



## World Christian Fellowship

[www.wcflondon.com](http://www.wcflondon.com)  
[wcflondon@gmail.com](mailto:wcflondon@gmail.com)

### 5<sup>th</sup> Response to Jesus- Hard Soil- Vain Worship! Matthew 14:34-15:1-9

Matthew 14:34-36 & 15:1-9, பின்பு, அவர்கள் கடலைக் கடந்து, கெனேசரேத்து நாட்டில் சேர்ந்தார்கள். 35. அவ்விடத்து மனுஷர் அவரை இன்னார் என்று அறிந்து, சுற்றுப்புற மெங்கும் செய்தி அனுப்பி, பிணியாளிகளெல்லாரையும் அவரிடத்தில் கொண்டுவந்து, 36. அவருடைய வஸ்திரத்தின் ஓரத்தையாகிலும் அவர்கள் தொடும்படி உத்தரவாகவேண்டுமென்று அவரை வேண்டிக்கொண்டார்கள்; தொட்ட யாவரும் சொஸ்தமானார்கள்.

1. அப்பொழுது, எருசலேமிலிருந்து வந்த வேதபாரகரும் பரிசேயரும் இயேசுவினிடத்தில் வந்து:
2. உம்முடைய சீஷர்கள் முன்னோர்களின் பாரம்பரியத்தை ஏன் மீறி நடக்கிறார்கள்? கைகழுவாமல் போஜனம்பண்ணுகிறார் களே! என்றார்கள். 3. அவர்களுக்கு அவர் பிரதியுத்தரமாக:

நீங்கள் உங்கள் பாரம்பரியத்தினாலே தேவனுடைய கற்பனையை ஏன் மீறி நடக்கிறீர்கள்? 4. உன் தகப்பனையும் உன் தாயையும் கனம்பண்ணுவாயாக என்றும்; தகப்பனையாவது தாயையாவது நிந்திக்கிறவன் கொல்லப் படவேண்டும் என்றும், தேவன் கற்பித்திருக்கிறாரே. 5. நீங்களோ, எவனாகிலும் தகப்பனையாவது தாயையாவது நோக்கி: உனக்கு நான் செய்யத்தக்க உதவி எது உண்டோ, அதைக் காணிக்கையாகக் கொடுக்கிறேன் என்று சொல்லி, தன் தகப்பனையாவது தன் தாயையாவது கனம்பண்ணாமற் போனாலும், அவனுடைய கடமை தீர்ந்ததென்று போதித்து, 6. உங்கள் பாரம்பரியத்தினாலே தேவனுடைய கற்பனையை அவமாக்கிவருகிறீர்கள். 7. மாயக்காரரே, உங்களைக்குறித்து: 8. இந்த ஜனங்கள் தங்கள் வாயினால் என்னிடத்தில் சேர்ந்து, தங்கள் உதடுகளினால் என்னைக் கனம்பண்ணுகிறார்கள்; அவர்கள் இருதயமோ எனக்குத் தூரமாய் விலகியிருக்கிறது. 9. மனுஷருடைய கற்பனைகளை உபதேசங்களாகப் போதித்து, வீணாய் எனக்கு ஆராதனை செய்கிறார்கள் என்று, ஏசாயா தீர்க்கதரிசி நன்றாய்ச் சொல்லியிருக்கிறான் என்றார்.

Chapter 13, Kingdom Parables were spoken.

**Chapter 13**, Jesus says how the world is going to react to them. What it's going to be like out there as they labour and minister in the harvest.

Matthew gives us from **Matthew 13:53 till Matthew 16:12, eight incidents** in the life of our Lord which illustrate the kind of response that there will be to the King.

They are masterfully presented.

**1<sup>st</sup> response: Matthew 13:53-58**- Unbelief!

**2<sup>nd</sup> response: Matthew 14:1-12** Fear that Forfeit's Christ!

**3<sup>rd</sup> response: Matthew 14:12-21** Faith for only materials!

**4<sup>th</sup> response: Matthew 14:22-33** Jesus is Lord

Jesus is preaching the same message that Isaiah preached about hypocritical, insincere worship, and worship without genuineness, and integrity.

After our Lord had fed the 5,000. His popularity reached the peak.

They wanted then to force Him to be a king, bring Him to Jerusalem, put Him on the throne, have Him destroy the Romans, and the Herodians. Give them liberty, healing, give them food, and do all the things that they had seen Him do in His miracle power.

They had come to the fever pitch in terms of Jesus, fitting their definition of an economic, and political kingdom.

But Jesus rejected their shallow, self-centred, indulgent ambition.

- ✓ He said no to their political definition of a kingdom.
- ✓ He said no to their economic definition of a kingdom.
- ✓ He said no to their self-indulgent definition of a kingdom.
- ✓ He sent the crowd away.
- ✓ He went back to being with His disciples.

From here on it is downhill.

He rejected the shallow sham kind of interest.

- It was superficial,
- It was political,
- It was self-centred.

They wanted food.

They wanted healing.

They wanted freedom from Rome and the Herodians.

But they did not want their hearts changed.

They did not want Jesus Christ as Saviour and Lord.

Jesus rejected the shallowness of their interest. From here on out, things begin to descend.

He loses popularity.

