

- A. Each of us should ask the question, “God, what do You want of me?”
- B. Earlier in **Lu 11:29f**, the Lord Jesus spoke about the sign of Jonah predicting His resurrection. He said that He was greater than both Solomon and Jonah!
- Verse 37** says that as soon as Jesus finished speaking, a Pharisee approached Jesus to invite Him to have lunch with him at his home.

God wants you to flee superficial religion.	I. <u>THE SOURCE OF DISAGREEMENT</u> II. <u>JESUS REBUKES SUPERFICIAL RELIGION</u>
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I. THE SOURCE OF DISAGREEMENT →end of v37f

- A. It helps to have some background information as to why the Pharisee was surprised at Jesus.
- a. Washing one’s hands before a meal is a good idea for preventing sickness, yet the key problem adjective here is **“ceremonially.”**
 - 1) This washing had religious significance added to it. This is the source of disagreement.
 - 2) Jesus did not participate in this practice because the Pharisees wrongfully added a religious ceremony [ceremonial law] to handwashing before meals.
 - b. Ceremonial washing before meals was a tradition passed on by the Hebrew elders. →**Mark 7:1-9**
 - 1) Repeating the words of Isaiah, Jesus pointed out that this was a vain practice in His sight and in the sight of His Father.
 - 2) More than just vain or worthless, it was offensive to God because it took man-made teachings and exalted them to the level of doctrine.
 - a. It is in man’s sinful nature to imagine laws and to make-up supposed doctrines.
 - b. We have no right to command as a duty what God has not commanded. We also have no right to forbid what God allows.

- B. In **Lu 11:38**, Jesus noticed the reaction of His Pharisee host when He reclined at the table to eat without first washing His hands.
- a. Jesus likely noticed the man’s facial expression. The Greek in **v38** could be translated as **“marveled”** or **“was amazed.”** He could have had a very obvious look of astonishment.
 - b. Our Lord replied by pronouncing woes upon the Pharisees. One source says that the Greek word for **“woe”** means a “state of intense hardship or distress—‘disaster, horror.’”¹

¹ Louw, J. P., & Nida, E. A. (1996). In *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 242). United Bible Societies.

II. JESUS REBUKES SUPERFICIAL RELIGION → vv39-40

- A. In other words, much of their religious life was for show. It was outward and superficial.
1. In the same rebuke Jesus gave in **Mark 7**, the Pharisees actually robbed their own parents of support in their old age by using a twisted loophole called “**Corban**” which meant “gift.”
 2. Among other things, the wickedness of heart among the Pharisees is shown by their desire and plotting to kill Jesus— the God-Man who told them nothing but truth as the Father revealed it to Him.²
 3. Dr. C. R. Erdman wrote, “Jesus declared that to wash the body while the heart is impure is as absurd as to cleanse the outside of an unclean cup or platter. He declared that God who made the body created the soul also, and that God is more concerned with the latter than with the former.”³
 - a. God is more concerned with what goes on within your heart and mind— within your soul— than what shows on the outside.
 - b. God made the inside of your being— your very soul. He wants that for Himself. He wants you to not merely honor Him with your lips. He wants your heart and soul near to Him.
- B. In **v41**, Jesus said “**But give that which is within as charity, and then all things are clean for you.**” Rather than being preoccupied with their outward show of baseless, external ceremony, Jesus called them to keep **Mic 6:8** “**He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?**”
- C. Jesus also gave them a rebuke concerning another area of religious neglect. →**v42**
1. The plain reading of the text is that Jesus is not condemning them for being extra zealous in tithing even from their gardens.
 2. His rebuke here is that they had such care in tithing, yet they lacked care in the weightier matters such as “**justice and the love of God.**”
 - Was God pleased with the Pharisees when they were so careful about their tithing while they were guilty of robbery and wickedness?
- D. The Pharisees were vehement against pagan idolatry, yet their self-exaltation was idolatry. → **v43**
- E. Just as walking over an unmarked grave made one ceremonially unclean, Jesus said these Pharisees defiled many yet the common people were unaware of it. →**v44**

Review, further application, and conclusion:

² See **John 8:39-40**.

³ <https://www.gutenberg.org/cache/epub/26881/pg26881-images.html#toc113>