

Audio Teaching Sermon

Message #30

Hijacking God's Message

[**A** Intro – Pastor Jefferson 0:00 thru 1:35]

Greetings and salutations my dear brothers and sisters in Christ! Welcome to **Message #30** of the audio teaching series. I am Pastor Jefferson and today we will continue our ongoing discussion as to how Jesus delivered the words of the **New Testament**—His words—over to us. In the last message we were talking about the **3rd Commandment**—quoting the Hebrew from **Exodus 20:7**, which states we are not to personally take on the name of Yahweh, as our LORD and God, doing so solely for our own personal vanity and gain. We then saw Jesus quoted from **Isaiah 29:13** when He was rebuking the Pharisees over in **Matthew 15:8**, when He said, ¹ *“THIS PEOPLE HONORS ME WITH THEIR LIPS, ² BUT THEIR HEART IS FAR AWAY FROM ME.”* The idea Jesus is presenting here, most of us are familiar with—it’s what we today describe as **lip service**. This can be defined as **‘giving verbal encouragement in support of someone but refusing whatsoever to render any assistance via their own actions or behavior.’** It is the worst form of hypocrisy or hypocritical conduct possible.

[**B** Worship is in Vain 1:35 thru 2:44]

Jesus then continues on in **Verse 9**, still quoting **Isaiah’s** words when He says, ¹ *“In vain then they worship Me, ² teaching as doctrines ³ the precepts of men.”* The Greek word for **in vain** is [2] **mah-TAYN** and means **‘having no purpose or making futile efforts.’** The 2 times this word is seen in the **NT**, it’s discussing the same event. The word we see for **they worship** is [2] **SEH-bon-tie** and means **‘to show great reverence in the act of worshipping God.’** This word appears in the same 2 verses as **mah-TEYN**. This **thought 1** is essentially stating that even while demonstrating great reverence toward the LORD, it is a totally futile gesture having no valid reason or serving any useful purpose whatsoever, if we aren’t first properly aligned with Christ. In **thought 2**, Jesus explains why.

[**C** Teaching Manmade Ordinances 2:44 thru 4:06]

He says it is due to the ² *teaching as doctrines ³ the precepts of men.”* The word we see for **doctrines** is [6] **did-ask-al-LIE-as**, it is actually derived from the word **to teach**. Here it means **‘the content of the instruction as given by Jesus.’** The word for **precepts**

is [3] **en-TAL-ma-tah** and is defined to mean '**an ordinance, a command or an order.**' The word is used to emphasize the authoritative nature of the instructions being given. Like we mentioned in the last message, Jesus was being rebuked by the Pharisees for not ceremonially washing His hands before eating lunch. This is what Jesus is saying here. Man is absolutely not allowed to place his ordinances up to the level of God's word—under any circumstances. When we teach others manmade ordinances as being Godly commands, we are then causing them also to worship God in vain. Man's ordinances cannot be accepted as orders or commands coming from God. There is no requirement in Scripture for us to wash our hands before eating our meals.

[**D** **Come Out from Among Them** 4:06 thru 5:38]

Now, it might be a great idea to do so before eating, especially if you were handling unsanitary material prior to the meal. But just because something is healthy, beneficial or sanitary does not equate to being on the level of Biblical doctrine. Open up your Bible now to **2nd Corinthians 6th** chapter. It is the Apostle **Paul** writing to the **Corinthians**, and he is commending their ministry. He goes thru a full list of examples in the first 13 verses. In **verse 14** he writes, ¹ *"Do not be bound together with unbelievers; ² for what partnership have righteousness and lawlessness, ³ or what fellowship has light with darkness?"* In **Verse 15** He continues, ⁴ *"Or what harmony has Christ with bel-EE-are? Beleeare means the demonic realm, ⁵ or what has a believer in common with an unbeliever?"* **Verse 16** now, ⁷ *"Or what agreement has the temple of God with idols?"* Paul is pointing out everyday differences between those who willingly choose to follow Christ versus those who don't. In **verse 17** he writes, ⁸ **THEREFORE, COME OUT FROM THEIR MIDST ⁹ AND BE SEPARATE," ¹⁰ says the LORD. "AND TOUCH NOTHING UNCLEAN; ¹¹ and I will welcome you."**

[**E** **Cannot Mix Oil and Water** 5:38 thru 6:50]

It is almost as if Jesus is saying that those who truly believe in Him are like trying to mix oil and water when attempting to combine His followers with those who are not. Listen friends, I've been in the ministry for a long while and I can absolutely tell you that it's true. We who are ardent followers of Christ don't mix well with those who are not of Him. If you find yourself having no issues living amongst the lost, then you need to take a

hard look at what truth you are harboring within your heart. The Pharisees used **verse 17** to justify their ceremonial handwashing. They took what the Scriptures said to an extreme, completely missing the deeper meaning of what the Bible is actually saying to us. Look now at **thought 8**, “*Therefore come out from their midst.*” The word we see for **come out** is [2] *ex-EL-tha-tate* and means ‘**to come out or to depart from.**’ It’s used twice in Scripture, here and over in **Revelation 18:4**.