Hostility begins to rise.

We are one year away from His crucifixion.

Most of this last one year He is in seclusion with the Twelve.

He is equipping them for the tremendous ministry they are going to have when He leaves.

We see a turning point occurring in this part of the Scripture.

**Matthew 16:21, அதுமுதல் இயேசு, தாம் எருசலேமுக்குப் போய், மூப்பராலும் பிரதான ஆசாரியராலும் வேதபாரகராலும் பல பாடுகள் பட்டு, கொலையுண்டு, மூன்றாம் நாளில் எழுந்திருக்கவேண்டும் என்பதைத் தம்முடைய சீஷர்களுக்குச் சொல்லத்தொடங்கினார்.**

We see Jesus moving into a sort of withdrawn ministry. He retires to be with them and to invest that last year with them.

But prior to that, there are a couple of times when He is with the multitudes.

This is one of those times that we will look at in our text today.

From here on Jesus is going to spend more time with the Twelve, as the hostility, anger, bitterness, and the rejection arises.

The crowd had given to Jesus the pinnacle of popularity.

It is the very next day that He is confronted here in this text with the scribes and the Pharisees, who pour their venom on Him. They reveal the fact that what they really want to do is publicly discredit Him and get rid of Him.

So, the turning point comes immediately, and we are faced with the hostility of these religious leaders of Israel.

These are stony ground.

As Jesus defined all men in their responses to the Gospel and the parable of the soils, this is the stony ground. The hard, resistant soil of those who are not interested.

Now, among the Jews, there were always the true and the false.

There were always those who truly sought God.

There was always that real remnant, with pure hearts, who did respond to God's Word and did respond in this period to God's Messiah.

But this group did not.

They are the hard-hearted, religious phonies.

They are those who manned the legalistic system as it existed, and they want Jesus Christ out of the way.

Lord confronts them in this passage.

He confronts them with the emptiness of their worship.

- It is no different than the message that God gave through **Isaiah, Amos, and Malachi**.
- It is no different than a message that I might give today to a church where we know there are people who hypocritically worship God.
- It is the same message that when you come to worship God, it must be with a pure heart, and you must worship Him from the inside, not only externally.

**The compassionate healer.**

**V 34, பின்பு, அவர்கள் கடலைக் கடந்து, கெனேசரேத்து நாட்டில் சேர்ந்தார்கள்.**

The disciples and our Lord were gone over the Sea of Galilee. They had spent the day before feeding the multitude and healing and preaching the kingdom. At night, Jesus came walking on the water. They had arrived finally at the shore. When they had reached that other shore, at some time after that, "they came into the land of Gennesaret."

So, it may be the next day, when they came to the other shore early in the morning, Jesus taught that great and profound discourse on the bread of life.

The same crowd that had been on the eastern shore had come across.

They had had a free dinner, and they were back for a free breakfast. Instead of Jesus feeding them physically, He fed them spiritually about the bread of life.

The preaching may have occupied the morning. May have been later in the day that they retreated to the land of Gennesaret.

Gennesaret is not a town. It is not a village. It is not a city. It is an area. It is a plain about **3 1/2 miles** long and maybe up to two miles wide at its widest point but borders the northwestern coast of the Sea of Galilee.

It is in proximity to Bethsaida and Capernaum. It is very likely that Jesus went there with His disciples to find some of that privacy, some of that quiet that He had sought the day before in the mountain on the other shore and had been so interrupted by the multitude.

Again, they go into the land of Gennesaret.

According to Josephus, was a lush land with unrivalled beauty, a land of marvellous crops, a variety of products.

Luke calls the lake the Lake of Gennesaret. So, it was a well-known area, even giving the lake its name in some people's minds.

**V 35, அவ்விடத்து மனுஷர் அவரை இன்னார் என்று அறிந்து, சுற்றுப்புறமெங்கும் செய்தி அனுப்பி, பிணியாளிகளெல் லாரையும் அவரிடத்தில் கொண்டுவந்து,**

Jesus again endeavouring, no doubt, to spend time with His disciples, is interrupted.

So, they went around, and they collected all the people that were diseased.

They went out into all the country. They collected all of those who were still ill.

We don't know how many it there were in that group, but we do know that in past ministry there.

He had healed multitudes. So, there were a lot less than there originally were. But whoever they were that were diseased, and whatever their disease was, they were all collected,

believing in the miraculous power of Jesus, which had been demonstrated in their area for so long now. They brought them all together.

They were so confident of His power.

**V 36, அவருடைய வஸ்திரத்தின் ஓரத்தையாகிலும் அவர்கள் தொடும்படி உத்தரவாகவேண்டு மென்று அவரை வேண்டிக் கொண்டார்கள்; தொட்ட யாவரும் சொஸ்தமானார்கள்.**

They may have remembered the woman, **Matthew 9<sup>th</sup> Chapter** who grabbed His robe and was healed. All they felt they needed to do was touch Him.

There is a sense of propriety, sensitivity in their approach. A great measure of faith.

Everyone who touched Him was made totally well. There are no progressive healings.

They were totally made well in the instant that they touched Him.

The compassion of God is demonstrated.

This is the compassionate Healer.

It is so that God may be revealed as a compassionate God.  
God of loving kindness,  
God of tenderness toward people.

