

THE GOSPEL OF MARK: STRAIGHT TALK ABOUT JESUS CHRIST

7, The Gospel purifies from the corruption of external man-made religious traditions of self-righteous rules and rituals clarifying the internal transformation of the soul by saving faith: self-righteousness by law-works vs God's righteousness by grace-faith

Part 7B (2)

G.H. Elliott, Pastor

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Introduction: Jesus was a radical protestant reformer! That's an attention getting claim, but upon closer consideration it is true. Of course the three words "radical protestant reformer" have become emotionally charged and historically conditioned so that we feel uneasy and think defensively upon hearing this claim about Jesus, "Wait a minute, Jesus lived long before the Protestant Reformation and a radical is an instigator and often subversive agitator for political or social causes. All kinds of groups want to claim Jesus for their causes."

However, if we consider these three words in their basic denotative meanings in a New Covenant context, then Jesus does authorize going to the root source of Divine truth (radical), testifying to the first/ultimate authority for Holiness (pro-test), and restoring to God's way of righteousness (always reforming) by substitutionary atonement for an imputed alien righteousness, i.e. outside of ourselves.

Chapter 7, The Gospel purifies from the corruption of external man-made religious traditions of self-righteous rules and rituals clarifying the internal transformation of the soul by saving faith: self-righteousness by law-works vs God's righteousness by grace-faith.

vv. 1-16, Jesus preached the law-word of God and applied the New Covenant Gospel by first clarifying that sin is sourced in the human heart...

- Man-made rules and rituals of outward washings cannot purify the corruption of the sin-hardened heart shown in all manner of self-righteousness disguised as religious piety, cf. Exodus 20:12, et al., the 5th Commandment.

vv. 1-4, The ritualistic washings in dispute are not about basic hygiene/cleanliness, but about false beliefs that man-made rituals and rules by modes of external religious practices can effect personal righteousness and holiness...

vv. 5-13, Jesus protests against the traditions of the elders by applying the prophetic Scriptures as the source of ultimate truth about worshipping God:

- Jesus quotes Isaiah 29:13 (LXX) [remember at that time there were no in-text markers for chapters or verses, so Jesus is referencing the fuller context] re: Isaiah 29 is a Divine prophetic oracle pronouncing to Jerusalem woes (cf. Mk. 7:1 Jerusalem elite), i.e. judgments, and promising reformation, e.g.

Isaiah 29:

1-8, God will reject the hypocritical worship from alter and feasts because of the sins of Jerusalem [identified by the name Ariel with the root meaning to burn on hearth/alter] and turn the city into His alter for purifying, e.g. use the wicked to bring repentance to the remnant...

9-16, God will seal-up His Word by silencing the prophets and seers, e.g. preachers and teachers...

17-24, God will reform His covenanted people by Divine means of reversing guilt and consequences of their sins restoring the right worship of the LORD, e.g. opening the ears of the deaf and the eyes of the blind by a supernatural redemption—like Abraham, righteousness by grace-faith...

- Jesus applies the Scriptures from Isaiah for personal accountability exposing hearts filled up [cf. vv. 9 & 13, approval of many such things] with man-made religious traditions of rituals and rules, but empty of sincere worship authorized by God Himself...
- Jesus expounds the Law-Word of God from the summary charge of the 5th Commandment (cf. Exodus 20:12 & 21:17) against the loophole traditions by false oaths...

**Jesus, by His Divine authority and example, authorizes His faithful ministers and congregations to expose hypocrisy by the right application and truthful expounding of the whole counsel from the Word of God.*

vv. 14-16, Jesus publicly and urgently summonsed people to hear intently and understand by putting together the sanctified truth of His teaching:

- Jesus solemnizes public preaching giving an instance of a Godly use of oaths, cf. vv. 14 & 16 (attested by the Byzantine Majority Text) ...
- Jesus scrubs (i.e. vigorously rub clean or clear) philosophical dualism in any ethical systems and religious forms clearing away false-guilt in order to proclaim the New Covenant Gospel with universal reach, e.g. to stretch out one's hands commonly, not draw back by elite self-righteousness...

** Jesus publicly preached the comprehensive Biblical theology engaging Divine truth exposing human deception, true holiness disgracing soul-impurity, and law righteousness (theological forensic justification) convicting of personal sin-guilt.*