[**F** **Marking Off Boundaries** **6:50 thru 8:06**]

Take a moment and read the first 3 verses of **Revelation 18**. It’s speaking of the destruction of what is termed “*the new Babylon.*” Then in **verse 4** we read, “*Come out of her, my people, so that you will not participate in her sins and receive of her plagues.*” Here’s the reason why Jesus is calling for us to be separate from **MDP’s**. It is so that we as His followers will not be drawn in to participate in their sin and subsequently receive of the consequences described here as plagues. The word used here for **plagues** is [5] *play-GON* and translates to mean ‘**a blow to the body or a resulting wound.**’ It is metaphorically referring to the delivery of divine judgments and calamities. Thus, **thought 9** says, “*and be separate.*” The word for **be separate** is [1] *af-for-RIST-the-tay* and means ‘**to mark off boundaries.**’ It is a call for true followers of Christ to choose to firmly remain on the path of holiness and to not stray away.

[**G** **Avoid Demonic Influences** **8:06 thru 9:33**]

And now in **thought 10** we see where Jesus says. “*And touch nothing unclean.*” The word we find in place of **touch** is [1] *HAP-tes-they* and means ‘**to be influenced.**’ The word is not talking only about a physical touch, as the Pharisees believed. No, it brings the idea of allowing oneself to be *mentally* touched or *influenced* by something. The single use of this word in Scripture is significant, as the threat to fledglings of Christ is very real. The word we see for **unclean** is [5] *ah-KAH-thar-too* and of the 5 times it appears in Scripture, each and every time, it is discussing ‘**demonic impurity.**’ The word is used 3 times in **Revelation 18:2** alone, which is warning us to avoid at all cost the fate of fallen Babylon. Thus, **thought 10** is cautioning us to avoid being influenced by anything which is Satanically controlled or demonically motivated. So, rather than try and give us some long list of prohibited behaviors, Jesus instead gives us spiritual guidance. We are to avoid

being influenced by anyone or anything emanating from out of the demonic empire.

[**H** Then You Bless Yahweh 9:33 thru 10:44]

When we make use of human created rules in our worship of God, we are acting entirely in vain. Here’s another example of modern-day **Christian mythology**. I know a lot of Christians who will bow their head and pray over any food placed before them and will do it at every meal—regardless of the situation. They will pray something along the lines of, “*Oh bless us Lord, bless this food I pray, and use it to the nourishment of our bodies and then use our bodies for furthering the Gospel in Your service.*” Let me begin by stating that there is not a single verse in the OT which commands us to bless our food before eating a meal. There is one verse which comes pretty close. It is **Deuteronomy 8:10** which says, ¹ “*And when you have eaten* ² *and are full,* ³ *then you shall bless Yahweh* ⁴ *your God* ⁵ *for the good land* ⁵ *which He has given you.*” This verse makes it obvious that the blessing comes *after* the meal and not before.

[**I** Bless God and Not the Meal 10:44 thru 12:18]

Thought 1 says “**And when you have eaten.**” Just one Hebrew word appears here and it is **weh-ah-KAL-ta**. It means ‘**to eat or to consume.**’ It means the consumption of food—whether it be physical food or God’s Word. **Thought 2** reads, “**And are full.**” Once again there is just one Hebrew word present and it is [4] **weh-sah-BAH-eh-tah** and it means ‘**to be satisfied, or to have in excess.**’ The word is translated “*to be satisfied*” in the other **3 places** where it appears in Scripture. Thus, it means in effect to be fully sated, both physically and spiritually. In **thought 3** there is one word for “**then you shall bless.**” It is the word [1] **oh-beh-RAK-tah** and it means ‘**to kneel, to bless God or to speak well of Him.**’ Merely invoking His name while you utter a request for a personal blessing does not accomplish that. This specific word’s only use in the Bible conveys the idea of us exemplifying gratitude, invoking divine favor or showing deep reverence for Yahweh. This is describing an act of submission, humility and worship. That’s what is mentioned when Jesus prayed in the NT.