A classic example of the fact that people inevitably came to Jesus to get what they wanted. Having gotten what they wanted, they left. That is the pathos of this whole thing.

It always seems to be so with Jesus!  
Once people have received what they wanted, they are gone.

Even today, in our contemporary kind of Christianity, Jesus is seen as a genie who responds to our wishes.

Having received their wishes, they abandon any meaningful relationship.

Despite their ingratitude, self-centeredness, their commitment to Him was not great faith. Great need, and not great adoration still He healed them. That is the compassion of God.

### **Condemning Judge.**

As compassionate as He is on one hand, so condemning is He on the other hand.

God is compassionate, also a God of great judgment and justice.

V 1, அப்பொழுது, எருசலேமிலிருந்து வந்த வேதபாரகரும் பரிசேயரும் இயேசுவினிடத்தில் வந்து:

We don't know if it is the very same day that the healing in Gennesaret began, or whether it is one of the days, or few days afterward.

We know this whole time was around the time of the Passover according to **John 6**.

That means this is the **3<sup>rd</sup> Passover** in the life of our Lord, and the **4<sup>th</sup> Passover** He was crucified. So, we have a year of His life left.

*"Scribes and Pharisees who were from Jerusalem came to Jesus."*

We are introduced to the scribes and the Pharisees.

If the Passover has already happened, this delegation then is sent post-Passover to Galilee, no doubt at the request of the Galilean Pharisees, who were equally upset at Jesus.

**Matthew 12:14, அப்பொழுது, பரிசேயர் வெளியேபோய், அவரைக் கொலை செய்யும்படி அவருக்கு விரோதமாய் ஆலோசனைபண்ணினார்கள்.**

No doubt, at their request, a delegation with clout was sent from Jerusalem. They are representatives of the legalistic, self-righteous, external, hypocritical, phony religious establishment.

They are of Satan, not God.

They hate Jesus Christ.

They lie about what they teach.

So, they despise the truth that is in Christ.

- They are in darkness hence they despise the light.
- They are the enemies of our Lord.
- They were threatened by the truth of Jesus Christ.

For them, religion was external and ceremonial.

- It had nothing to do with the inside.
- It had only to do with the outside.

When Jesus talked about the inside, He posed a threat to the security of their position.

They were from Jerusalem. It is important because now Jerusalem is in the act. Not only is Galilee angry at Jesus Christ, in terms of its religion establishment, but so is Jerusalem.

All of this will converge on His head ultimately in His death.

Jerusalem was the seat of the temple.

It was the place of the schools of Judaism.

It was the place of the most imminent minds and scholarship.

So, this is the high-powered group that come to discredit Jesus publicly. They want to attack Him publicly, because they want to make Him look bad in front of everybody.

They want to get rid of Him by discredit Him. Since they were more prestigious than the local group, Jesus handled them with more severity.

What Jesus taught was just the opposite of what they taught. They were on a head-on collision course. They believed that worship was ceremonial and external.

Jesus taught that it was in the heart.

We have the religion of external ceremony and the religion of internal spirit on a collision course.

Ultimately this has resulted in the crucifixion of Jesus Christ.

The ceremonialists would not accept the religion of the heart. They both cannot exist. One must die.

Same battle that Isaiah, Malachi, and Amos fought.

The same battle we fight today with the hypocrisy in the Church.

People all over the world, who call themselves Christians who are not. But who go through some external motions. It is the same battle.

V 2, உம்முடைய சீஷர்கள் முன்னோர்களின் பாரம்பரியத்தை ஏன் மீறி நடக்கிறார்கள்? கைகழுவாமல் போஜனம் பண்ணுகிறார்களே! என்றார்கள்.

They thought about that question a long time. They had a long trip **60 miles** at least walking or more.

They had thought a long time about that question.

**Why do Your disciples transgress the tradition of the elders?  
Why You teach people to break ceremony?**

They are hitting on the head.

They were utterly, totally, and committed to tradition.

You can't understand what He says unless you know what the tradition of the elders means.

- Tradition is handed down from one generation to the next.
- Scriptures which come from God.

Any time you have a religion that has Scripture plus tradition, you have a problem.

- That is the case with Roman Catholicism.

- That is the case with Judaism.

It is even the case with Protestantism in many instances, where tradition has been added to Scripture.

People no longer know what's from God and what's from men.

The **Talmud** is the codification of Jewish law. Talmud says that God gave the oral law to Moses. Then God told Moses to pass it on to great men of the synagogue.

These men of the synagogue were to do three things with the law of God.

1. Be deliberate in judgment. Properly apply God's law.
2. Raise up many disciples so that in the next generation, there would be others to apply the law.
3. Build a fence around the law. Wall it in so you would be protecting it. Don't let it suffer attack.

They were protectors of the law.

**Do you know how they decided to protect it?**

Since their hearts basically were not right, and the obedience was not spontaneous from the heart, the only other way to get people to do things is to make them do it.

If they are not going to do it willingly, then you must force them to do it.

They started adding laws and laws, and they then became the spiritual enforcers of those laws. Through history, the boards in the fence kept going up, and there were more and more.

The ultimate result was it totally obscured the law of God. All the people saw was all the fence boards and they couldn't see the law of God.

