradition of the elders 4 and when they come from the marketplace, they do not eat unless they wash.

# The Question

And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches.) **5 And the Pharisees and the scribes asked him, "Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?"**

“ “ To understand the controversy we must digress and discuss briefly the program of the Pharisees. They were not the power brokers in Jewish society, as many imagine, but were struggling to impose their vision of morality and obedience to the law on Israel. Maintaining purity was a key item in their agenda. The disagreement over washing hands had nothing to do with hygiene but was a matter of purity. These Pharisees obviously expected Jesus and his followers to conform to their standards of piety.

# You Hypocrites!

6 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 far from me;

7 in vain do they worship me,

teaching as doctrines the commandments of men.'

“ When Jesus refers to the Pharisees as “hypocrites,” he takes a term from the theater meaning to play a part on stage. Especially in Greek theater, actors wore various masks according to the roles they impersonated. The word “hypocrite,” accordingly, comes to mean someone who acts a role without sincerity, hence a pretender. The quotation from Isa 29:13 (LXX) rightly defines “hypocrite” as one who voices lofty and even noble sentiments that are divorced from the intentions of the heart.

# The Diagnosis

8 You leave the commandment of God and hold to the tradition of men.



# Evidence for the Diagnosis

9 And he said to them, "You have a fine way of rejecting the commandment of God in order to establish your tradition!

10 For Moses said, 'Honor your father and your mother';

and, 'Whoever reviles father or mother must surely die.' 11

But you say, 'If a man tells his father or his mother,

"Whatever you would have gained from me is Corban"' (that

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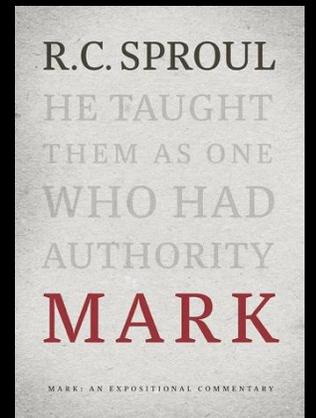
anything for his father or mother, 13 thus making void the

word of God by your tradition that you have handed down.

And many such things you do."

“

Strangely, the regulations for Corban permitted a person to use wealth that had been committed to God for himself during his lifetime. He just could not spend it on anyone else. This tradition sought to sanctify a way for a person to get out from under the responsibility that God puts on His people to give honor to their parents.



Mark, R.C. Sproul



Someone is EXPOSED!

Public Judgment & Denunciation

Demanded Confession & Visible Repentance

Social Shunning & Probationary Exile

Uncertain Absolution & Conditional Reintegration



# The Lesson

14 And he called the people to him again and said to them, "Hear me, all of you, and understand: 15 There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him." 17 And when he had entered the house and left the people, his disciples asked him about the parable.

# The Lesson Repeated

18 And he said to them, "Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, 19 since it enters not his heart but his stomach, and is expelled?" (Thus he declared all foods clean.) 20 And he said, "What comes out of a person is what defiles him. 21 For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, 22 coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. 23 All these evil things come from within, and they defile a person."

“ Dr. Vincent Taylor, author of the esteemed book *The Gospel According to St. Mark*, says: “In laying down the principle that uncleanness comes from within, and not from without, [Jesus’ pronouncement] stated a truth, uncommon in contemporary Judaism, which was destined to free Christianity from the bondage of legalism.” William Barclay calls this “well-nigh the most revolutionary passage in the New Testament.” The radicalness is difficult for us to grasp because we have the full-blown New Testament revelation and are mostly unfamiliar with fastidious legalism. For the Jews of that day, this was incredible.

# The Diagnosis & The Lesson

“This people honors me with their lips,  
but their heart is far from me”

“There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him.”

# Psalm 51:1-2

Have mercy on me, O God,  
according to your steadfast love;  
according to your abundant mercy  
blot out my transgressions.

2 Wash me thoroughly from my iniquity,  
and cleanse me from my sin!

# Psalm 51:10, 16-17

10 Create in me a clean heart, O God,  
and renew a right spirit within me.

16 For you will not delight in sacrifice, or I would give it;  
you will not be pleased with a burnt offering.

17 The sacrifices of God are a broken spirit;  
a broken and contrite heart, O God, you will not  
despise.

## Luke 18:9-14

9 He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: 10 "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. 12 I fast twice a week; I give tithes of all that I get.'

ESPN

**“Who do you think you are? I am!”**

ESPN		8	9	10
WEBER	+1	175	195	215
FAGAN		164	184	214
CHAMPIONSHIP				

## Luke 18:9-14

13 But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' 14 I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

# THE DIFFERENCE BETWEEN RELIGION & THE GOSPEL

*Gospel in Life Study Guide, Tim Keller. P. 16*

	RELIGION	THE GOSPEL
ACCEPTANCE	I obey; therefore, I'm accepted.	I'm accepted; therefore, I obey.
MOTIVATION	Motivation is based on fear and insecurity.	Motivation is based on grateful joy.
OBEDIENCE	I obey God in order to get things from God.	I obey God to get God – to delight and resemble him.
CIRCUMSTANCES	When circumstances in my life go wrong, I am angry at God or myself, since I believe that anyone who is good deserves a comfortable life.	When circumstances in my life go wrong, I struggle, but I know my punishment fell on Jesus and that while God may allow this for my training, he will exercise his Fatherly love within my trial.
CRITICISM	When I am criticized, I am furious or devastated because it is critical that I think of myself as a "good person." Threats to my self-image must be destroyed at all costs.	When I am criticized, I struggle, but it is not essential for me to think of myself as a "good person." My identity is not built on my record or my performance but on God's love for me in Christ.



## THE DIFFERENCE BETWEEN RELIGION & THE GOSPEL

### PRAYER

My prayer life consists largely of petition, and it only heats up when I am in a time of need. My main purpose in prayer is control of the environment

My prayer life consists of generous stretches of praise and adoration. My main purpose is fellowship with God.

### CONFIDENCE

My self-view swings between two poles. If and when I am living up to my standards, I feel confident, but then I am prone to be proud and unsympathetic to failing people. If and when I am not living up to standards, I feel humble but not confident – I feel like a failure.

My self-view is not based on my moral achievement. In Christ I am *simul justus et peccator* — simultaneously sinful and lost, yet accepted in Christ. I am so bad that he had to die for me, and I am so loved that he was glad to die for me. This leads me to deep humility and confidence at the same time.

### IDENTITY

My identity and self-worth are based mainly on how hard I work, or how moral I am – and so I must look down on those I perceive as lazy or immoral.

My identity and self-worth are centered on the one who died for me. I am saved by sheer grace and I can't look down on those who believe or practices something different from me. Only by grace am I what I am.





*Welcoming*  
*Authentic*  
*Clear*  
*Engaging*

# No Condemnation

There is therefore now no condemnation for those who are in Christ Jesus.

(Romans 8:1)

# Gospel Response

***Start:*** Pray the sinner's prayer and receive Jesus right now as Savior and Lord. "God, be merciful to me, a sinner!"

***Strengthen:*** Lose your religion and give your heart afresh to God who had mercy on you.