[**J** Jesus Prayed After Eating 12:18 thru 13:51]

Also, the blessing is directed towards God and not to the meal itself. In prayer, our focus is to be on our Heavenly Father alone. Everything God created is good and to pray

otherwise suggests the food and drink were somehow unacceptable until after being blessed. Satan wants us to believe like the **Pharisees**—that everything by its very nature is inherently unholy and unclean. The blessing Jesus does mention in several places, one example can be found in **Matthew 26:26**, is the Hebrew **b’rak-hah** which is a blessing and benediction that Hebrews have spoken over their meals for two thousand years. It says, “*Barukh attah, Adonai Eloheynu, melekh-ha’olam, haMotzi lecheem, minha’aretz,*” in English it translates to: “Blessed are you O lord, our God, King of the Universe, who brings forth bread from the earth.” Once again, God is the One who is being blessed and not the food. Over in **Colossians 3:17**, Paul says, ¹ *Whatever you do in word* ² *or deed,* ³ *do everything in the name of the Lord Jesus,* ⁴ *giving thanks to God the Father through Him.”*

[**K** **Not Baptizing His Hands** **13:51 thru 15:05**]

Can you now understand why Jesus said that when we attempt to worship Him, using precepts of men, as if they were the doctrines of God’s word, that our worship becomes null and void? Going back now to the Pharisee who invited Jesus to lunch. We read in **Luke 11:38**, “*And the Pharisee, having seen it,* [Jesus not washing His hands] *marveled that Jesus had not first washed before the dinner.*” The word we find for **marveled** is [4] **eth-ow-MAH-sen** and it means ‘**astonishment, to cause to wonder, or be amazed.**’ This word is used to describe the reactions of people to the usually miraculous works and great teachings of Jesus. In this case, the Pharisee was greatly surprised by the actions of Christ. The word we see for **He washed** is [5] **eh-bap-TIS-they** and means ‘**to ritually or ceremonially wash by immersion or dipping.**’ In the other 4 places where it is used in Scripture, it is translated, ‘**to baptize.**’

[**L** **Jesus’ Rebuke Was Clear** **15:05 thru 16:36**]

When we read Jesus’ reply, we can tell that the Pharisee was greatly offended that Jesus did not ceremonially wash His hands, as unexpected. Look now in **verse 39**. The reply Jesus gave was quite direct when said to the Pharisee, ¹ “*Now you Pharisees* ² *cleanse the outside of the cup* ³ *and of the platter,* ⁴ *but the inside of you,* ⁵ *you are full of plundering* ⁵ *and wickedness.*” The first thing we need to realize here is that Jesus is not speaking of cups and platters. No, He is speaking of human behavior and thought.

The word we see for **cleanse** is [3] *kath-ar-RISE-zeh-tay* and means ‘**to make clean or to purify.**’ In the **3 places** this word appears, it is speaking of literal cleansing, both physical and spiritual, and implies a transformation away from a state of impurity over to one of holiness and sanctification. The word we see for cup is *po-TER-ree-oo* and means ‘**a vessel for drinking.**’ It symbolizes the sum of one’s experiences or their lot in life. The word we find for **platter** is [1] *PIN-ak-os* and it refers to ‘**a flat surface used for serving food.**’ But it also—as it does here—refers to ‘**a tablet used for writing.**’

[**M** Filled and Occupied With Evil 16:36 thru 17:38]

Jesus is speaking of their behavior and writings. The Pharisees were legalistic in the extreme with their interpretation of Scripture. Their speech and behavior reflected as such. In **thought 3** we see their insides are filled with evil. The word for **full** is [2] *GHEH-mai* and in the 2 places where it appears means ‘**to be fully occupied with evil.**’ The word we see for **plundering** is [2] *har-pag-GES* and means ‘**the act of plundering, seizing by force or by robbery.**’ It conveys the idea of taking something away violently and unjustly. An action fueled by violent greed. And the word for **wickedness** is [3] *pon-ner-REE-as* and means ‘**evil, malice or iniquity.**’ Actions and intentions that are contrary to God’s will. It conveys the idea of moral perversity and wrongdoing.

[**Z** Some Final Thoughts 17:38 thru 18:57]

Jesus is warning us to be unlike the Pharisees. When we follow the precepts of man and not the Word of God, we allow ourselves to think and behave just as did the Pharisees of old. The problem with the Pharisees is they earnestly believed they were doing right, when in fact they were filled with wickedness and the violent desire to steal God’s message. Every attempt by Satan is to hijack God’s message of redemption and replace it with an authentic sounding counterfeit message. This is why God calls us to come out from among the **MDP’s**. He does not want us to be influenced by their evil language and behavior. As the verse says, if we do what Jesus tells us, He will welcome us. But be aware as Satan has been successful, which explains why the modern church is filled with so many examples of Christian mythology. We must be ever watchful of Satan, as he is seeking whom he might devour. **So, until next time my beloved, this has been Pastor Jefferson, speaking in God’s Holy name and for His glory alone. Amen!**