All those fence boards that were to be the thing to protect the law, that obscured the law.

This is what we call the tradition of the elders.

When Judah were taken into captivity to Babylon, **586 B.C.** It was a shock to the Jewish people. It was as if God had abandoned them.

The promised people of God living in the promised land of God. Suddenly they were taken into captivity. They were shaken.

The God-fearing Jews among them realized that what had happened had happened because they had departed from Jehovah God.

They were getting what the prophets **Isaiah and Jeremiah** said they would get. They were getting the judgment of God because they departed from God.

They decided that the only hope of reconciliation was to turn to God, to go back to God. As a result of that, a movement started to put those fences back up.

- To reacquaint the people with the law.
- To reacquaint the people with all the traditions of the elders.
- To get them back to the right kind of behaviour.

**Ezra** fathered a whole group of people known as scribes.

The job of the scribe was to,

- collect,
- collate,
- propagate,
- interpret,

all these slats in this traditional fence.

It just kept building up.

Every rabbi commented on it.

Every student commented on it.

More commentaries and more stuff just kept piling and piling.

They lost the distinction between the law of God and the tradition of men, which is the key point.

But the commentary effectively obscured the basic law of God.

In **200 A.D.**, **Rabbi Yehudah** pulled the whole materials together and committed it to writing, which must have been a monumental job. This is called the **Mishnah** from the Hebrew verb to repeat.

Then not only did they have the Mishnah, but beyond that, they needed commentaries on the Mishnah. Because the Mishnah, which was trying to explain the law of God, needed to be explained.

So, they had what was called the **Gemara**, and the Gemara are a series of **commentaries on the Mishnah**.

So, you have the **Mishnah**, this massive, accumulated tradition, and you have the **Gemara**, which is the commentary on the tradition. Filled with all kinds of things.

Some rabbinical schools got together and decided to put all this stuff together.

So, in Jerusalem, they put the **Gemara** and the **Mishnah** together, and it became known as the **Talmud**.

In Babylon, they did the same thing, only they made four times the size. They collected four times more material, and the Babylonian Talmud is now the one that is the one that is the best or the most accepted one among the Jews. If you were to

buy a set, it's at least 20 volumes in Hebrew. Massive amount of material.

They added to this what's called the **Midrash**. The **Midrash** are commentaries on the various books of the **Bible**.

**They have the Mishnah.**

**They have the Gemara.**

**They have the Midrash.**

Volumes and volumes of stuff to go through. All this supposedly to fulfil the Mosaic injunction to the scribes to put a fence around the law.

In effect, all it did was just totally obscure the law of God.

- The Talmud says, *"The words of the scribes are more lovely than the words of the law."*
- The Talmud says, *"It is a greater time to transgress the words of the school of Rabbi Hillel than the words of Scripture."*
- The Talmud says, *"My son, attend to the words of the scribes more than the words of the law."*

They were committed to a lot of traditional stuff, not the Word of God. They had ceremony and tradition as over against truth and righteousness.

This huge mass of material in the **Talmud** is divided into sections.

There are **six main** sections.

These sections have tractates and treatises.

These tractates and treatises have paragraphs, and chapters.

One of those sections is on cleansings or washings. Under one of those headings is a whole little deal on hand rinsing. That becomes the issue here.

**V 2, உம்முடைய சீஷர்கள் முன்னோர்களின் பாரம்பரியத்தை ஏன் மீறி நடக்கிறார்கள்? கைகழுவாமல் போஜனம் பண்ணுகிறார்களே! என்றார்கள்.**

It is not talking about cleanliness.

He is not saying that these apostles haven't washed their hands before they eat.

Anybody knows you want to be clean before you put food in your mouth. That is not the issue.

- They are not accusing them of being unhygienic.

- They are accusing them of violating religious tradition.

Because of what it taught in all this material they believed that you had to go through ceremonial washings of your hands for two reasons.

- If you had touched a Gentile that day, then you would be defiled. There was a prescribed ceremony to detoxify your Gentile touch.
- The rabbis taught that there was a demon by the name of **Shibtah**. Shibtah dwelt on people's hands while they slept. If they did not go through the ceremonial washings that eliminated him, they would pass him therefore to their food and into their bodies.

**Rabbi Ta'anith** taught, "Whosoever has his abode in the land of Israel and eats his common food with rinsed hands may rest assured that he shall obtain eternal life."

They believed that you received eternal life by going through the ceremonial rinsing of your hands.

In the Old Testament, there were washings that God instituted in **Exodus 19**, before the people came before God. He had them wash all their garments.

The priests in **Leviticus 15, 16, and 17** had to wash themselves before they could carry out any rites of the priesthood.

But those were outward symbols of an inward reality.

They had long ago slain the reality, and now they had magnified the symbols and invented their own.

Nowhere in any part of holy Scripture does God ever say to go through this kind of rinse your hands in a ceremonial way to get rid of any Gentile influence or to drown or whatever the demon **Shibtah** so he won't get in your body.

**Edersheim, the great Jewish scholar**, writes this, "Water jars were kept ready to be used before every meal. The minimum amount of water to be used was a quarter of a log". Log is defined as enough to fill one-and-a-half eggshells.

"The water was first poured on both hands, held with the fingers pointed upward. And it must run down the arm as far as the wrist and drop off from the wrist, for the water was now itself unclean, having touched the unclean hands. And if it ran down the fingers again, it would render them unclean. The process was repeated with the hands held in the downward direction, the fingers pointing down. Finally, each hand was cleansed with being rubbed with the fist of the other. A strict Jew would do this before every meal and between every course in every meal."

**Rabbi Ta'anith** said, "If you do that, you will obtain eternal life." So, they did it.

The Word of God was utterly submerged under their tradition.

**Rabbi Akiba**, who was put into prison and his water ration was reduced, and he took what little water he was given to wash his hands before eating rather than to drink it, saying he would rather die than transgress the tradition of the elders.

But throughout history, even in Christianity, people have attached all kinds of meaningless ceremonies that have obscured the truth.

If there were no Sunday morning service at 6:00, many people would not be Christians.

Jesus responds to this.

They are defending ceremonial religion.

They are defending the religion of the external.

**V 3, அவர்களுக்கு அவர் பிரதியுத்தரமாக: நீங்கள் உங்கள் பாரம்பரியத்தினாலே தேவனுடைய கற்பனையை ஏன் மீறி நடக்கிறீர்கள்?**

The word "also" is an admission of guilt.

Jesus is saying, "Yes, we do break your tradition. We do that. We don't deny that."

Then He dismisses it.

He doesn't even bother to deal with it because it is meaningless.

It wasn't binding.

Never even interacted with it,

Never even discussed the issue,

Never even answered the question about washing/rinsing.

Never said a word about the disciples' hands and what they did or didn't do when they ate.

There was no issue there for Him to deal with. It was utterly meaningless.

He simply said to them that we are not violating any commandment of God, but you are with your tradition.

The only thing that matters is not tradition but Scripture.

What matters the most is scriptures not tradition.

Only Scripture's binding.

- They called them – the traditions of the elders.
- Jesus said that "They are your traditions."

**V 4, உன் தகப்பனையும் உன் தாயையும் கனம்பண்ணுவாயாக என்றும்; தகப்பனையாவது தாயையாவது நிந்திக்கிறவன் கொல்லப்படவேண்டும் என்றும், தேவன் கற்பித்திருக்கிறாரே.**

Jesus quotes Exodus 20:12, உன் தேவனாகிய கர்த்தர் உனக்குக் கொடுக்கிற தேசத்திலே உன் நாட்கள் நீடித்திருப்பதற்கு, உன் தகப்பனையும் உன் தாயையும் கனம்பண்ணுவாயாக.

*"Honor your father and mother."* Bound up in honour is respect, love, reverence, sense of dignity, and financial support.

You are supposed to take care of your parents. You are supposed to give them the money they need to live. When they get old and cannot work and have need, you are supposed to meet that need. That was all bound up in that. So, the Scripture said, *"You are to honour your father and mother."*

- You are to meet their needs.
- You are to care for them.
- You are to give full respect and honour to them, which means supporting them if they need it.

Jesus quotes Exodus 21:17, தன் தகப்பனையாவது தன் தாயையாவது சபிக்கிறவன் நிச்சயமாய்க் கொலை செய்யப்படக்கூடவன்.

Either you take care of your parents or there is capital punishment. Very clear and simple.

They knew it and understood it.

Little argument about it. From the Ten Commandments.

V 5, நீங்களோ, எவனாகிலும் தகப்பனையாவது தாயையாவது நோக்கி: உனக்கு நான் செய்யத்தக்க உதவி எது உண்டோ, அதைக் காணிக்கையாகக் கொடுக்கிறேன் என்று சொல்லி, தன் தகப்பனையாவது தன் தாயையாவது கனம்பண்ணாமற் போனாலும், அவனுடைய கடமை தீர்ந்ததென்று போதித்து,

Mark 7:11, நீங்களோ, ஒருவன் தன் தகப்பனையாவது தாயையாவது நோக்கி: உனக்கு நான் செய்யத்தக்க உதவி எது உண்டோ, அதைக் கொார்பான் என்னும் காணிக்கையாகக் கொடுக்கிறேன் என்று சொல்லிவிட்டால் அவனுடைய கடமை தீர்ந்தது என்று சொல்லி,

**Corban** means offering.

**Doron** means gift.

Anyone who says to his father or his mother, "**Corban**," or, "**dōron**", surely does not have to honour his father.

Your mother and your father have reached old age, and you are responsible to meet their needs.

But they had developed a tradition that if you said Corban or dōron, you were saying, “All this is for God. I am giving this to God.” Therefore, that was exempt them from any other use. You don’t have to give it to your parents.

So, they were going around, teaching people that if you have ever said dōron, or Corban over your possessions, you have made a vow to God.

**Numbers 30:2, ஒருவன் கர்த்தருக்கு யாதொரு பொருத்தனை பண்ணினாலும், அல்லது யாதொரு காரியத்தைச் செய்யும்படி ஆணையிட்டுத் தன் ஆத்துமாவை நிபந்தனைக்குட்படுத்திக் கொண்டாலும், அவன் சொல்தவறாமல் தன் வாயிலிருந்து புறப்பட்ட வாக்கின்படியெல்லாம் செய்யக்கடவன்.**

You have made a vow to God, Corban, dōron.

If your parents come along with a need, “I am so sorry. I have given it to God.”

It is so pious.

It is so self-righteous.

Most importantly the Bible doesn’t say that.

The Bible does say keep a vow.

But the Bible tells us also if you make a stupid vow, you better change it.

What they had done, they literally would say Corban over everything they owned. “Corban, it is all for God.”

The Talmud says you can say Corban later and keep it for yourself. The Talmud said, “you can do anything you want with it.”

They were so selfish that they did not want to meet the needs of their parents. So, to justify that, they developed this tradition of saying Corban or dōron. By saying that over something, they therefore exempted it from having to be given to the people who were in need.

Now, that was a direct violation of the law of God by one of their traditions.

- They have replaced a normal, godly love and desire to care for their parents, and to manifest a true changed heart.
- They had replaced that with self-centred, external religion.
- They had justified it by inventing a stupid, little game.
- They played to keep things back from their needy parents.

Jesus is saying, “You are using your tradition to cause people to disobey God in the honour of their parents.

If you have said Corban, you cannot give it to your father. So, you don't need to feel guilty about it.

You don't even have a choice.

If you have ever said Corban, even in a passion, you are not allowed to give it.

Talmud says, however, later on you could decide to keep it for yourself. I suppose you had come back and say, un-corban.

But this got to be so ridiculous that when somebody owed you money, you could go to that person and say Corban on your bank account. Therefore, that person's bank account was devoted totally to God, and you could make claim on it.

We think of tradition as something wonderful, and there are traditions that are warm in their bringing to us memories of past days and help us to keep culturally alive and sensitive.

But this kind of tradition is unbearable and godless.

Talmud said, "To be against the words of the scribes is more punishable than to be against the words of the Scripture."

So, the people believed these. So, they were going around teaching this. Tradition.

Jesus says, you break the commandments of God.

True religion is all bound up in one basic word, "**obeying**" the commandments of God from the heart.

Jesus offers a commentary in verses 7 to 9 them right out of Isaiah.

V 7-9, மாயக்காரரே, உங்களைக்குறித்து: 8. இந்த ஜனங்கள் தங்கள் வாயினால் என்னிடத்தில் சேர்ந்து, தங்கள் உதடுகளினால் என்னைக் கனம்பண்ணுகிறார்கள்; அவர்கள் இருதயமோ எனக்குத் தூரமாய் விலகியிருக்கிறது. 9. மனுஷருடைய கற்பனைகளை உபதேசங்களாகப் போதித்து, வீணாய் எனக்கு ஆராதனை செய்கிறார்கள் என்று, ஏசாயா தீர்க்கதரிசி நன்றாய்ச் சொல்லியிருக்கிறான் என்றார்.

Isaiah 29:13, இந்த ஜனங்கள் தங்கள் வாயினால் என்னிடத்தில் சேர்ந்து, தங்கள் உதடுகளினால் என்னைக் கனம்பண்ணுகிறார்கள்; அவர்கள் இருதயமோ எனக்குத் தூரமாய் விலகியிருக்கிறது; அவர்கள் எனக்குப் பயப்படுகிற பயம் மனுஷராலே போதிக்கப்பட்ட கற்பனையாயிருக்கிறது.

Hypocrisy.

You are spiritual phonies.

An early Rabbi said, "There are ten parts of hypocrisy in the world: nine at Jerusalem, and one everywhere else."

We could say today that there are ten parts of hypocrisy in the world: nine in the Church, and one everywhere else.

If we know anything about Satan, we know that he invariably corrupts with hypocrites the truth.

Hypocrites, playing a part.

God is not interested in ceremonial, ritualistic, traditional religion. Tradition will damn your soul to hell if that's all you have got.

Jesus is not interested in tradition.

Jesus is not interested in people who draw near with their mouth, who honour with the lip, but whose heart is far from God, an empty pretence of worship.

**Matthew 23:27, மாயக்காரராகிய வேதபாரகரே!  
பரிசேயரே! உங்களுக்கு ஐயோ,  
வெள்ளையடிக்கப்பட்ட கல்லறைகளுக்கு  
ஒப்பாயிருக்கிறீர்கள், அவைகள் புறம்பே  
அலங்காரமாய்க் காணப்படும், உள்ளேயோ  
மரித்தவர்களின் எலும்புகளினாலும் சகல  
அசுத்தத்தினாலும் நிறைந்திருக்கும்.**

All these indictments of the hypocrisy, of ceremonial, external, ritualistic religion that just keeps traditions, or just goes through ceremonies. The heart is not toward God.

A heart of obedience and love and true worship.

They are putting human wisdom on the level of divine wisdom.  
What a terrible thing.

## **Conclusion:**

One of the supreme statements of God's will is expressed.

**Exodus 20:7, உன் தேவனாகிய கர்த்தருடைய நாமத்தை வீணிலே வழங்காதிருப்பாயாக; கர்த்தர் தம்முடைய நாமத்தை வீணிலே வழங்குகிறவனைத் தண்டியாமல் விடார்.**

We all know that command.

We have heard it many times.

If we have been raised in a Christian environment. We have heard it said so often, "We are not to take the Lord's name in vain," but we may not fully understand what that means.

The concept of name has to do with person, character, nature, essence, who someone is.

Therefore, we are not to take God, in the fullness of who He is, and treat Him in a vain way. That means empty, irreverent, impious, insincere, phony, and fraudulent manner.

Not taking the Lord's name in vain, that is not limited to cursing or something like that, but it means to treat God with irreverence, to treat God with superficiality, with insincerity, with phony, to bring to God empty worship, and hypocritical honour.

God's name is taken in vain more often in the Church than outside of it, where people come and offer empty worship with their needless repetition, their empty praise words, singing without thought of God, praying with indifference, hearing the Word, and never applying it.

All of this is empty worship, phony, hypocritical.  
Such kind of worship is damnable.  
It is condemned in the Word of God.

Isaiah 1:13-18, இனி வீண் காணிக்கைகளைக் கொண்டுவர வேண்டாம்; தூபங்காட்டுதல் எனக்கு அருவருப்பாயிருக்கிறது; நீங்கள் அக்கிரமத்தோடே ஆசரிக்கிற மாதப் பிறப்பையும், ஓய்வுநாளையும், சபைக்கூட்டத்தையும் நான் இனிச் சகிக்கமாட்டேன். 14. உங்கள் மாதப்பிறப்புகளையும், உங்கள் பண்டிகைகளையும் என் ஆத்துமா வெறுக்கிறது; அவைகள் எனக்கு வருத்தமாயிருக்கிறது; அவைகளைச் சுமந்து இளைத்துப்போனேன். 15. நீங்கள் உங்கள் கைகளை விரித்தாலும், என்

கண்களை உங்களைவிட்டு மறைக்கிறேன்; நீங்கள் மிகுதியாய் ஜெபம்பண்ணினாலும் கேளேன்; உங்கள் கைகள் இரத்தத்தினால் நிறைந்திருக்கிறது. 16. உங்களைக் கழுவிச் சுத்திகரியுங்கள்; உங்கள் கிரியைகளின் பொல்லாப்பை என் கண்களுக்கு மறைவாக அகற்றிவிட்டு, தீமைசெய்தலை விட்டு ஓயுங்கள்; 17. நன்மைசெய்யப் படியுங்கள்; நியாயத்தைத் தேடுங்கள்; ஒடுக்கப்பட்டவனை ஆதரித்து, திக்கற்றப் பிள்ளையின் நியாயத்தையும், விதவையின் வழக்கையும் விசாரியுங்கள். 18. வழக்காடுவோம் வாருங்கள் என்று கர்த்தர் சொல்லுகிறார்; உங்கள் பாவங்கள் சிவேரென்றிருந்தாலும் உறைந்த மழையைப்போல் வெண்மையாகும்; அவைகள் இரத்தாம்பரச் சிவப்பாயிருந்தாலும் பஞ்சைப்போலாகும்.

God wants to cleanse your hearts.

God wants to wash you on the inside.

God will not otherwise tolerate your empty, vain worship.

At the end of Isaiah, you have basically the same thing.

In fact, this entire prophecy is bracketed by a call for true worship.

Isaiah 66:1-2, கர்த்தர் சொல்லுகிறது என்னவென்றால்: வானம் எனக்குச் சிங்காசனம், பூமி எனக்குப் பாதபடி; நீங்கள் எனக்குக் கட்டும் ஆலயம் எப்படிப்பட்டது? நான் தங்கியிருக்கும் ஸ்தலம் எப்படிப்பட்டது? 2. என்னுடைய கரம் இவைகளையெல்லாம் சிருஷ்டித்ததினால் இவைக ளெல்லாம் உண்டாயின என்று கர்த்தர் சொல்லுகிறார்; ஆனாலும் சிறுமைப்பட்டு, ஆவியில் நொறுங்குண்டு, என் வசனத்துக்கு நடுங்குகிறவனையே நோக்கிப்பார்ப்பேன்.

Then God indicts them for their false religion.

Isaiah 66:3, மாட்டை வெட்டுகிறவன் மனுஷனைக் கொல்லுகிறவனாகவும், ஆட்டைப் பலியிடுகிறவன் நாயைக் கழுத்தறுக்கிறவனாகவும், காணிக்கையைப் படைக்கிறவன் பன்றி இரத்தத்தைப் படைக்கிறவனாகவும், தூபங் காட்டுகிறவன் விக்ரகத்தை ஸ்தோத்திரிக்கிறவனாகவும் இருக்கிறான்; இவர்கள் தங்கள் வழிகளையே தெரிந்து கொள்ளுகிறார்கள்; இவர்களுடைய ஆத்துமா தங்கள் அருவருப்புகளின்மேல் விருப்பமாயிருக்கிறது.

It is all meaningless because your hearts are so perverted.

Isaiah 66:5, கர்த்தருடைய வசனத்துக்கு நடுங்குகிறவர்களே, அவருடைய வார்த்தையைக் கேளுங்கள்; என் நாமத் தினிமித்தம் உங்களைப் பகைத்து, உங்களை அப்புறப் படுத்துகிற உங்கள் சகோதரர், கர்த்தர் மகிமைப்படுவாராக என்கிறார்களே; அவர் உங்களுக்குச் சந்தோஷம் உண்டாகும் படி காணப்படுவார்; அவர்களோ வெட்கப்படுவார்கள்.

God wants genuine worshippers.

Amos 5:21-27, உங்கள் பண்டிகைகளைப் பகைத்து வெறுக்கிறேன்; உங்கள் ஆசரிப்பு நாட்களில் எனக்குப் பிரியமில்லை. 22. உங்கள் தகனபலிகளையும் போஜன பலிகளையும் எனக்குப் படைத்தாலும் நான் அங்கீகரிக்க மாட்டேன்; கொழுமையான உங்கள் மிருகங்களின் ஸ்தோத்திரபலிகளையும் நான் நோக்கிப் பார்க்கமாட்டேன். 23. உன் பாட்டுகளின் இரைச்சலை என்னைவிட்டு அகற்று; உன் வீணைகளின் ஓசையை நான் கேட்கமாட்டேன். 24. நியாயம் தண்ணீரைப்போலவும், நீதி வற்றாத நதியைப் போலவும் புரண்டுவரக்கடவது. 25. இஸ்ரவேல் வம்சத்தாரே, நீங்கள் வனாந்தரத்திலே இருந்த நாற்பது வருஷம்வரையில் பலிகளையும் காணிக்கைகளையும் எனக்குச் செலுத் தினீர்களோ?

26. நீங்கள் உங்களுக்கு உண்டாக்கின மோளோகுடைய கூடாரத்தையும், உங்கள் தேவர்களின் நட்சத்திர ராசியாகிய உங்கள் சொரூபங்களின் சப்பரத்தையும் சுமந்துகொண்டுவந்தீர்களே. 27. ஆகையால் உங்களைத் தமஸ்குவுக்கு அப்பாலே குடியேட்டுவேன் என்று சேனைகளுடைய தேவன் என்னும் நாமமுள்ள கர்த்தர் சொல்லுகிறார்.

Malachi 1:7-8, என் பீடத்தின்மேல் அசுத்தமான அப்பத்தைப் படைக்கிறதினாலேயே; ஆனாலும் உம்மை எதினாலே அசுத்தப்படுத்தினோம் என்கிறீர்கள்; கர்த்தருடைய பந்தி எண்ண மற்றுப்போயிற்றென்று நீங்கள் சொல்லுகிறதினாலேயே. 8. நீங்கள் கண் ஊனமானதைப் பலியிடக் கொண்டு வந்தாலும் அது பொல்லாப்பல்ல, நீங்கள் காலானமான தையும் நசல் பிடித்ததையும் கொண்டுவந்தாலும் அது பொல்லாப்பல்ல என்கிறீர்களே; அதை நீ உன் அதிபதிக்குச் செலுத்து, அவன் உன்மேல் பிரியமாயிருப்பானோ? உன் முகத்தைப் பார்ப்பானோ என்று சேனைகளின் கர்த்தர் கேட்கிறார்.

Proverbs 15:8, துன்மார்க்கருடைய

**பலி கர்த்தருக்கு அருவருப்பானது;  
செம்மையானவர்களின் ஜெபமோ அவருக்குப் பிரியம்.**

Empty and hypocritical worship is intolerable to God.  
So, some men worship ritualistically, ceremonially, legally,  
with regulations. But what God wants is a heart worship.

**Ezekiel 36:26, உங்களுக்கு நவமான இருதயத்தைக்  
கொடுத்து, உங்கள் உள்ளத்திலே புதிதான ஆவியைக்  
கட்டளையிட்டு, கல்லான இருதயத்தை உங்கள்  
மாம்சத்திலிருந்து எடுத்துப்போட்டு, சதையான  
இருதயத்தை உங்களுக்குக் கொடுப்பேன்.**

God's going to take away the stony heart and put a heart of  
flesh. Because there must be a new heart.

**Matthew 5:20, "வேதபாரகர் பரிசேயர்  
என்பவர்களுடைய நீதியிலும் உங்கள் நீதி  
அதிகமாயிராவிட்டால், பரலோகராஜ்யத்தில்  
பிரவேசிக்கமாட்டீர்கள் என்று உங்களுக்குச்  
சொல்லுகிறேன்.**

The kind of righteousness the scribes and Pharisees had was  
external, superficial, rules and regulation, playing around with  
the fence.

The kind of righteousness that Jesus Christ demanded was that of the heart.

Sermon on the mount Jesus says to them, “You say ‘Don’t kill somebody,’ but I say, ‘Don’t even be angry.’ I am going deeper than that to the very hard attitude.”

Jesus takes them from that external kind of behaviour, which they had ascribed as truth, and He pushes it into the heart and the attitude.

That is the reason Jesus was crucified.

Because the ceremonialists could not tolerate the religion of the heart, because their hearts were black and sinful. They were filled with the darkness and the night of sin.

May our worship be true.

May it be what God wants it to be.

You need to examine your heart. You need to look deeply within your heart, to examine it.

**Do you love Jesus Christ with all your heart, soul, mind, and strength?**

**Do you long to be with Him?**

**Do you long to be in His presence?**

**Do you long to be like Him?**

**Do you long to obey Him from the heart?**

If you are going through the motions, God help you, because tradition/ceremony is a damning thing.